THE UNIVERSAL MESSAGE

OF

GURU GRANTH SAHIB

VOL. II

By
Gurbachan Singh Makin
Management Consultant

GURU TEGH BAHADUR EDUCATIONAL CENTRE
CHANDIGARH

Published by :
Mrs. Parshotam Kaur Makin
1585, Sector 34-D,
Chandigarh-160 022
Phone : 2600244

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I.S.B.N. 81-900585-0-9

First Edition : 2004

Price : Rs. 300/-
$ 20/-
£ 15/-

Printed : Printing Centre, 2223, Sector 21-C, Chandigarh

PREFACE

The first volume on the message of Sri Guru Granth Sahib, which is universal for the whole mankind, was published in 1996. The other three volumes are being brought out simultaneously in the year 2004, and this is the second volume. The basic philosophy of Guru Nanak Dev and his successors comprises of four main pillars viz. The Guru, The Lord's Will, Sadh Sangat (the company of holy saints), and the recitation of Trué Name, which are essential to get unison with the Lord. There is no mention of formal practices, rituals, or other observations like fasts for merging with the ultimate Truth except singing of Lord's praises and reciting Lord's True Name with love and devotion.

The main stress is on complete self-surrender to the Lord's Will through the Guru's guidance as enunciated by the Guru's Word (Gurbani) and recitation of True Name in the company of holy saints (Sadh Sangat)

1585, Sector 34-D
Chandigarh
April, 2004

G.S. Makin

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i) **Rag Gouri Bhagtan ki bani**
ik onkar Satnam karta purkh guru prasad
Gouri Guarari Shri Kabir Ji ke Chaupade 14 (Page 323)

ab mohen jalat ram jal paya.
Ram udak teen jalat bujhaya (i) (Pause)

Keh Kabir Bhaj Sarang pa'nie
Ram udak meri tikha bhujani. (4-1)

ਰਾਗੁ ਗਉੜੀ ਭਗਤਾਂ ਕੀ ਬਾਣੀ ॥
ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਗਉੜੀ ਗੁਆਰੇਰੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ੧੪ ॥ ਪੰਨਾ ੩੨੩

ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲ ਪਾਇਆ॥ ਰਾਮ ਉਦਕਿਤਨੁ ਜਲਤ ਬੁਝਾਇਆ॥ ੧॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗ ਪਾਨੀ॥ ਰਾਮ ਉਦਕ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ॥ ੪ ॥ ੧ ॥

ii) **Central Theme :** My body is burning with the fire of worldly desires and having more possessions, but once the Lord's True Name was attained, it functioned like pouring water, thus extinguishing the fire with-in me and the craving body attained peace and tranquillity. Even if man were to roam around jungles in search of peace and solace of mind, it cannot be attained without the Grace of the Lord. The worldly veil of falsehood (Maya) has, with its craze, spoiled the lives of gods and men equally and this burning fire within our hearts could only be extinguished with the help of True Name (functioning as water). Says Kabir, "Just as Papiya (the insect) craves for rainwater and is never satiated without recieving it, similarly we should remember and crave for Lord's Name and its attainment. Of course, I have been able to extinguish the fire within me for worldly pleasures, with the attainment of True Name (which has acted as water for extinguishing the fire within).

i) **Gour'i Kabir Ji (Page 323)**

"Madho jal ki pias na jaeai, jal meh agan u'thi adhkaeai.
(Pause-1)

Tu Satgur hoan no'tan che'la, Keh Kabir mil a'nt ki bela." (4-2)

(Kabir Ji)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੩)

ਮਾਧਾਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ॥ ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ॥ ੧ ॥ ਰਹਾਉ॥

ਤੂੰ ਸਤਿਗੁਰੂ ਹਉ ਨਉਤਨ ਚੇਲਾ॥ ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ ॥੪॥੨॥

ii) **Central Theme :** I am thirsty for the water of Lord's True Name, so I am yearning for meditating on Lord's True Name, because of this thirst. I am just like a fish out of water, which cannot survive without the water. I am always at Thy mercy, O Lord! I have pinned my hope on Thy support. If Thou art a tree I am a bird living on Thy munificence; if Thou art the True Guru, then I am Thy disciple, newly recruited. I have only one request to make to the Lord that I may be enabled to attain salvation in this life itself. (4-2)

i) **Gour'i Kabir Ji (Page 323)**

"Jab hum e'ko e'k kar ja'nia, Tab logeh kahai dukh m'ania. (1)

Koh kabir mat har parvan, Sarab tiag bhaj kewal Ram." (4-3)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੩)

ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ॥ ਤਬ ਲੋਗਹ ਕਾਹੇ ਦੁਖੁ ਮਾਨਿਆ॥ ੧ ॥

ii) **Central Theme :** Why have people felt unhappy when I perceived the same Lord pervading every form of His Creation ? If I have been dishonoured, then why should anyone go into all details of this insult? O Kabir ! I know I am a bad person, but no one is bothered about my respect or disrespect, in this world. But real honour is that which we receive at the Lord's Court and which is acceptable to Him. So let us meditate on Lord's True Name only, forgetting every other work, as rest is all useless effort. (4-3)

i) **Gour'i Kabir Ji (Page 324)**

"Nagan phirat jo payaieeai jo'g, Ban ka mirag mukat sab hog. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੪)

ਨੰਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ॥ ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗ॥ ੧ ॥

ii) **Central Theme :** No one has gained salvation without meditating

on Lord's True Name. Some people believe in achieving salvation by remaining naked; while some others use hides or skins to cover their body; some get their heads shaved off whereas some others consider their semen to be preserved as a means of attaining salvation. But Kabir says that nothing could be achieved by such useless practices except by reciting Lord's True Name, as none has crossed this ocean of life successfully without the help of True Name, so O Brother ! Let us remember True Name of the Lord.

i) **Gour'i Kabir Ji (Page 324)**

"Sandhia pra'at isna'n kara'hi, Jin bhaeai dadar pani mahi.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੪)

ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸਨਾਨ ਕਰਾਹੀ॥ ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਹੀ॥

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ii) **Central Theme :** One gets the perfect bliss of life by partaking the nectar of True Name alone, and discarding all other pleasures of life. So without meditating on True Name, rest is all fruitless effort, just as having bath both times during the day (morning & evening), or remaining in water by the frog does not help him or making many poses of the body by beautifying it, is of no use. All the learned people and the Vedas have clarified that only holy saints get peace and joy in life in this World; so we should meditate on True Name in the Company of holy saints. (4-5)

i) **Kabir Ji Gour'i (Page 324)**

"Kia jap ta'p kia ba'rat pooja, jaa kai ridai bhau hai dooja. (1)

ਕਬੀਰ ਜੀ ਗਉੜੀ॥ (ਪੰਨਾ ੩੨੪)

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ॥ ਜਾਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ॥੧॥

ii) **Central Theme :** O Brother ! Listen carefully and understand it thoroughly that one cannot attain the Lord by sheer cleverness, instead one could attain the Lord by simply developing love for the Lord. When the mind is beset with dual-mindedness and the love of worldly pleasures, then nothing could be gained by meditation or penance, even the main thing, detachment from the worldly falsehood (Maya) or developing love for the Lord is on no avail. Some people perform various religious deeds with

ego, which are equally useless. Infact, we should desist from actions meant for showing off to people with greed but develop true love for the Lord, thus we may unite with the Lord through love and dedication, without much effort in the normal course of life. (4-6)

i) **Gour'i Kabir Ji (Page 324)**

"Garbh va'as me'h ku'l nahi ja'ti, Brahm binde' te' sab utpati. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੪)

ਗਰਭਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ ਬ੍ਰਹਮ ਬਿੰਦੇ ਤੇ ਸਭ ਉਤਪਾਤੀ॥੧॥

ii) **Central Theme :** O Brother ! By being born in a Brahmin family, one does not become a brahmin, as everyone is born through the combination of Lord's Primal soul and blood only. O Brahmin! Do not waste your life by simply calling yourself a brahmin. What type of brahmin are you and what type of Su'dar (low caste) am I, when the same blood flows through our bodies ?

O Brother ! Whosoever ponders over the Brahm, the Lord, could call himself a Brahmin, says Kabir, but one born of a Brahmin family only cannot be called a Brahmin.

i) **Gour'i Kabir Ji (Page 324)**

"Andhka'r sukh kabe'h na soiee hai, Raja Rank douoo mili roiee hai.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੪)

ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ॥ ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ॥

ii) **Central Theme :** Says Kabir, O Man ! If the Lord is the fountain-head of all worldly pleasures, then you should partake the nectar of True Name alone. Both the rich and the poor wail due to the darkness caused by lack of knowledge, or ignorance, as you will be suffering and wandering in the cycle of births and deaths unless you start meditating on True Name of the Lord with reciting Lord's Name. Just as any musical instrument produces musical notes only so long there is some one to play it and produce music. Similarly this soul merges with the (Lord) Prime-soul after man's death. But this secret is understood only by those persons, who have meditated on Lord's True Name.

i) **Gour'i Kabir Ji (Page 324)**

"Jo't ki ja'at ja'at ki joti, tit la'gai kanchu'a phal moti. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ (ਪੰਨਾ ੩੨੪)

ਜੋਤਿ ਕੀ ਜਾਤਿ ਜਾਤਿ ਕੀ ਜੋਤੀ, ਤਿਤੁ ਲਾਗੇ ਕੰਚੁਆ ਫਲ ਮੋਤੀ॥

ii) **Central Theme :** In this world, the Lord's creation consists of persons with good and bad mentality. But is there any place where there is no fear complex and one could live in complete fearlessness? Even one does not gain any peace at holy places nor by reading the four Vedas there is any peace whereas the Pandits are engrossed in good or bad convictions. What are good or bad deeds, virtues or sins ? Both are to be considered as equal or similar, the actual important fact being the attainment of self-realisation. In this body, the True Name is like the Pa'ras stone (by whose touch ordinary things (metals) become gold) we should try to unite with the Lord, leaving everything else. O Useless Man! Do not show annoyance with True Name. You should inculcate True Name in your heart taking care to safe-guard self-realisation. (4-9)

i) **Gour'i Kabir Ji (Page 324)**

"Jo ja'n parmit param na jana, Ba'aten hi baikunth samana. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੪)

ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮ ਨ ਜਾਨਾ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥੧॥

ii) **Central Theme :** The Persons who have not understoood and realised the Lord, talk of going to heaven ! But where is heaven and what is heaven ? Infact, no one knows anything about Heaven; by talking about heaven only, one does not get it. First of all, we should get rid of our ego; secondly so long one is having the urge for going to heaven, one does not get the chance of meeting the Lord and one does not find place at the lotus-feet of the Lord. Kabir says, How could we say that real heaven is in the company of holy saints ? So it behoves us to meditate on True Name of the Lord in the Company of holy saints.

i) **Gour'i Kabir Ji (Page 325)**

"Upjai nipjai nipaj samaiee, Nai'no dekhat e'h jug jaiee. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੫)

ਉਪਜੈ ਨਿਪਜੈ ਨਿਪਜਿ ਸਮਾਈ॥ ਨੈਨਹ ਦੇਖਤ ਇਹੁ ਜਗੁ ਜਾਈ॥ ੧ ॥

ii) **Central Theme :** How does this world get created and then disappear before your very eyes ? O Brother ! How do you say that this house belongs to you ? In the end, at the time of death, nothing will belong to you, as nothing accompanies you. The body, which we preserve and maintain with so much care, and use so many scented things to beautify it, finally gets burnt with wood, after death. Says Kabir, O Brother ! The worldly drama, which you see here, is all perishable and will vanish soon. (4-11)

i) **Gour'i Kabir Ji (Page 325)**

"Avar mooai kia so'g karijai, Toa keejai jo apa'n jeejai. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ (ਪੰਨਾ ੩੦੭)

ਅਵਰ ਮੂਏ ਕਿਆ ਸੋਗੁ ਕਰੀਜੈ॥ ਤਉ ਕੀਜੈ ਜਉ ਆਪਨ ਜੀਜੈ॥ ੧ ॥

ii) **Central Theme :** This body is like a well, and the five senses (vices) such as sexual desires, anger are like drawers of water, which are unreal in a false, unreal body. Why should one cry and wail at someone else's death? Everyone thinks that the whole world is perishable and everyone except himself is liable and most likely to forget the Lord. Says Kabir, Once we pondered over this matter with intelligence, we found that neither the well is real nor the drawers of water, the five senses are real.

i) **Gour'i Kabir Ji (Page 326)**

"Asthavar jangam keat patunga, anik janam kiai bo'h ranga.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੬)

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥ ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ॥ ੧ ॥

ii) **Central Theme :** O Lord ! While roaming through the cycle of births and deaths, we have taken birth in different forms. At times we took the shape of mountains and trees, then took birth as insects, worms and birds, then came to the mother's womb to be born as human beings while going through the cycle. Then even as human beings, we adopted the lives of Yogis, medicants and recluses practising continence or became even

kings. Infact, the faithless (self-willed) persons spend their lives in torture while the Guru-minded persons live a life of bliss by drinking the nectar of True Name. Says Kabir, O Lord ! Pray grant me the boon of Thy Grace alongwith the knowledge of True Name, so that I may attain salvation.

i) Gouri Kabir Ji alongwith writings of Mahala-5 (Page 326)

" Aiso achraj dekhio Kabir, dadh ke' bholai birolai neer. (Pause-1)

ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ ੫ ॥

ਐਸੋ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ॥ ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰ॥ ੧ ॥ ਰਹਾਉ॥

ii) Central Theme : This world has shown a funny behaviour that man wastes his life in struggling to understand useless topics instead of the real values of life; just like churning water instead of the curd, which could give some results. Man spends his life like a donkey and feels rejoiced over his foolishness, or man spends the life in ego like a he-buffalo, completely engrossed in the Worldly veil of falsehood (Maya) thus landing himself in hell. Says Kabir, I have now realised and followed the theme that Maya eats into the life of man bit by bit everyday. But now the proper conscience has been awakened by meditating on True Name and I have attained the right approach to meditation of True Name through the Guru's guidance. (4-1-14)

i) Gour'i Kabir Ji Panchpade (Page 326)

" Jion jal chho'd ba'hir bhio meena,
poorab janam hoan tap ka heena.

Koh Gur gaj shiv sab ko janai, mua Kabir ramat sri Ramai. " (5-15)

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ ॥ (ਪੰਨਾ ੩੨੬)

ਜਿਉ ਜਲ ਛੋਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ॥ ਪੂਰਬ ਜਨਮ ਹਉ ਤਪਕਾ ਹੀਨਾ॥ ੧ ॥

ii) Central Theme : Kabir denounces the then current belief that if anyone dies in Kashi, he goes to heaven, while anyone else who dies in maghar, the town established by Lord Ganesh, would go to hell. Now Kabir had spent most of his life at Kashi (Banaras) but in the end he went to Maghar. He explains that both the places are alike and one proceeds to heaven or hell not based on these towns but based on one's actions in life.

Kabir further stressed that his Guru Ramanand knew fully that Kabir was reciting Lord's Name, Rama, at the time of death, so he would surely go to heaven.

i) **Gour'i Kabir Ji (Page 326)**

" Choa' Chandan mardan anga, so ta'n jalai kath kai sanga. (1)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੬)

ਚੋਆ ਚੰਦਨ ਮਰਦਨ ਅੰਗਾ॥ ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ॥ ੧ ॥

ii) **Central Theme :** Says Kabir, O foolish Man ! Try to meditate on the Lord's Name, as there is only one thing in the world which is real and true i.e. the Lord, the rest is all wasteful effort. What is the value of this body and the wealth you are trying to amass all the time ? Infact, this body will be burnt with wood and the wealth will be all left behind here at the time of death; so why are you wasting your days and nights for them ? You do not spend even a moment in remembring the Lord, and at the time of death you get into the clutches of Yama, the god of death. It is only the Guru minded persons, who enjoy the bliss of the nectar of Lord's True Name and by meditating on it enjoy the comforts and joy of life. Whosoever is blessed with the Grace of the Lord, gets the True Name engrained in his heart by ridding himself of all other worldly urges and activities, thus such Guru-minded person enjoys perfect peace and tranquillity of mind.

i) **Gour'i Kabir Ji Tipde' Char Tukai (Page 327)**

" Jam te' ulat bhaeai hai Ram, dukh binsai sukh kio bisram. (1)

Koh Kabir sukh sahej samavo, aap na dar'o na avar dra'vo." (3-17)

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ਚਾਰ ਤੁਕੇ॥ (ਪੰਨਾ ੩੨੭)

ਜਮ ਤੇ ਉਲਟਿ ਭਏ ਹੈ ਰਾਮ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸਰਾਮ॥

ii) **Central Theme :** Since the time I have realised the secrets of the Lord and attained Lord's bliss, everything is turning to my advantage, and all the sufferings have turned into comforts and joy. The enemies have become friends, all the vicious thoughts including those with discouraging trends have converted into joy and bliss of life. Infact, this change is the result of self-realisation; due to which all my sufferings of the three states of mind have turned into complete blissful and peaceful life. Once we

accept the idea of facing death, by ridding oneself of ego, the mind is fully immersed in the love of the Lord. Kabir says, having attained the state of 'Equipoise', neither we are afraid of anybody nor we try to create fear complex among others; rather we enjoy the bliss of life in the state of equipoise.

i) **Gour'i Kabir Ji (Page 327)**

"Pind mo'oai jiu keh ghar ja'ta, Sabad ate'et an'ahad ra'ata.

Kahai Kabir Niranjan dhiavo, tit ghar jao je bahu'r na avo." (4-18)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੭)

ਪਿੰਡਿ ਮੂਏ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥ ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦ ਰਾਤਾ॥

ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ॥ ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ॥੪ ॥੧੯ ॥

ii) **Central Theme :** Whosoever has known the Lord, has enjoyed the bliss of Lord's realisation; but just as the person without tongue, cannot express the taste of sweets, similarly on realising the Lord, one cannot express the bliss. Where does this soul go after the death of a person ? This soul merges with the Prime-soul of the Lord, but this knowledge could be had from a holy saint of the Lord alone. We should try to divert our energies towards meditation of True Name, and recite the Lord's Name with every breath. One should concentrate on the Lord's Name with such concentration that there is no more death again. Whosoever has understood the real meaning of life, does not need any further explanation. Says Kabir, Try to meditate on True Lord with such concentration, that there may not be any further need for meditation, as one should immerse in the Lord's Name itself.

i) **Gour'i Kabir Ji Tipde' (Page 327)**

"Kanchan siu paieeai nahi tol, ma'n de' Ram li'a hai mole'.

Koh Kabir chanchal ma't tiagi,
Kewal Ram Bhagat nij bha'gee." (3-19)

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ॥ (ਪੰਨਾ ੩੨੭)

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ॥ ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ॥ ੧ ॥

ii) Central Theme : O Man ! There is no need for cleverness or intelligent moves to attain the True Lord, rather by offering one's mind or heart one could attain the Lord. It is not with wealth that one could achieve Lord's love but with the development of devotion and love for the Lord in a state of Equipoise, one may attain the Lord. Kabir says, that it is with true worship and prayer by inculcating True Name in one's heart that one could attain the True Lord.

i) Gour'i Kabir Ji (Page 327)

"Kat nahi tha'ur mool kat lavo, khojat ta'n meh thaur na p'avo. (1)

Koh Kabir ja kai mastak bha'g,
sab parhar ta ko milai suha'g." (3-21)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੭)

ਕਤ ਨਹੀ ਠਉਰ ਮੂਲੁ ਕਤ ਲਾਵਉ॥ ਖੋਜਤ ਤਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਉ॥ ੧ ॥

ii) Central Theme : Just as a king has many queens, but one is really the pet of the king, similarly the Lord-spouse hath many beloved partners, but one is truly liked by him, depending on our pre-destined fortunes. Says Kabir, the Lord spouse prefers one of the beloved partners, leaving all others, who enjoys His conjugal bliss. My whole body is suffering the pangs of separation from the Lord-spouse, and I am suffering badly from this separation, seeking unison with him but this could be appreciated only by a person, affected by this sort of separation. If the Lord bestoweth His Grace, then I might get merged with the Lord.

i) Gour'i Kabir Ji (Page 327)

"jeh marnai sabh jagat trasia', so marna Gur sabad pargasia. (1)

Koh Kabir ma'n bhia ananda,
Gaya bharam rehia parmananda." (3-20)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੭)

ਜਿਹ ਮਰਨੈ ਸਭੁ ਜਗਤੁ ਤਰਾਸਿਆ॥ ਸੋ ਮਰਨਾ ਗੁਰ ਸਬਦਿ ਪ੍ਰਗਾਸਿਆ॥ ੧ ॥

ਕਹੁ ਕਬੀਰ ਮਨਿ ਭਇਆ ਅਨੰਦਾ॥ ਗਇਆ ਭਰਮੁ ਰਹਿਆ ਪਰਮਾਨੰਦਾ ॥੩॥੨੦॥

ii) Central Theme : The whole world fights shy of death and is afraid

of it, whereas the Guru's Word (saying) has completely enlightened my mind about death. My mind has accepted death in life' itself by getting rid of one's ego, so with this type of self-surrender, one gets salvation. Says Kabir, I am enjoying perfect bliss of life, now that I have got rid of my doubts and dual mindedness, leaving behind only the True Lord's presence which pervades my whole being.

i) **Gour'i Kabir Ji (Page 328)**

"Ja'kai har sa Thakur bhai, Mukat anant pukaran jaiee. (1)

Koh Kabir ik budh bichari, Kia bas jio bikh de mehtari." (3-22)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਜਾਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ॥ ਮੁਕਤੀ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ॥ ੧ ॥

ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ॥ ਕਿਆ ਬਸੁ ਜਿਉ ਬਿਖਦੇ ਮਹਤਾਰੀ ॥ ੩॥ ੨੨॥

ii) **Central Theme :** O Brother ! Why should one, having the support of the Lord Master, be worried about anybody else's dependence? Moreover, the Lord sustaineth and maintaineth all the three worlds (in the ocean, in the air and on the land) so why won't He look after me as well ? In case, the master himself administers poison to the child, then what could the child do to save Himself ? According to my thinking, we should have faith n the Lord only and look upto Him for our protection; Says Kabir.

i) **Gour'i Kabir Ji (Page 328)**

"Bin sat sati hoi kaisai na'ar, Pandit dekho ridai bicha'r. (1)

Ta'n ma'n dha'n greh sounp sarir, soiee soha'gan ka'hai Kabir." (3-23)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਬਿਨੁ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ॥ ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥ ੧ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਗ੍ਰਿਹੁ ਸਉਪਿ ਸਰੀਰੁ॥ ਸੋਈ ਸੁਹਾਗਨਿ ਕਹੈ ਕਬੀਰੁ॥ ੩॥ ੨੩॥

ii) **Central Theme :** The wife would always love her spouse if she is a true sati, similarly man would always have love for the Lord, if the love is real. If this love was only for the sake of worldly pleasures then this man would not meet the Lord-spouse even in the dreams. Says Kabir, a woman

is a true sohagan if she hands over her body, mind and wealth, everything to her spouse; similarly man should surrender everything to the Lord's care including his body, mind and all worldly possessions; if he wants merger with the Lord.

i) **Gour'i Kabir Ji (Page 328)**

"Bikhia biapi'a sagal sansar, bikhia lai doobi parwar. (1)

Che'tat che'tat niksio neer, so jal nirmal kathat Kabir." (3-24)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਬਿਖਿਆ ਬਿਆਪਿਆ ਸਗਲ ਸੰਸਾਰੁ॥ ਬਿਖਿਆ ਲੈ ਡੂਬੀ ਪਰਵਾਰੁ॥ ੧॥

ਚੇਤਤ ਚੇਤਤ ਨਿਕਸਿਓ ਨੀਰੁ॥ ਸੋ ਜਲੁ ਨਿਰਮਲੁ ਕਥਤ ਕਬੀਰੁ ॥੩॥੨੪॥

ii) **Central Theme :** The world is so much engrossed in the vices and sinful actions that it has managed to sink its boat without going into (deep) waters. The reason is simple that it has detached itself from the love of the Lord and engulfed itself in the love of falsehood and various sins and vicious actions. The fire of worldly desires is burning and spreading on all sides, and this fool of a man did not have the sense to drink this water by removing the froth on one side, so as to extinguish this fire of worldly desires (for more possessions) within himself. O Kabir ! The water, which sprouts on remembering the Lord is so pure and effective that it could extinguish the fire of worldly desires. (3-24)

i) **Gour'i Kabir Ji (Page 328)**

"Jeh kul poot na gian bichari, bidhva kas na bhaiee mehtari. (1)

Koh Kabir jaisai sunder sarup,
Naam bina jaisai kubaj kuroop." (3-25)

(Kabir Ji)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੮)

ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ॥ ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹ ਤਾਰੀ॥ ੧ ॥

ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ॥ ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ ॥੩॥੨੫॥

ii) **Central Theme :** What is the use of this life if a man does not gain spiritual knowledge ? Why did the mother, who gave birth to such a child not become a widow before this ? The person, who does not remember the Lord, is a great sinner. Why did he not die before his birth itself ?

Such a person, devoid of True Name and Lord's worship, is like a horrible person suffering from leprosy. How did the mother continue to safeguard her pregnancy till the birth of such a child ?

O Kabir ! The person, who remembers the Lord, even though he may be beautiful apparently, his life becomes useless due to his spiritual bankruptcy. (3-25)

i) **Gour'i Kabir Ji (Page 329)**

"Jo jan leh khasam ka n'ao, tin kai sa'd balharai jao (1)

Ja'at julaha mat ka dhir, sahej sahej gu'nn ramai Kabir." (3-26)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਜੋ ਜਨ ਲੇਹਿ ਖਸਮ ਕਾ ਨਾਉ॥ ਤਿਨਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ੧ ॥

ਜਾਤਿ ਜੁਲਾਹਾ ਮਤਿ ਕਾ ਧੀਰੁ॥ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਰਮੈ ਕਬੀਰ॥ ੩॥ ੨੬॥

ii) **Central Theme :** O Kabir ! Though I belong to the family of weavers (by caste), I am thankful to the Lord, that I have been enabled to recite Lord's True Name in the fourth stage of equipoise. I would offer myself as a sacrifice to those persons who recite the Lord's True Name, as they are themselves pure and true and remember the True Lord, singing His praises. I love them as my true brothers. We would prefer to remain attached to the lotus-feet of such Guru-minded persons, being their dust, who have inculcated the love of the True Lord in their hearts. So we should always remain immersed in the Lord's True Name.

(We should remain embued with the love of the Lord and seek the dust of the lotus-feet of those saints who always remember the Lord. Though I belong to a lower caste, I am thankful to the Lord for granting me the gift of His Worship). (3-26)

i) **Gour'i Kabir Ji (Page 329)**

"Gagan rasa'l choai meri bhathi,

sanch maha ras ta'n bhia ka'thi. (1)

China't cheet niranjan la'ya, koh Kabir toa unbhau pa'ya." (3-27)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਮਗਨ ਰਸਾਲ ਚੁਐ ਮੇਰੀ ਭਾਠੀ॥ ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ॥ ੧ ॥

ਚੀਨਤ ਚੀਤੁ ਨਿਰੰਜਨ ਲਾਇਆ॥ ਕਹੁ ਕਬੀਰ ਤੋਂ ਅਨਭਉ ਪਾਇਆ ॥੩॥੨੭॥

ii) **Central Theme :** Kabir is trying to compare the wine of the State of Equipoise with the wine produced by Hath Yogis. Kabir says that his furnance consists of the trickle of True Name of the Lord from his body and the nectar of True Name collected in his heart, is his wine, and the wooden logs burning under-neath the furnace comprise the ego of his body. Whosoever partakes of this nectar of True Name, is in fact pondering over the knowledge of the Lord which constitutes the wine for him and the real bliss is enjoyed by such a person. Instead of the beautiful companion for the wine, the State of Equipoise is the true companion in which stage the person spends day and night, Says Kabir, once I realised the Lord then I developed the love for the Lord in my heart.

i) **Gour'i Kabir Ji (Page 329)**

"Ma'n ka subhao mane' biapi, mane'h maaar kavan sidh thapi."

Koh Kabir jo janai bhaiou. ma'n madhsudan tribhuvan de'o.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਮਨ ਕਾ ਸੁਭਾਉ ਮਨਹਿ ਬਿਆਪੀ॥ ਮਨਹਿ ਮਾਰਿ ਕਵਨ ਸਿਧ ਥਾਪੀ॥੧॥

ਕਹੁ ਕਬੀਰ ਜੋ ਜਾਨੈ ਭੇਉ॥ ਮਨੁ ਮਧੁਸੂਦਨੁ ਤ੍ਰਿਭਵਣ ਦੇਉ॥ ੩॥ ੨੯॥

ii) **Central Theme :** By subduing one's mind, man could control the whole world, thus crossing the ocean of life successfully. It is only due to ego that man functions in the world with such a pride; but no one could worship the Lord without subduing the mind.

O Kabir ! The person, who realises this secret of the mind, becomes a personification of the Lord Himself. (3-28)

i) **Gour'i Kabir Ji (Page 329)**

" Oiai jo deeseh amber ta'rai, kin ouiai cheeteh cheetan har'ai. (1)

Koh Kabir jan'aiga soi, hirdai Ram mukh Ramai hoi." (3-29)

(Kabir Ji)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ॥ ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨ ਹਾਰੇ॥

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ॥ ਹਿਰਦੇ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ ॥੩॥੨੯॥

ii) **Central Theme :** Whatever we see in this world, is an image of the Lord's enlightenment only; whether it be sun and moon or stars. But this secret of Nature is only revealed to few Guru-minded persons, who are imbued with the love of the Lord. (3-29)

i) **Gour'i Kabir Ji (Page 329)**

"Baid ki pu'tri simrit bhai, sa'nkal jev'ri lai hai aiee.

Hum dekhat jin sab jug lootia,
Koh Kabir mein Ram ke'h chhotia." (3-30)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ॥ ਸਾਂਕਲ ਜੇਵਰੀ ਲੈਹੈ ਆਈ॥੧॥

ਹਮ ਦੇਖਤ ਜਿਨਿ ਸਭੁ ਜਗੁ ਲੂਟਿਆ॥ ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੂਟਿਆ ॥੩॥੩੦॥

ii) **Central Theme :** The worldly veil of falsehood has engrossed everyone in its snare, so that the whole world gets robbed by false hopes. In fact, man himself has created this snare of Maya, and in turn is engulfed by its attractive designs by himself. Like a snake it is eating into the fabric of life in the world and cannot be cast away by any means. Says Kabir, I am describing Lord's praises in my heart and by my tongue. I repeat Lord's Name which saved me from the clutches of Yama, the god of death.

i) **Gour'i Kabir Ji (Page 329)**

"Dei muha'r laga'm pahravo, sagal tajin gagan dura'vo. (1)

Kahit Kabir bhale' aswara, Baid Kateb te' rahai nirara. (3-31)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯) (V)

ਦੇਇ ਮੁਹਾਰ ਲਗਾਮੁ ਪਹਿਰਾਵਉ॥ ਸਗਲ ਤਜੀਨੁ ਗਮਨ ਦਉਰਾਵਉ ॥੧॥

ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ ॥ ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ॥੩॥੩੧॥

ii) **Central Theme :** Says Kabir, " There are some horsemen (persons) who are totally detached from the Vedas or Koran and Control the mind in such a manner that they rid themselves of worldly attachment and make detachment (remaining aloof) as the reins of this mind's horse, and control this mind with the love of the Lord (detached) and keeping the mind engrossed in pursuit of the Lord's love, by keeping a check on one's own thoughts, by riding this horse (mind) with his feet fully embedded in the knowledge of the fourth stage of equipoise (as the stirrup) thus concentrating his mind on the Lord. With the above steps in controlling the mind, man directs this mind towards attainment of the Lord, and uses love and devotion as the stick of control for the movements of this horse (mind). Such a rider of the horse is considered good and efficient, provided he controls his mind with the Lord's love and devotion. In the end, Kabir says that a person controlling his mind with Lord's love is superior to all such persons absorbed in the strict observance of the ethics of Vedas or calling all others as infidels who do not worship the Muslim God (Allah). (3-31)

i) **Gour'i Kabir Ji (Page 329)**

" Jeh mukh pancho amrit khaeai, teh mukh dekhat lookat la'eai.

Koh Kabir har charan dikhavoh,
pachhai te' jam kiu na pathav'oh (3-32)

(Kabir Ji)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਜਿਹ ਮੁਖਿ ਪਾਚਉ ਅਮ੍ਰਿਤ ਖਾਏ॥ ਤਿਹ ਮੁਖ ਦੇਖਤ ਲੂਕਟ ਲਾਏ॥੧॥

ਕਹੁ ਕਬੀਰ ਹਰਿ ਚਰਦ ਦਿਖਾਵਹੁ॥ ਪਾਛੈ ਤੇ ਜਮੁ ਕਿਉ ਨ ਪਠਾਵਹੁ ॥੩॥੩੨॥

ii) **Central Theme :** O Lord ! Pray grant me the glimpse of Thy vision once and then may land me even in the arms of Yama (god of death). This

world is such, that the same mouth is put to flames, which was given earlier dainty foods. O Lord ! Pray save me from the torture of being born through the mother's womb and then being burnt in fire. This beautiful body is destroyed in different ways, some people burn it while others bury it.

O Lord ! May I be given the protection of Thy lotus-feet ! (3-32)

i) **Gour'i Kabir Ji (Page 329)**

" Aa'pai pa'vak aa'pai pav na, ja'rai khasam ta rakhai kavna. (1)

Koh Kabir akhar doai bhakh, hoiga' khasam ta laiga' ra'kh." (3-33)

(Kabir)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੨੯)

ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ॥ ਜਾਰੈ ਖਸਮੁ ਤ ਰਾਖੈ ਕਵਨਾ॥ ੧ ॥

ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ। ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੇਇਗਾ ਰਾਖਿ ॥ ੩॥ ੩੩॥

ii) **Central Theme :** The Lord Himself is conducting the worldly drama; at times He embodies the form of fire while at other times He representeth air. Who could serve us when the Lord Himself is responsible for setting us aflame ? So I have engaged myself in immersing in Lord's True Name; so that there is no harm even if the body gets burnt while remembering the Lord; as none else would be at a loss. The Lord engageth Himself in the games of a magician in conducting this worldly drama. O Kabir ! Let us meditate on those two words of Lord's True Name, 'Ram Naam'; as He would automatically save us if He blongeth to us. (3-33)

i) **Gour'i Kabir Ji Dupa'de (Page 329)**

" Na mein jo'g dhian chit la'ya, bin baira'g na chhutas ma'ya. (1)

Koh Kabir Khojoh asma'n, Ram sama'n na dekho a'an. (2-34)

(Kabir)

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੩੨੯)

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ॥ ਬਿਨ ਬੈਰਾਗ ਨ ਛੂਟਸਿ ਮਾਇਆ ॥ ੧॥

ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ॥ ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥

ii) **Central Theme :** O Kabir ! Neither have I got immersed in Lord's meditation like a Yogi, nor could get rid of (Maya) worldly falsehood without detachment, alongwith its bondage. How could our life be comfortable, unless we take the support of the Lord's True Name ?

O Kabir ! I have been watching all the places in search of an ideal guide like the Lord in all the skies, but I could not find anybody equal to the Lord Himself. (2-34)

i) **Gour'i Kabir Ji (Page 330)**

" Jeh sir rach rach badhat pa'ag, so sir chu'nch swareh kaag. (1)

Kahet Kabir sunoh ma'n merai, e'hi hawal hoigo te'rai." (2-35)

(Gour'i Goareri Ke' Pade' Paintees)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੩੦)

ਜਿਹਿ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ॥ ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ॥ ੧॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ॥ ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੋ ਤੇਰੇ ॥੨॥੩੫॥

ii) **Central Theme :** O Man ! Why are you so proud of your body and wealth ? This head of yours will be the resting place of a crow one day, for which you are so particular now.

O Kabir ! Let us recite Lord's True Name instead, to avoid this fate in future ! (2-35)

i) **Rag Gour'i Goareri Astpadi Kabir Ji Ki (Page 330)**

"Sukh mangat dukh a'gai avai,
so sukh humoh na mangia' bha'vai. (1)

Jiu e'k or sagal sarira, iss ma'n kou rav rahai kabira. (9-1-36)

(Kabir)

॥ ਗਉੜੀ ਗੁਆਰੇਰੀ ਅਸਟਪਦੀ ਕਬੀਰ ਜੀ ਕੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਖ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ॥ ਸੋ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ॥ ੧॥

ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ॥ ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ॥ ੯॥ ੧॥ ੩੬॥

ii) **Central Theme :** O Brother ! Let some one carry out some research and try to find out reality of this soul. Also where does the soul go after death of a person? Everyone makes an effort for realising comforts and joy in this world whereas in practice, one faces misery and suffering. Even gods like Shiva and Brahma dread this sort of comfort and pleasure and do not seek it, whereas man has considered this joy and comfort as real and has always, longed for worldly comforts. In fact, no one has even seen this soul or understood its real value. Some saints like Jaidev and Namdev have realised the truth and reality of this soul by meditating on Lord's True Name. This soul does not undergo the cycle of births and deaths; and this point has been realised by the saints only, who are seeking the Lord having rid themselves of their misgivings. Infact, this soul is the same in all human beings, pervading all beings, so Kabir is discussing the secrets of this soul. (9-1-36)

i) **Gour'i Goare'ri (Page 330)**

"ehnis e'k Na'am jo ja'gai, Ketak sidh bhaie' liv la'gai. (Pause-1)

Jo har harai so hoih na a'ana,
Ke'h Kabir Ram Na'am pachha'na." (2-37)

(Kabir)

ਗਉੜੀ ਗੁਆਰੇਰੀ॥ (ਪੰਨਾ ੩੩੦)

ਅਹਿ ਨਿਸਿ ਏਕ ਨਾਮ ਜੋ ਜਾਗੇ॥ ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵਲਾਗੇ॥ ੧॥ ਰਹਾਉ॥

ਜੋ ਹਰਿ ਹਰੈ ਸੁ ਹੋਹਿ ਨ ਆਨਾ॥ ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮ ਪਛਾਨਾ ॥ ੨॥ ੩॥ ੭॥

ii) **Central Theme :** The persons, who are immersed in the True Name of Lord, day and night, manage to become god-fearing and religious-minded. On the other hand, those Sadhus who are trying to possess occult power, have been led astray and were unsuccessful as the all-powerful Lord granteth Salvation only through the meditation of True Name.

O Kabir ! I also have developed the knowledge of Lord's True Name as such I cannot be separated from the pursuit of Lord's attainment. (2-37)

i) **Gour'i bhi Sorath bhi (Page 330)**

" re' jea' nilaj laaj tohai nahi, har taj kat kahoon ke jahi. (Pause-I)

Kehaai Kabir pooran jag soiee, jake hirdai avar na koiee." (5-38)

(Kabir)

ਗਉੜੀ ਭੀ ਸੋਰਠਿ ਭੀ॥ (ਪੰਨਾ ੩੩੦)

"ਰੇ ਜੀਅ ਨਿਲਾਜ ਲਾਜ ਤੁਹੀ ਨਾਹੀ॥ ਹਰਿ ਤਜਿ ਕਤ ਕਾਹੂ ਕੇ ਜਾਹੀ॥ ੧॥ ਰਹਾਉ॥

ਕਹੈ ਕਬੀਰੁ ਪੂਰਨ ਜਗ ਸੋਇ॥ ਜਾ ਕੇ ਹਿਰਦੈ ਅਵਰਨੁ ਹੋਈ"॥ ੫॥ ੩੯॥

ii) **Central Theme :** O Brother ! It does not behove the person, whose Master is such a powerful and Great personality, to take the support of someone else. Tell me, what does your master lack in power ? In fact, the Lord is always accompanying you and the worldly falsehood (Maya) is also at His beck and call, while you are running after this slave, Maya (worldly pleasures) The whole world is singing the praises of the Lord.

O Kabir! The person, who has inculcated the True Lord in his heart and who does not hanker after any body else, is truly a perfect and ideal man in this world possessing great spiritual powers. (5-38)

i) **Gour'i Kabir Ji (Choupade 39) (Page 330)**

"Kaun ko po'ot pita ko kako, kaun marai ko dei santaapo. (1)

Keh Kabir thug siu ma'n mania,
gayee thagori thug pehchania." (3-39)

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੩੦)

"ਕਉਨੁ ਕੋ ਪੂਤੁ ਪਿਤਾ ਕੋ ਕਾਕੋ॥ ਕਉਨ ਮਰੈ ਕੋ ਦੇਇ ਸੰਤਾਪੋ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਠਗਸਿਉ ਮਨੁ ਮਾਨਿਆ॥ ਗਾਈ ਨਗਉਰੀ ਠਗੁ ਪਹਿਚਾਨਿਆ"॥ ੩॥ ੩੯॥

ii) **Central Theme :** O Brother! Who is the son and who is the father ? Who makes the man suffer and who finally dies ? Infact, the Lord Himself is the greatest charmer, who hath created this worldly drama; and this world

is a part of that great drama. How could man exist without the remembrance of Lord ?

O Kabir ! The person, who is enamoured by the worldly charm of the Lord's creation, and whose heart is satiated with the worldly drama, gets merged with the Lord by realising the Lord's secrets and the effect of worldly falsehood (Maya) is completely cast away. (3-39)

i) **Gour'i Kabir Ji (Choupada 40) (Page 330)**

"ab moko bhaeai Raja Ram Sahaiee,
Janam maran kat paramgat paiee. (Pause-I)

Jis kirpa Karai tis pooran saaj, Kabir Ko soami garib nivaj." (4-40)

ਗਉੜੀ ਕਬੀਰ ਜੀ (ਚਉਪਦੇ ੪੦)॥ (ਪੰਨਾ ੩੩੦)

"ਅਬ ਮੋਕਉ ਭਏ ਰਾਜਾ ਰਾਮ ਸਹਾਈ॥ ਜਨਮ ਮਰਨ ਕਟਿ ਪਰਮਗਤਿ ਪਾਈ॥ ੧॥ ਰਹਾਉ॥

ਜਿਸ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਪੂਰਨ ਸਾਜ॥ ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਗਰੀਬ ਨਿਵਾਜ॥ ੪॥ ੪੦॥

ii) **Central Theme :** O Brother ! The Lord hath united me with the holy saints and hath saved me from the five vices like sexual desires by making me His disciple and remember the Lord's True Name. Now I have been able to cross this ocean of life successfully through the Grace of the Lord; now the fire of worldly desires has been extinguished and I have inculcated the Lord's Name in my heart. Now I have attained peace and tranquillity of mind and wherever I look around I perceive the same Lord pervading everywhere. But this is all due to the Lord's Grace and His pre-destined Will based on my previous actions that I have been bestowed with salvation, taking me out of the cycle of births and deaths. (4-40)

I) **Gour'i (Kabir Ji-Choupade 41) (Page 331)**

"Ja'l hai sootak tha'I hai sootak sootak opa't hoiee.
Janmai sootak mooai phu'n sootak, sootak paraj bigoee. (1)

Pha'san ki bidh sabh kouoo ja'nai chhoo'tan ki ik koiee.
Ke'h Kabir Ram ridai bicharai sootak tinai na hoiee." (3-41)

ਗਉੜੀ (ਕਬੀਰ ਜੀ - ਚਉਪਦੇ ੪੧)॥ (ਪੰਨਾ ੩੩੧)

"ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕ ਸੂਤਕ ਓਪਤਿ ਹੋਈ॥

ਜਨਮੇ ਸੂਤਕੁ ਮੂਏ ਫੁਨਿ ਸੂਤਕੁ ਸੂਤਕ ਪਰਜ ਬਿਗੋਈ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ"॥ ੩॥ ੪੧॥

ii) Central Theme : Whatever is created in the world, always has a certain amount of impurity (soota'k) just as someone dies and has a certain impurity involved (sootak) then what is pure in this world ?

O Pandit ! This is all your misconception and doubt about impurity involved in the birth or death of an individual. If fact, all this is happening as per the laws of Nature, so there is nothing wrong in it, being the natural sequence of events. If we care to ponder over it, there is some element of impurity involved in our speech, in our listening to slander, seeing someone else's beauty, in sitting or standing in bad company, and there is some impurity everywhere.

O Kabir ! The fact is, that the world being involved in formalism and rituals; everyone knows how to get engrossed in useless things but there is hardly anyone who knows how to remain detached from these. Says Kabir, whosoever inculcates the love of True Lord in his heart, is free from this sootak (impurity).

i) Gour'i (Kabir Ji - Choupade 42) (Page 331)

" Jha'gr'a e'k nibero' Ram, jou tu'm apnai jan sou ka'am. (Pause-I)

Keh Kabir hoan bhia uda's, Tirath ba'da ke ha'r ka da'as. (3-42)

ਗਉੜੀ॥॥ (ਪੰਨਾ ੩੩੧)

"ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ॥ ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੋ ਕਾਮੁ॥ ੧॥ ਰਹਾਉ॥

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ॥ ਤੀਰਥ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ"॥ ੩॥ ੪੨॥

ii) Central Theme : Says Kabir - O Lord ! Pray remove one doubt of mine ! Who is the greatest in this world ? Is this mind greater than the Lord in whom this mind seeks support ? Is the Lord greater or the Lord's saint, who has realised the Lord ? Is the god, Brahma greater or the Lord who created Brahma ? Is the Veda greater or the source of origin from where Vedas originated ? I am totally confused, O Lord ! Whether the holy place is greater or the Lord's Saint ? Kabir says, I have realised that the Lord who hath created this Universe and set everything in motion in accordance

with certain principles of Nature, is the greatest among all, and not the things produced by the Lord.

i) **Rag Gour'i Cheti (Page 331)**

" Dekho bhai gyan ki aiyee a'ndhee
Sabhai uda'ni bharam ki ta'ti rehai na Maya bandhi. (Pause-I)

Keh Kabir ma'n bhaya pargasa udai bha'n jab cheena." (2-43)

ਰਾਗ ਗਉੜੀ ਚੇਤੀ॥ (ਪੰਨਾ ੩੩੧)

"ਦੇਖੋ ਭਾਈ ਗਾਨ ਕੀ ਆਈ ਆਂਧੀ॥
ਸਭੈ ਉਡਾਨੀ ਭ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਂਧੀ॥੧॥ਰਹਾਉ॥

ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਗਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ ਚੀਨਾ"॥੨॥੪੩॥

i) **Central Theme :** Says Kabir, "There is so much of brilliance and enlightenment due to the Lord's knowledge, just as darkness is dispelled with the sun rise, that there is a storm of knowledge brewing all over, which has blown off my roof of doubts and misgivings, thus removing my dual-mindedness. Now my untrue and base sense has been shaken up thoroughly, and I am completely thrilled and satisfied with the bliss of tranquillity just as there is a satisfying-pleasant spell of shower following the storm, which cools down man's thirst for more knowledge.

i) **Gour'i Cheti (Page 332)**
" Ik Onkar Satgur Prasad"

" Har ja's sune'h na har gu'nn gavai, ba'tan hi asma'n grave'h. (1)

Avaran ha'st a'ap hai ka'nai, tin ko dekh Kabir lajanai." (6-1-44)

ਗਉੜੀ ਚੇਤੀ॥ (ਪੰਨਾ ੩੩੨)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

"ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ॥ ਬਾਤਨ ਹੀ ਅਸਮਾਨ ਗਿਰਾਵਹਿ॥ ੧॥

ਅਵਰਨ ਹਸਤ ਆਪ ਹਹਿ ਕਾਨੇ। ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ "॥ ੬॥ ੧॥ ੪੪॥

ii) **Central Theme :** The faithless persons neither sing the Lord's praisees nor do they harken to them, but with sheer talk they want to show off their cleverness. We should be careful to avoid the company of such self-willed

and faithless persons, who are devoid of the Lord's worship. They talk ill of the saint who had the knowledge of everything (Bhagirth) while they themselves know nothing. They themselves follow the wrong path, leading to nowhere, but also spoil some others by misleading them astray. They do not believe even the god Brahma, as they always engage themselves in useless discussions. How could they afford to be carefree, when the fire of worldly desires is burning within their hearts ? O Kabir ! I feel ashamed of myself that such useless persons also make fun of others.

i) **Rag Gou'ri Baira'gan Kabir Ji (Page 332)**
'ik onkar satgur prasad'

"Jiwat pitar na manai kouoo mooai sira'd karahi,
pitar bhi baprai koh kiu paveh kavooa' kookar khahi (1)

Devi deva' poojeh dole'h parbrahm nahi ja'na,
Kahit Kabir akul nahi chetia bikhia siu lapt'ana" (4-1-45)

(Kabir)

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਿਣ ਕਬੀਰ ਜੀ॥ (ਪੰਨਾ ੩੩੨)
ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ॥

"ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏ ਸਿਰਾਧ ਕਰਾਹੀ॥
ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੂਕਰ ਖਾਹੀ॥ ੧॥

ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ"॥ ੪॥ ੧ ੪੫॥

ii) **Central Theme :** Kabir is wondering at the various actions and functions of man in this world, as during the lifetime of their elder people, they do not care for them and respect them, while after their death, they perform feasts for the brahmins, so as to give relief to the departed souls. How could the dead get any share out of this food, which was being wasted on cows or dogs? The whole world is seeking comforts and joy but one cannot find solace by worshipping gods and goddesses of clay, similarly the dead cannot benefit from the toys of clay and nothing will be achieved by these fruitless efforts. During their lifetime they ill treat their elders while after death they want to worship them. So they undergo sufferings without the support of Lord's True Name; as these men have not understood the True Lord yet, being worshippers of gods and goddesses. The world, engrossed in vices and sins, has forgotten the Lord and is engaged in running around fruitless formal practices. (4-1-15)

i) **Gouri (Page 332)**

" Jiwat marai marai phun jivai aisai sunn sma'ya.
anjan mahai niranjan rehiai bahur na bhavjal pa'ya. (1)

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unman manua sunn saman dubhida durmat bhagi,
Koh Kabir anbhon ik dekhia Ram Naam liv lagi" (4-2-46)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੨)

" ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨ ਰਹੀਐ ਬਹੁੜਿ ਨ ਭਵਜਲਿ ਪਾਇਆ॥ ੧॥

ਉਨਮਨਿ ਮਨੂਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾਂ ਦੁਰਮਤਿ ਭਾਗੀ॥
ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵਲਾਗੀ"॥ ੪॥ ੨॥ ੪੬॥

ii) **Central Theme :** O Brother ! Let us live a life of detachment from worldly falsehood (Maya) though living within the surroundings of this veil of falsehood, but meditating on True Name, Thus we could swim across this dreadful ocean of life. Infact we should (churn the curd like this and) control the mind by drinking the nectar of True Name through the Guru's guidance. Thus we could dispel our doubts by remembering the True Lord and get enlightened with Lord's knowledge, getting rid of our darkness of ignorance and finally uniting with the Lord.

O Kabir ! Let us consider this world as false and transient, thus concentrating on the True Lord, ridding ourselves of dual mindedness. Having a glimpse of the Lord's vision, we could get our heart imbued with the love of the Lord, and enjoy the bliss of merging with the Lord. (4-2-46).

i) **Gouri Bairagan Tipde' - 3 (Page 333)**

" ultat pavan chakar kha't bhe'dai su'rat su'nu anragi.
avai na ja'ie' marai na jivai taas khoj bairagi

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teri nirgun katha kaeai siun kahiai aisa koiee bibeki,
Koh Kabir jin dia palita tin taisi jhal dekhi." (3-3-47)

(Kabir)

ਗਉੜੀ ਬੈਰਾਗਣਿ ਤਿਪਦੇ ੩॥ (ਪੰਨਾ ੩੩੩)

"ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨਰਾਗੀ॥
ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ॥ ੧॥

ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਇ ਬਿਬੇਕੀ॥
ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ"॥ ੩॥ ੩॥ ੪੭

ii) **Central Theme :** O Yogi ! You have managed to divert your conscious mind towards perfect silence with the help of six Shastras but the real need of the mind should be to seek and realise the Lord who is beyond the cycle of births and deaths. Infact, I have trained my mind towards the Lord instead of controlling the (breath) wind that breathes life into me, but this has been possible through the Guru's Grace. This has resulted in perceiving the Lord near by while the body and the world appears a distant entity but this is the experience of a person who has partaken of the nectar of True Name.

O Lord! This whole discussion is possible with a person who could withstand the bright light emanating from the union with the Lord which is like (illumination) handling a cannon loaded with live ammunition.

i) **Gouri (Page 333)**

"Teh pavas sindh dhoop nahi chhahia teh utpat parlo nahi.
jivan mira't na dukh sukh biapai su'nn samadh duou teh nahi. (1)

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aga'm agochar rahai nirantar Guru kirpa te lahiai.
Koh Kabir bal jaon Gur apnai sat Sangat mil rahiai" (3-4-48)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੩)

"ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀਂ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ॥
ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਊ ਨਾਹੀ॥ ੧॥

ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ॥
ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ"॥ ੩॥ ੪॥ ੪੯॥

ii) **Central Theme :** O Brother ! The Lord's description and discourse is really wonderful as in Lord's Presence everything appears different; and nothing could equal it or be taken as more or less than that. There is neither misery nor happiness (comfort) in Lord's Presence as it is the Lord pervading

everywhere and there is neither air, water or fire or a state of complete silence surrounding Him. We could perceive the unapproachable Lord through the Guru's Grace only.

O Kabir ! I offer myself as a sacrifice to the Guru and would like to spend my time in the company of holy saints or holy congregations, so as to unite with the Lord finally.

i) **Gouri (Page 333)**

" Paap pun doai bael bisahai pavan pooji pargasio,
trisna gunni bhari ghat bhitar in bidh tand bisahio. (1)

Kahat Kabir sunoh re santoh ab aisi ban aiee.
ghati charat bael ik thaka chalo goan chhitk'aiee." (3-5-49)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੩)

"ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਹੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਸਿਓ ॥
ਤ੍ਰਿਸਨਾ ਗੂਣੀ ਭਰੀ ਘਟ ਭੀਤਰਿ ਇਨ ਬਿਧ-ਟਾਂਡ ਬਿਸਾਹਿਓ ॥ ੧ ॥

ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਨਿਆਈ ॥
ਘਾਟੀ ਚਢਤ ਬੈਲੁ ਇਕੁ ਥਾਕਾ ਚਲੋ ਗੋਨਿ ਛਿਟਕਾਈ"॥ ੩ ॥ ॥ ੪੯ ॥

ii) **Central Theme :** Man came into this world for doing a business with limited period of life; for this purpose he purchased two bullocks viz. sin and virtue and loaded them with the merchandise of worldly desires. The Lord hath converted human beings into such merchants and created two tax-collectors in the form of sexual desires and anger and these two were creating trouble and sufferings for the human beings in their sojourn of life, but luckily we have won over both of them. We have, however, realised the real status of the Lord, (truth about Lord) thus the tax of the gods is paid up and we are enabled to cross this ocean of life successfully. O Kabir! Now we have acquired such a friendship with the Lord that this physical body of man in trying to climb the arduous path of this life by performing tasks leading to sin or frindship is tired, while the soul has left this body and united with the Lord, and attained the bliss of life. (3-5-49)

i) **Gouri Panchpada-3 (Page 333)**

"pe'vka'rai din chaar hai, sahurarai ja'na,

andha lok na jainee moorakh iaana. (1)

Bhaiee nirasi uth chali chit bandh na dhira',
har ki charni la'ag roh bhaj saran kabira" (5-6-50)

ਗਉੜੀ ਪੰਚਪਦਾ 3॥ (ਪੰਨਾ ੩੩੨)

"ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ॥ ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ॥ ੧॥

ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ॥
ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ ਕਬੀਰਾ"॥ ੫॥ ੬॥ ੫੦॥

ii) **Central Theme :** The man spending few days of life in this world, has to die and proceed to the next world; but this fool does not realise this easily. The man, enjoys his life in this world while the god of death is ever ready to cut his life short with death. The man, lowers the complete rope of his life, alongwith the vessel in the well of worldly falsehood and as it breaks, man dies. It is only with the Lord's Grace that man tries to ponder over Guru's word as the Lord's message. Once the man completes his span based on his previous good deeds, the Yama pounces upon him through death and the soul proceeds alongwith the god of death completely dejected. How could it have any patience now?

O Kabir ! There is only one remedy, that we should seek the support of the Lord through meditation of True Name, so that we may have some help in the next world.

i) **Gouri (Page 334)**

" Jogi kehai jog bhal meetha avar na dooja bhai,
ru'ndat mu'ndat e'kai sabdi eai kehai sidh paiee. (1)

Taj ba'vai dahnai bikara har pad drir' kar rahiai.
Koh Kabir goongai gu'r kha'ia poochai ta kia kahiai" (4-7-51)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੪)

"ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ॥
ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ॥ ੧॥

ਤਜਿ ਬਾਵੇ ਦਾਹਨੇ ਬਿਕਾਰਾ ਹਰਿ ਪਦੁ ਦ੍ਰਿੜ ਕਰਿ ਰਹੀਐ॥
ਕਹੁ ਕਬੀਰ ਗੂੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ"॥ ੪॥ ੭॥ ੫੧॥

ii) **Central Theme :** All the Sidhas and Yogis, without the worship of the Lord, are lost in doubts and dual-mindedness as everyone feels himself. better that the rest. Whenever I go to somebody to learn something. I find him engrossed in worldly attachments and when I approached these persons in search of Salvation through the Guru, I found them proclaiming themselves as the greatest virtuous and most knowledgeable persons. But the person, bestowed by the Lord with the right understanding, realises the real truth about the Lord. Once we meet the true Guru, we get enlightened with knowledge, dispelling all darkness of ignorance, and realising the True Lord.

O Kabir ! The person, who is favoured with the nectar of True Name of the Lord cannot explain his experience like the dumb person (who cannot talk) who cannot explain the taste of the sweets.

i) **Rag Gouri Poorbi Kabir Ji (Page 334)**
'ik onkar satgur prasad'

"Jeh kicch aha taha kichh nahi panch tat teh nahi,
irapingla sukhman bandai eh avgan kat jahi (1)

Koh Kabir liv laag rahi hai jaha basai din rati.
Oua ka maram ohi par janai oh tou sada abnasi." (4-1-52)

(Kabir)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਕਬੀਰ ਜੀ (ਪੰਨਾ ੩੩੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

"ਜਹ ਕਛੁ ਅਹਾ ਕਿਛੁ ਨਾਹੀ ਪੰਚ ਤਤੁ ਤਹ ਨਾਹੀ॥
ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗਨ ਕਤ ਜਾਹੀ॥ ੧॥

ਕਹੁ ਕਬੀਰ ਲਿਵ ਲਾਗਿ ਰਹੀ ਹੈ ਜਹਾ ਬਸੈ ਦਿਨ ਰਾਤੀ॥
ਉਆ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰ ਜਾਨੈ ਓਹੁ ਤਉ ਸਦਾ ਅਬਿਨਾਸੀ"॥ ੪॥ ੧॥ ਪ੨॥

ii) **Central Theme :** I am working under a misconception, could anyone clear my doubts ? Kabir says, O Yogi ! This soul lasts so long as this human body lasts; with death neither the thread of this life remains intact nor the teeth opening in the body; moreover your strength of speech is also gone, so where is anyone concentrating on something ? Where is your management of ira pingla and sukhmana, the three controlling nerves, on which you were giving so much stress and importance ? So long the body of five

elements exists, the soul exists and one could concentrate but without it there is nothing else left. The Lord alone knoweth the secret of this Yogic exercise as He is ever-existent, without undergoing any change or destruction.

O Kabir! There is no use of Yoga for me. Once we are immersed in the Lord's love day and night and remain in constant link with the Lord; then what use is this Yoga? (4-1-52)

i) **Gouri (Page 335)**

"Surat Simrit doai kani mundra parmit bahir khintha.
Sunn gupha meh asan baisan kalap bibarjit pantha. (1)

Sunn ma'n magan bhaeai hai poorai maya dole na laagi.
Koh Kabir tako punrap janam nahi khel geyo bairagi" (4-2-53)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੫)

"ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦ੍ਰਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਥਾ॥
ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬੈਸਣੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਥਾ॥ ੧॥

ਸੁਨਿ ਮਨ ਮਗਨ ਪਏ ਹੈ ਪੂਰੇ ਮਾਇਆ ਡੋਲ ਨ ਲਾਗੀ॥
ਕਹੁ ਕਬੀਰ ਤਾਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ ਬੈਰਾਗੀ"॥੪॥੨॥੫੩॥

ii) **Central Theme :** What is the definition of True Yoga? O Kabir ! I am such a Yogi who never dies, neither undergoes any sufferings, and nor is separated from the Lord. My Yoga consists of meditating on Lord's True Name by inculcating His love in the heart; with diversion of the mind from sinful actions and developing virtuous path in life as the outer garb. I consider developing love and devotion of the Lord as everything, leading towards real spiritualism as opposed to sitting in silent concentration in a secluded place as per your Yoga; and my religious path consists of diversion of the mind from sinful actions. I have perceived the Lord on all sides, while considering this world as transient and perishable and contentment is my purse. Our path consists of detachment from the three pronged worldly activities (based on lust for power, peace and greed) and meditating on Lord's True Name is our main consideration. But this state of mind is attained only by those persons, who are fortunate and pre-destined so that they could get rid of the worldly desires.

O Kabir! Such a Yogi saves himself from the cycle of births and deaths and thus swims across this ocean of life successfully. (4-2-53)

i) **Gouri (Page 335)**

" Gaj nav gaj das gaj ikees puria ek tana'iee.
Saath soot nav khand behtar paat lago adhkaiee. (1)

Chhod pasa'r eha' roh bapri koh Kabir samjhaiee." (4-3-54)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੫)

"ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰਿਆ ਏਕ ਤਨਾਈ ॥
ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ ਬਹਤਰਿ ਪਾਟੁ ਲਗੋ ਅਧਿਕਾਈ ॥ ੧ ॥

ਛੋਡਿ ਪਸਾਰੁ ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ"॥ ੪ ॥ ੩ ॥ ੫੪ ॥

ii) **Central Theme :** O Kabir! The human body has a comparison with the complete system of weaving a cloth with number of elements comparable to the human body in the form of bones, joints and various arteries etc. Can we consider the body in the form of measures and weights like a yard? If this body does not get food in time, it starts making noise. We could interpret the whole hymn like this :-

When this human being gets involved in worldly desires and pleasures, it forgets the Lord Creator and benefactor. This happens when the human being is born in this world, forgetting the Lord under the influence of worldly attachments. Though Man spends a few days in this world, he is so much engrossed in worldly desires that he totally forsakes the Lord. Even when the god of death (Yama) engulfs this man, these worldly desires do not leave him even at the end of his life.

Says Kabir! O human being ! Even though you are to live in this world but this attachment to worldly possessions and pleasures should be given up. This chance will never come again for uniting with the Lord. (4-3-54)

i) **Gouri (Page 335)**

"e'k joat e'ka milli kinba hoi mahoi.
jit gha't Na'am na u'pjai phoot ma're' ja'n soi. (1)

Koiee gavai ko su'nnai har Na'ama chit lai.
Koh Kabir sansa nahi a'nt parmgat pai " (4-1-4-55)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੫)

"ਏਕ ਜੋਤਿ ਏਕਾ ਮਿਲੀ ਕਿੰਬਾ ਹੋਇ ਮਹੋਇ॥
ਜਿਤੁ ਘਟਿ ਨਾਮੁ ਨ ਉਪਜੈ ਛੂਟਿ ਮਰੈ ਜਨੁ ਸੋਇ॥ ੧॥

ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ॥
ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮਗਤਿ ਪਾਇ"॥ ੪॥ ੧॥ ੪॥ ੫੫॥

ii) Central Theme : O Kabir! There is no doubt that the person, who listens to or sings the praises of the Lord (True Name) finally attains Salvation or unity with the Lord.

O Worldly People ! Do not take it as a song, (music) whatever we say is a serious discussion about how to unite with the Lord Almighty.

O Lord! My mind is completely absorbed in depicting (perceiving) Thy vision. We should consider a person, in whose heart the Lord's True Name is not inculcated, as practically dead. Infact, a meeting between the Guru and His Sikh (disciple), results in a union between the disciple and the Lord's True Name. (4-1-4-55)

i) Gouri (Page 335)

" Je'tai ja'tan karat te' doobai bhav sagar nahi ta'rio re'.
karam dharam kartai boh sanjam ahangbudh ma'n jario re' (1)

Dh'arat joan janam bha'ram tha'kai ab dukh kar hum ha'rio re'.
ke'h Kabir Gur milat maha ra's pre'm bhagat nist'ario re'."(4-1-5-56)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੫)

"ਜੇਤੇ ਜਤਨ ਕਰਤ ਤੇ ਡੂਬੇ ਭਵ ਸਾਗਰੁ ਨਹੀ ਤਾਰਿਓ ਰੇ॥
ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅਹੰਬੁਧਿ ਮਨੁ ਜਾਰਿਓ ਰੇ॥ ੧॥

ਧਾਵਤ ਜੋਨਿ ਜਨਮ ਭ੍ਰਮਿ ਥਾਕੇ ਅਬ ਦੁਖ ਕਰਿ ਹਮ ਹਾਰਿਓ ਰੇ॥
ਕਹਿ ਕਬੀਰ ਗੁਰ ਮਿਲਤ ਮਹਾ ਰਸੁ ਪ੍ਰੇਮ ਭਗਤਿ ਨਿਸਤਾਰਿਓ ਰੇ"॥ ੪॥ ੧॥ ੫॥ ੫੬॥

ii) **Central Theme :** O Brother! This gem of life has been wasted by you, by forgetting the Lord's True Name. All other efforts at formal religious practices are fruitless and man is drowned in the ocean of life, as his mind due to his ego, does not follow the right path. Moreover, you have forgotten the Lord, who hath bestowed this life on you, resulting in a total loss of this valuable life. Man has wasted this life in the pursuit of his worldly desires and dual-mindedness, secondly he has not inculcated Guru's Word in his heart, rather he is always engrossed in worldly pleasures following his own (conscience) mind. However, those persons, who were pre-destined by Lord's Will, due to their good actions, have crossed this ocean of life successfully in the company on holy saints. O Kabir! We are now tired of going through this cycle of births and deaths and suffering its pain. By uniting with the Guru, however, we have enjoyed perfect bliss and crossed this ocean successfully with love and devotion of the Lord (4-1-5-56)

i) **Gouri (Page 336)**

"Ka'al boot ki hastani ma'n bou'ra re' chalat rachio jagdis.
Kaam soa'eai gaj bas pare' ma'n bourarai anka's sahio sees. (1)

Navan ko tirath ghanai ma'n boura re' poojan ko boh dev.
koh Kabir chootan nahi ma'n bourarai chootan har ki save." (4-1-6-57)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੬)

"ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ ਜਗਦੀਸ॥
ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਉਰਾਰੇ ਅੰਕਸੁ ਸਹਿਓ ਸੀਸ॥ ੧॥

ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ ਬਹੁ ਦੇਵ॥
ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾਰੇ ਛੂਟਨੁ ਹਰਿ ਕੀ ਸੇਵ"॥੪॥੧॥੬॥੫੭॥

ii) **Central Theme :** O foolish Mind! Just as the elephant, being engulfed by sexual desire, gets caught by man, or the monkey comes to collect a handful of food with open (hands) paws, on being caught has to dance to the Master's tune at each house; or the parrot is caught because of the trap; or the colour of Ku'sumbh flowers enamours man's mind, similarly the Lord has ensnared Man into the net of worldly falsehood (Maya).

O foolish Mind! Love Thy Lord ridding yourself of all vices and sins. Neither you have recited the Lord's Name fearlessly nor you have utilised

the support of the ship of the Lord's True Name. Though there are plenty of gods for worship and plenty of holy places for a bath, yet the service of the Lord is the only remedy to cross this ocean of life successfully and save yourself from the bondage of the Yama (god of death). (4-1-6-57).

i) Gouri (Page 336)

"agan na dehai pavan nahi magnai taskar ner na avai.
Ram Naam dhan kar sanchouni so dhan kathi na javai. (1)

Kehai Kabir madan ke matai hirdai dekh bichari.
tum ghar lakh kot asv hasti hum ghar ek murari" (4-1-7-58)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੬)

"ਅਗਨਿ ਨ ਦਹੈ ਪਵਨੁ ਨਹੀ ਮਗਨੈ ਤਸਕਰੁ ਨੇਰਿ ਨ ਆਵੈ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ ਸੋ ਧਨੁ ਕਤਹੀ ਨ ਜਾਵੈ॥੧॥

ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ॥
ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟ ਅਸੂ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ"॥੪॥੧॥੭॥੫੯॥

ii) Central Theme : O Brother! The joy and pleasure one gains in serving the Lord Gobind is not available in enjoying the worldly pleasures. So let us collect and amass this wealth of Lord's love and devotion only. Infact, no one could take away this wealth from you; even gods like Shiva are craving to lay their hands on this treasure. Man becomes eligible for Salvation with the help of this wealth of True Name; but few persons only think of this treasure of True Name, which could dispel all our sufferings and bring joy and peace of mind.

Says Kabir! O ignorant man, engrossed by sexual pleasures and egoism! You have millions of horses and elephants as worldly possessions, whereas I only possess one Master (Murari), the True Lord and yet I enjoy the eternal bliss with Lord beside me. (4-1-7-58).

i) Gouri (Page 336)

" Jiou kap ke kar mu'st chanan ki lubadh na tiag dio.
jo jo karam kiai lalach siu te phir greh pario. (1)

Keh Kabir bha'e sagar taran ko mein satgur oat lio." (4-1-8-59)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੬)

"ਜਿਉ ਕਪਿ ਕੇ ਕਰ ਮੁਸਟਿ ਚਨਨ ਕੀ ਲੁਬਧਿ ਨ ਤਿਆਗੁ ਦਇਓ॥
ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਲਾਲਚ ਸਿਉ ਤੇ ਫਿਰਿ ਗਰਹਿ ਪਰਿਓ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਭੈ ਸਾਗਰ ਤਰਨ ਕਉ ਮੈ ਸਤਿਗੁਰ ਓਟਲਇਓ"॥ ੪॥ ੧॥ ੮॥ ੫੯॥

ii) Central Theme : This man is like the monkey, who is not prepared to give up a fist full of grams; similarly man is performing many functions, engrossed in greed and is not willing to give up. Thus the human being wastes his life, going through the cycle of births and deaths, without the worship of the Lord and True Name. God had blessed man with wealth, youth , wife and son just to test him but man got so much engrossed in these possessions that he totally forgot the benefactor, the Lord.

O Kabir! I have sought the support of the True Guru, to cross the ocean of life successfully. (4-1-8-59).

i) Gouri (Page 336)

"Pani maila maati gori, iss ma'ti ki putri jori. (1)

Keh Kabir ik neev usari. Khin meh binas jai ahankari." (4-1-9-60)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੬)

"ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਇਕ ਨੀਵ ਉਸਾਰੀ॥ ਖਿਨ ਮਹਿ ਬਿਨਾਸਿ ਜਾਇ ਅਹੰਕਾਰੀ"॥ ੪॥ ੧॥ ੯॥ ੬੦॥

ii) Central Theme : This man does not realise that God hath made this human being out of dust and all the facilities of body, wealth etc. are given by God and nothing belongs to man. The Lord hath put life into this structure of dust, around which the whole drama of worldly relations and attachments is created by Him; which is all false being transitory. Somebody may amass about five lakhs (of rupees) but the death will break the Container even, or the Master owning the money.

O Kabir! This body of human being is very flimsy and gives way soon; so

why should man be proud of this human body?.

i) **Gouri (Page 336)**
'ik onkar satgur parsad'

"Ram japo ji aisai aise', Dhru' prahlad japio har jaisai. (1)

Koh Kabir bha'j s'aring pani, urwar paar sabh e'ko jani." (4-2-10-61)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

"ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ॥ ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ॥ ੧॥

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿੰਗ ਪਾਨੀ॥ ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੋ ਜਾਨੀ"॥ ੪॥ ੨॥ ੧੦॥ ੩੧॥

ii) **Central Theme :** O Brother! Try to worship the Lord with the same devotion as Dhruv and Prahlad did. O Lord! We have performed our actions, taking Thy support as our mainstay. But the Lord enableth man to cross this ocean of life, as it pleaseth Him. We may be able to rid ourselves of the cycle of births and deaths provided we improve our conduct through the Guru's guidance and the Grace of the Guru.

O Kabir! Remember the Lord, who is the only benefactor of mankind!

i) **Gouri 9 (Page 337)**

"Jone Chha'd jo jug me'h aiyo, la'gat pavan khasam bisra'yo. (1)

Koh Kabir bhaj sarang pani. avat deesai ja'at na jani" (4-1-11-62)

ਗਉੜੀ ੯॥ (ਪੰਨਾ ੩੩੭)

"ਜੋਨਿ ਛਾਡਿ ਜਉ ਜਗ ਮਹਿ ਆਇਓ॥ ਲਾਗਤ ਪਵਨ ਖਸਮੁ ਬਿਸਰਾਇਓ॥ ੧॥

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿੰਗ ਪਾਨੀ॥ ਆਵਤ ਦੀਸੈ ਜਾਤ ਨ ਜਾਨੀ"॥ ੪॥ ੧॥ ੧੧॥ ੩੨॥

II) **Central Theme :** O Brother! When a man is born in this world, it is noticed by everyone but when this life is going to finish, nobody knows even. When this man was lying upside down in the mother's womb, he was very particular about remembering the Lord; but as soon as he came out of the womb at the time of birth, he completely forgot about the Lord. But this human form is attained with great difficulty (after going through the

cycle of births and deaths in different forms) and if one gets detached from the Lord, then there is no other go, or support for him. So O Kabir! Like the bird papiya, we should recite the Lord's Name every moment of our lives.

i) **Gouri Poorbi (Page 337)**

" Sura'g ba'as na ba'chhiai dariai na narak nivas.
hona hai so hoiee hai maneh na keejai aas. (1)

Keh Kabir ab jania santa ridai majha'r
sevak so seva bhalai jeh ghat basai mrua'r" (4-1-12-63)

ਗਉੜੀ ਪੂਰਬੀ॥ (ਪੰਨਾ ੩੩੭)

"ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ॥ ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ॥੧॥

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਸੰਤਨ ਰਿਦੈ ਮਝਾਰਿ॥
ਸੇਵਕ ਸੋ ਸੇਵਾ ਭਲੇ ਜਿਹ ਘਟਿ ਬਸੈ ਮੁਰਾਰਿ"॥੪॥੧॥੧੨॥੬੩॥

ii) **Central Theme :** O Brother! Let us sing the praises of the Lord always, if we want to attain the perfect bliss and the treasure of True Name. We should not bother about heaven or hell; as whatever is to happen, will definitely come to pass, without our knowledge. Till we realise the mode of true prayer and worship of the Lord, all other activities like visiting holy places, and doing penances are useless. Sorrow and joy are both the blessings of the Lord, so we should not get elated or feel depressed over them. We should consider both the wealth and conditions of poverty and affliction as equally acceptable, as it all depends on Lord's Will.

O Kabir! The saints have realised this that those who serve the Lord, are really acceptable to Him, as they inculcate the Lord's love in their hearts.

i) **Gouri (Page 337)**

"re' ma'n ter'o koi nahi khinch lai jin bhaa'r.
birkh base'ro pankh ko taiso eh sansar. (1)

Jeh ki upji teh ra'chi piva't mardan la'ag.
keh Kabir chit chetia Ram Simar bairag." (3-2-13-64)

(Kabir)

ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੭)

"ਰੇ ਮਨ ਤੇਰੋ ਕੋਈ ਨਹੀ ਖਿੰਚਿ ਲੇਇ ਜਿਨਿ ਭਾਰੁ॥ ਬਿਰਖ ਬਸੇਰੋ ਪੰਖ ਕੋ ਤੈਸੋ ਇਹ ਸੰਸਾਰੁ॥੧॥

ਜਹ ਕੀ ਉਪਜੀ ਤਹ ਰਚੀ ਪੀਵਤ ਮਰਦਨ ਲਾਗ॥
ਕਹਿ ਕਬੀਰ ਚਿਤਿ ਚੇਤਿਆ ਰਾਮ ਸਿਮਰਿ ਬੈਰਾਗ"॥੩॥੨॥੧੩॥੬੪॥

ii) **Central Theme :** O my mind! You should consider this world transient like the bird's nest, where the birds rest on one tree during the night and then pass on to the next, during the day. So you shoud not carry the burden of sins on your head.

O Brother! I have partaken of the nectar of Lord's True Name which is very sweet and all other worldly pleasures are nothing as compared to this. Where is the need to cry and wail at the death of others when it is clearly understood that everyone of us, who is born in this world, has to suffer death sooner or later? It is also known that we have also to face death one day, so I am not crying at others' death. Man is always engrossed in enjoying the life's comforts provided by the Lord.

O Kabir! We should remember the Lord and keep us engaged in seeking unity with the Lord. (during this separation). (3-2-13-64)

i) **Rag Gouri (Page 337)**

"Panth niha'rai Kamni lochan bhari le' usa'sa.
Ur na bhijai pa'g na khisai har darsan ki a'asa (1)

Keh Kabir jivan pa'd kar'an har ki bhagat karijai.
e'k adhar naam narain rasna Ram ravijai" (2-1-14-65)

ਰਾਗੁ ਗਉੜੀ॥ (ਪੰਨਾ ੩੩੭)

"ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ॥
ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ॥
ਏਕੁ ਆਧਾਰੁ ਨਾਮ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ"॥੨॥੧॥੧੪॥੬੫॥

ii) **Central Theme :** Just as the woman lives a life of hope, in the quest of her spouse and while waiting for his return, tells the crow to fly off, giving an indication of his early return; in the same manner this human being should also be keenly waiting for a union with the Lord. Man should

always remain engrossed in the love of the Lord-Spouse, inculcating the Lord's love in his heart, and remembering Him all the time.

O Kabir! We should always remember the Lord for seeking our salvation from this world. We should always meditate on Lord's True Name by seeking Lord's support at all times (2-1-14-65).

i) **Rag Gouri 11 (Page 338)**

"aas pas ghan tursi ka birva ma'jh Benaras ga'ou re.
oaa' ka saroop dekh mohi goaran moko chhod na,
aou na jaou' re. (1)

Jaka Thakur tuhi sarang dhar mohai Kabira naou re" (2-2-15-66)

ਰਾਗ ਗਉੜੀ ੧੧॥ (ਪੰਨਾ ੩੩੯)

"ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾਰਸਿ ਗਾਉ ਰੇ॥
ਉਆ ਕਾ ਸਰੂਪੁ ਦੇਖਿ ਮੋਹਿ ਗੁਆਰਨਿ ਮੋਕਉ ਛੋਡਿ ਨ ਆਉ ਨ ਜਾਹੂ ਰੇ॥੧॥

ਜਾਕਾ ਠਾਕੁਰੁ ਤਹੀ ਸਾਰਿੰਗਧਰ ਮੋਹਿ ਕਬੀਰਾ ਨਾਉ ਰੇ"॥੨॥੨॥੧੫॥੬੬॥

ii) **Central Theme :** O Lord! My mind is concentrating at Thy lotus-feet. It is only few persons, who are fortunate and pre-destined to unite with Thee, so I would beseech Thee, not to desert me at any stage. Thou art my Master and it is through the company of Thy holy saints which is very bewitching that I have started serving Thee.

i) **Gouri Poorbi - 12 (Page 338)**

"bipal bastar ketai hai pehrai kia ban madhai basa.
Kaha bhia nar deva dhokhai kia jal borio giata. (1)

Keh Kabir ik Ram Naam bin eia jag maya andha" (2-1-16-67)

(Kabir)

ਗਉੜੀ ਪੂਰਬੀ ੧੨॥ (ਪੰਨਾ ੩੩੯)

"ਬਿਪਲ ਬਸਤ੍ਰ ਕੇਤੇ ਹੈ ਪਹਿਰੇ ਕਿਆ ਬਨ ਮਧੇ ਬਾਸਾ॥
ਕਹਾ ਭਇਆ ਨਰ ਦੇਵਾ ਧੋਖੇ ਕਿਆ ਜਲਿ ਬੋਰਿਓ ਗਿਆਤਾ॥ ੧॥

ਕਹਿ ਕਬਰੀਰ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਇਆ ਜਗੁ ਮਾਇਆ ਅੰਧਾ"॥ ੨॥ ੧॥ ੧੬॥ ੬੭॥

ii) Central Theme : O Kabir! Man is blindly engrossed in worldly attachments and involvements in the absence of Lord's True Name. It is only the learned people or those engaged in guiding others. who have realised that one undergoes suffering only by getting attached to worldly falsehood (Maya), as this is transient and perishable.

O Man! You should remember this that death is certain one day, so you should recite Lord's True Name. However, it is futile to visit holy places of pilgrimage for having baths there or roaming around in jungles in search of Truth; as these practices would not lead you to any success. (2-1-16-67)

i) Gouri - 12 (Page 338)

"Ma'n re' chhadoh bharam pargat hoie nachoh iai maya ke da'ndai.
Soor ke sunmukh run te durpai sati ke sa'chai bhandai. (1)

Keh Kabir Raja Ram na chhodon sagal uch te ucha." (2-2-17-68)

(Kabir)

ਗਉੜੀ ੧੨॥ (ਪੰਨਾ ੩੩੯)

"ਮਨ ਰੇ ਛਾਡਹੁ ਭਰਮੁ ਪ੍ਰਗਟੁ ਹੋਇ ਨਾਚਹੁ ਇਆ ਮਾਇਆ ਕੇ ਡਾਂਡੇ॥
ਸੂਰੁ ਕਿ ਮਨਮੁਖ ਰਨ ਤੇ ਡਰਪੈ ਸਤੀ ਕਿ ਸਾਂਚੈ ਭਾਂਡੇ॥੧॥

ਕਹਿ ਕਬੀਰ ਰਾਜਾ ਰਾਮ ਨ ਛੋਡਉ ਸਗਲ ਊਚ ਤੇ ਊਚਾ"॥੨॥੨॥੧੭॥੬੯॥

ii) Central Theme : O Kabir! Let us not forsake the Lord's True Name, as that is the greatest thing in the world. What use is the life engrossed by worldly falsehood? We should always recite True Name of the Lord, shedding away the worldly veil of falsehood, as we are in possession of the spear of knowledge now. What type of a warrior are you if you dread going to the battle field or what type of a sati (woman who dies with her husband) is the lady who goes to the kitchen rather than burning herself wth the dead husband?

O my mind? Try to recite True Name, so as to gain salvation like the brave warriors, and get rid of your hesitations or dual mindedness.

O Kabir! My Lord is the greatest of all so I will never forsake recitation of Lord's True Name. (2-2-17-68)

i) **Gouri - 13 (Page 338)**

"phurma'n tera sirai ooper phir na karat bichar.
Tuhi dariya tuhi kariya tujhai te nistar. (1)

Keh Kabir ghulam ghar ka ji'aiei bha'vein maar" (2-18-69)

ਗਉੜੀ ਪੂਰਬੀ ੧੩॥ (ਪੰਨਾ ੩੩੯)

"ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਊਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ॥
ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ॥੧॥

ਕਹਿ ਕਬੀਰ ਗੁਲਾਮੁ ਘਰ ਕਾ ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ"॥੨॥੧੮॥੬੯॥

ii) **Central Theme :** O Lord! I always take Thy Dictates as sacrosanct, as per Thy Will, and accept them with pleasure whether Thou art annoyed or pleased with me. We should always worship the Lord as He himself is the river and Himself the boat man.

O Lord! Thy True Name is the support of my life. I feel the bliss of life within me through Thy True Name, just as a woman feels besides herself with joy on seeing her son.

O Kabir! I am Thy slave, O Lord! It is for Thee, however, to protect me or destroy me, as it pleaseth Thee. (2-18-69)

i) **Gouri (Page 338)**

"La'kh cho'rasih jie jone meh bharmat nand boh tha'ko re.
bhagat he't avtar liu hai bha'g bado bapra ko re. (1)

Sankat nahi parai jone nahi avai naam niranjan jako re'
Kabir ko soami aiso thakur ja kai maiee na bapo re." (2-19-70)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੯)

"ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੋਨਿ ਮਹਿ ਭ੍ਰਮਤ ਨੰਦੁ ਬਹੁ ਥਾਕੋ ਰੇ॥
ਭਗਤਿ ਹੇਤਿ ਅਵਤਾਰੁ ਲੀਓ ਹੈ ਭਾਗੁ ਬਡੋ ਬਪੁਰਾ ਕੋ ਰੇ॥੧॥

ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਕੋ ਰੇ॥
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਐਸੋ ਠਾਕੁਰ ਜਾਕੈ ਮਾਈ ਨ ਬਾਪੋ ਰੇ"॥੨॥੧੯॥੭੦॥

ii) **Central Theme :** O Kabir! My Lord is not governed by the cycle of

births and deaths, as such, He has no mother or father. This Nand's child Krishna has in fact been born in this world to worship the Lord. You say that Krishna was the son of Nand; then whose son was Nand himself; and where was this Nand at the time there was no life in this world except total darkness and silence all around? My Lord is such that He is neither born nor dies and does not undergo any sufferings. He is ever so happy and absorbed in a bliss which cannot be described, but He is not incarnated.

i) **Gouri (Page 338)**

"nindou nindou mokou log nindou, ninda jan kou khari piari.
ninda baap ninda meh t'ari. (Pause-1)

Jan Kabir kou ninda saar. nindak dooba hum utrai paar." (3-20-71)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੯)

"ਨਿੰਦਉ ਨਿੰਦਉ ਮੋਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥ ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥
ਨਿੰਦਾਬਾਪੁ ਨਿੰਦਾਮਹਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ ॥ ਨਿੰਦਕ ਡੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ" ॥ ੩ ॥ ੨੦ ॥ ੭੧ ॥

ii) **Central Theme :** O Kabir! I love slanderers as they take away my egoism by slandering me. So I have developed love for such persons as they get drowned themselves but help others like me in crossing this ocean. In fact, I like slander as it functions like my mother or father as well. It is because of slander that we try to recite Lord's True Name, which leads us towards the heavens. So it is the slanderer who is our dear friend and we have regard for him as he helps us indirectly. (3-20-71)

i) **Gouri (Page 339)**

"Raja Ram tu aisa nirbhau taran ta'aran Ram raiya. (Pause-1)

Keh Kabir budh har laiee meri budh badli sidh paiee." (2-21-72)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੯)

"ਰਾਜਾ ਰਾਮ ਤੂੰ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ"॥ ੨॥ ੨੧॥ ੭੨॥

ii) **Central Theme :** O Kabir! Once the Lord divested me of my intelligence, then I gained the Sidhi, the true knowledge of the Lord. When I was proud, and egoism was within me; I could not inculcate the True Lord in my heart, but now with egoism removed from within me, I have been able to inculcate the True Lord in my heart.

O Lord! Now I have merged in Thee and there is no distinction between Thee and me, and my mind has attained peace and tranquillity. When I had intelligence, there was no possibility of a Unity with the Lord. Now with the light showered by the Lord and His enlightenment. I have been able to cross this ocean of life successfully. (2-21-72)

i) **Gouri (Page 339)**

"Khat name kar kothri bandhi basat anup beech paiee.
Kunji kulaf pran kar ra'khai kartai bar na laiee. (1)

Kehat Kabir navai ghar moosai dosvain tat samaiee." (3-22-73)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੯)

"ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪ ਬੀਚ ਪਾਈ॥
ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ॥ ੧॥

ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੂਸੇ ਦਸਵੈ ਤਤੁ ਸਮਾਈ"॥ ੩॥ ੨੨॥ ੭੩॥

ii) **Central Theme :** O my mind! Keep awake all the time. In case you went to sleep being careless, then the five vices like sexual desires, egoism, and anger will plunder and ransack your house (body). There is a beautiful thing, called soul, within this human body but we should not trust the nine body outlets (for worldly pleasures); if you keep awake and alert, you will get to know the Lord's secrets. The person, who keeps engrossed in these nine outlets with associated pleasures, will not gain anything in life.

O Kabir! The person, who concentrates on theTenth outlet, finally gets his mind imbued with Lord's love and he is enbled to cross this ocean successfully. (3-22-73).

i) **Gouri (Page 339)**

"Maiee mohai avar na janio anana siv sanka'd jaas gunn ga'veh.
taas basai morai pra'nana. (Pause)

Keh Kabir Gur bhet maha sukh bharmat rehai
man manana." (4-23-74)

(Kabir)

ਗਉੜੀ ॥ (ਪੰਨਾ ੩੩੯)

"ਮਾਈ ਮੋਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾਂ॥
ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਇਆ ਤਾਸੁ ਬਸਹਿ ਮੋਰੇ ਪ੍ਰਾਨਾਨਾਂ॥ ਰਹਾਉ॥

ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੇਟਿ ਮਹਾ ਸੁਖ ਭ੍ਰਮਤ ਰਹੇ ਮਨੁ ਮਾਨਾਨਾਂ"॥ ੪॥ ੨੩॥ ੭੪॥

ii) **Central Theme :** O mother! I do not recognise any other power except the Lord's as all the gods including Shiva and Brahma's sons sing the praises of the Lord alone. Once the Guru enlightened me with the knowledge of the Lord, I started concentrating and meditating on the omni-present Lord - (pervading all over) so I got rid of my bondage of worldly falsehood (Maya). Now having attained self-realisation, I am enjoying prefect bliss and all my sufferings and worries have been eliminated. I have now inculcated the True Lord in my heart through the Guru's guidance and have got rid of my egoism. The Lord is the protector and refuge of all those persons, who sing the Lord's praises, but it is only those fortunate persons, pre-ordained by the Lord's Will due to their past actions, who merge with the Lord. Such a person then perceives the Lord pervading everywhere and enjoys eternal peace through the Guru's guidance, thus merging with the Lord finally (4-23-74).

i) **Rag Gouri Poorbi Bavan akhri Kabir jiu ki (Page 340 to 342)**
'ik onkar satnam karta purakh gur prasad'

" Bavan achhar lok trai sabh kicch inhi m'ahai.
eh akhar khir jahe gai oeai akhar in meh nahai (Pause 1)

Jakai jia jaisi budh hoiee. Keh Kabir janaiga soiee." (45)

(Kabir)

ਰਾਗ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ ਕੀ॥ (ਪੰਨਾ ੩੪੦ - ੩੪੨)
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

"ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨਹੀ ਮਾਹਿ॥
ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ॥ ੧॥

ਜਾਕੈ ਜੀਅ ਜੈਸੀ ਬੁਧਿ ਹੋਈ॥ ਕਹਿ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਈ॥" ੪੫

ii) **Central Theme :** The Lord pervadeth every where in the universe, once someone perceives the Lord then only all his distinct existence vanishes.

O Kabir! I have only tried to understand the Formless Lord rather than gods Brahma or Shiva; one's heart blossoms forth with the Guru's guidance, and he remains imbued with Lord's love and his mind gets peace and stability. One should develop love of the Lord by getting away from the worldly entanglements. O my mind! Realise that the Lord resideth within you, so leave alone all worldly falsehood and get involved with Lord's devotion. Once Man controls his mind, he could conquer the whole world. Moreover this world is perishable while the Lord is ever-existent. This human being has to rise higher to attain the Great Lord. It is only the holy saints who have developed equation with the Lord by overcoming their five vices. Once Man gets united with the Lord, then he finds the Lord within himself and attains self-realisation.

O Kabir! It is only the mind which could be guided on the right path; it is the mind which gets engrossed in Maya and It is the mind alone which gets attached to the Lord also. Once Man enjoys the bliss of Lord's True Name one forgets all worldly pleasures, as they are useless.

O Kabir! I am a sacrifice to those persons who recite and remember Lord's True Name. So finally Man becomes a personification of the Lord and there is no distinction between the two, and he perceives the Lord alone all around. Once Man gets unison with the Lord, he enjoys eternal bliss of life.

O Kabir! I have combined 52 letters, while the foolish mind has not understood even one. The person who gets enlightened with true knowledge, realises the Lord finally. (45)

i) **'ik onkar satgur prasad'**
Rag Gour'i thithi Kabir Ji ki (Page 343 to 344)

"pandreh thiti s'aat vaar. Keh Kabir urvar na paar.

---

aad a'nt madh hoi re'ha bir. sukh sagar meh rame'h Kabir" (16)

(Kabir)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਗਉੜੀ ਥਿੰਤੀ ਕਬੀਰ ਜੀ ਕੀ॥ (ਪੰਨਾ ੩੪੩)

"ਪੰਦ੍ਰਹ ਥਿੰਤੀ ਸਾਤ ਵਾਰ॥ ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ॥

ਆਦਿ ਅੰਤ ਹੋਇ ਰਹਿਆ ਬੀਰ॥ ਸੁਖ ਸਾਗਰ ਮਹਿ ਰਮਹਿ ਕਬੀਰ"॥ ੧੬॥

ii) **Central Theme :** Kabir is goading the individual towards Lord's love and developing meditation of the Lord by giving a reference to the fifteen stages of the changing shape of the Moon, which so many of us take as religious beliefs. He says just as day and night repeat themselves with changing fifteen stages of moon and seven days of the week, similarly man undergoes the cycle of births and deaths, and wanders in life. So the persons, who forget the Lord, wander all the time like the changing phases of moon; while others who settle at remembering the Lord, gain Salvation in their life time itself. So the persons, who are engaged in serving the Guru through holy congregations, are always busy singing the praises of the Lord. Just as the full moon casts its light on all sides, similarly the Lord's Presence illuminates all sides and everywhere with its brilliance and pervades all sides of the Universe. (16)

i) **'ik onkar satgur prasad'**
Rag Gou'ri Vaa'r Kabir Jiu ke' - 7 (Page 344)

"Ba'r ba'r har ke' gu'nn gavo'h,
Gur gum bhe'd so har ka pavo'. (Pause - 1)

---

ramat Ram siun lago rung, keh Kabir ta'b nirmal a'ng." (8)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਗਉੜੀ ਵਾਰ ਕਬੀਰ ਜੀਉ ਕੇ ੭॥ (ਪੰਨਾ ੩੪੪)

"ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ॥ ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਹੁ॥ ੧॥

ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ॥ ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗੁ"॥ ੮॥

ii) **Central Theme :** By repeating and reciting the Lord's True Name time and again; and singing the praises of the Lord; by meditating on True

Name, one hears the unstrung music of Nature. Then, through the Guru's Grace, one hears the noble words of the Guru and rids oneself of the five vices and one perceives the Lord within oneself, then there is no further need of roaming around in search of Truth. The Lord's enlightenment shines forth within oneself, and the lotus mind blossoms forth, and one perceives the Lord within oneself as the tenth outlet of man's body, linking him with the Lord, blooms forth. Then one controls the mind by getting rid of dual-mindedness, and perceives the Lord all around. By getting the mind purified of all worldly falsehood and dirt, one perceives the Lord's vision within oneself, attaining self-realisation. (8)

Rag Gouri Cheti ba'ni Namdev Jiu Ki (Page 344)
'ik onkar satgur prasad'

"Deva pa'han ta'rialai, Ram kahit jan ka's na tarai. (Pause-1)

Ja'p heen ta'p heen kul heen karam heen
Naa'mai ke' soami taioo tarai. (2-1)

(Namdev)

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ (ਪੰਨਾ ੩੪੪)
ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ॥

"ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ॥ ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ॥ ੧॥ ਰਹਾਉ॥

ਜਪਹੀਨ ਤਪ ਹੀਨ ਕੁਲਹੀਨ ਕ੍ਰਮਹੀਨ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਤੇਊ ਤਰੇ"॥ ੨॥ ੧॥

ii) Central Theme : O Lord! Thou hast helped all sorts of sinners in attaining salvation, as such we should also hope for Thy support. We have not developed any good habits, neither any penance nor any meditation has been attempted by us in this life. But just as Thou hath helped Ganka, the prostitute, the sinner Ajamal and the poor man Sudama and helped their to cross this ocean of life successfully, we do hope that Thou shall support us also and enable us to lead a successful life. (2-1)

i)Rag Gouri Ravidas Ji Ke pade' Gouri Goareri (Page 345 to 346)
'ik onkar satnam karta purkh gurprasad'

"Meri sangat poch soch din ra'ti,
me'ra karam kutalita janam kubhanti. (1)

Keh Ravidas khala's chamara jo hum sahri so meet hamara." (3-2)

(Ravidas)

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ (ਪੰਨਾ ੩੪੫)
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ॥

"ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ॥ ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ॥੧॥

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ"॥੩॥੨॥

ii) Central Theme : O Lord! Pray do not forget me, as I am Thy slave. I have sought refuge at Thy lotus-feet, so pray unite me with Thyself as early as possible. The Adobe of the Lord at a place called Begumpura is free from all sorts of problems and miseries, so we should not worry about anything here now; as the Lord bestoweth His Grace and blessings on everyone here. Here the kingdom of Heaven prevails, but this is known to few people only, who have learnt the secrets of the Lord, and there is none else here except the Lord. (3-2)

Gouri Poorbi Ravidas Jiu (Page 346)
ik onkar Satgur Prasad.

Koop bhario jaisai dadra kachh des bades na boojh
Aisai m'era ma'n bikhia bimohia kachh aarapar na soojh

Jogisar pavaih nahin lou gunn kathan apaar
prem bhagat kai karnai koh Ravidas Chamar

(Ravidas)

ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ॥ (ਪੰਨਾ ੩੪੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਕੂਪ ਭਰਿਓ ਜੈਸੇ ਦਾਦਿਰਾ ਕਛੂ ਦੇਸੁ ਬਿਦੇਸ ਨ ਬੂਝ ॥
ਐਸਾ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੋਹਿਆ ਕਛੂ ਆਰਾਪਾਰ ਨ ਸੂਝ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ॥੩॥੧॥

ii) Central Theme : O Lord! Pray grant me the boon of Thy Grace, so that my filthy mind may be purified, dispelling all my doubts and misgivings. Kindly bestow on me the treasure of True Name, alongwith a pure vision and clear mind, otherwise I cannot perceive anything else beyond

my nose like the frog in a well whose world is limited to that only; and I do not think of anything (else) other than the vicious thoughts of sins and vices. O Lord! Pray grant me the boon of Thy vision and glance, even for a moment, as with my dirty mind' I cannot see clearly about Thy Nature and its Secrets. Pray unite me with Thyself by bestowing Thy Grace and a clear vision with a pure mind (3-1)

Gou'ri Bairagan (Page 346)
"ik onkar Satgur Prasad"

Satju'g Sat tre'ta jagi doapar pooja chaar
tino ju'g tino di'rai kal keval Naam adhar

---

anik jatan nigra'h kiai ta'ri na tarai bhram phaas.
prem bhagat nahi oopjai tate' Ravidas uda'as (8-1)

(Ravidas)

ਗਉੜੀ ਬੈਰਾਗਣਿ (ਪੰਨਾ ੩੪੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਤਿਜੁਗਿ ਸਤੁ ਤ੍ਰੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾ ਚਾਰ॥
ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿੜੇ ਕੀਲ ਕੇਵਲ ਨਾਮ ਆਧਾਰ ॥੧॥

ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਊਪਜੈ ਤਾਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੬॥੧॥

ii) Central Theme: During the 'Sat Jug', age of Truth, people used to speak the truth; during the (Tre'ta Jug) age of Tre'ta, people used to observe (Yoga); during the next age of Doapar, worship and prayers were the main observation but during the present age of Kal yu'g, the meditation of True Name is the only support of an individual. Shastras have prescribed many formal practices for the success of an individual in life. O Ravidas! There is none to guide me as to how to cross this ocean of life successfully; as all the above observations do not lead to the love of the Lord; so Ravidas feels completely dejected. Pray tell me, how to attain salvation from this world. Even doubts have been created by Vedas and Puranas (Hindu religious books) as one says something while the other says something just the opposite, so whom to believe. Just as the elephant does not keep itself clean after having a wash, similarly our mind cannot be kept clean by washing the body with water. Just as darkness disappears with the rising sun, and a

touch of paras, converts copper into gold but the Lord is perceived by those persons only who are pre-destined by the Lord's Will.The persons, who have diverted their mind from the worldly pleasures and concentrated on the Lord, get united with the Lord. But Ravidas is disappointed as the cycle of births and deaths cannot be terminated by many efforts. (as the snare of Yama is not cut by any means).

O Lord! Bless me with the boon of True Name! (8-1)

i) **ik onkar Satnam Karta Purkh**
nirbhau, nirvair Akal moorat
Ajooni Sai`ḃha'ng GurPrasad
Rag Asa Mahala-I Ghar-I So Dar (Page 347)

Sodar te'ra ke'ha so ghar ke'ha
jit beh sarab smallai

So patsaho saha pat sahib
Nanak reha'n rajaiee

(Guru Nanak Dev)

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ (ਪੰਨਾ ੩੪੭)

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤ ਸਾਹਿਬ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ (1-1)

ii) **Central Theme :** O Lord! How Great must be Thy Abode (Kingdom) whence Thou watcheth everyone's interest. It is really beyond my imagination. Countless musicians sing Thy praises in different forms of music, basic elements like air, water, fire and the god of justice, all sing Thy praises including gods like Shiva, Vishnu, Brahma and Indra. Pandits with vast knowledge of Vedas, charming women of the world, holy places of pilgrimage with holy rivers flowing by their side, priceless oceans with jewels and gems and all other forms of Thy creation sing Thy praises, O Lord!

O Nanak! There are many more whom I am liable to forget and are beyond my imagination and comprehension, all sing Thy praises. The Lord Almighty is the greatest of Kings, who functioneth as it pleaseth him, as per His Will.

Those persons, who follow His Will, attain peace and tranquillity of mind. (1-1)

i) **Asa Mahala - 4 (Page 348)**

So purakh Niranjan har purkh niranjan har agma agam apa'ra

Jan Nanak gu'nn ga'vai kartai ke' ji jo sobh sai ka ja'noiee (5-2)

(Guru RamDas)

ਆਸਾ ਮਹਲਾ ੪ (ਪੰਨਾ ੩੪੭)

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ॥

ਜਨ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭ ਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੨॥

ii) **Central Theme :** O Nanak! The Lord is the True Master and the follower himself. How could I sing His praises or discribe His Greatness? Infact, the Lord is all-pervading, being omni-present and benefactor of all our benedictions and there is no other power on par with him. Those persons, who remember the Lord and sing His praises, enjoy peace and attain salvation, finally merging with the Lord. The Lord is ever-existent and unchanged throughout the ages, whereas His creation is vast and His greatness is limitless. O Nanak! The saints only are acceptable to the Lord and deserve our approbation. Let us therefore, sing the praises of the Lord-Creator. (5-2)

i) **Ik onkar Satgur Prasad**
Rag Asa Mahala-I Choupade' Ghar 2 (Page 348)

Su'nn vada a'khai sab koiee ke'vad vada deetha hoiee

Jis tu deh tisai kia cha'ra, Nanak sach savaran ha'ra. (4-1)

(Guru Nanak Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗ ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੨॥ (ਪੰਨਾ ੩੪੮)

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭ ਕੋਈ॥ ਕੇਵਡ ਵਡਾ ਡੀਠਾ ਹੋਈ॥

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣ ਹਾਰਾ॥੪॥੧॥

ii) Central Theme : Eeryone describes the greatness of the Lord from sheer hear-say, but one could truly appreciate and gauge His depth and vastness on perceiving and realising Him alone. The Lord is like an ocean of virtues and none knows the extent of His great set-up. Many learned men have tried to understand Him but could not describe even a fraction of His greatness, as the ocean of His virtues lies before them. The True Lord is all powerful and an embodiment of Truth, maintaining us all in our position. (4-1)

i) Asa Mahala-I (Page 349)

Akha'n jiwa visrai mar ja'o, akha'n okha sa'cha nao.

Khasam visarai te kamja't, Nanak Na'vai bajh sun'aat (4-1)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੩੪੯)

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ॥

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ॥ (੪-੧)

ii) Central Theme : The forgetfulness of the Lord is a virtual death for me and I feel alive only when I remember the Lord. Why should we forget the Lord, who is an embodiment of Truth? By praising the Lord, we do not improve upon His stature or status, though He is ever blessing us with His favours and hath created night after day, for our rest, and none else has ever existed like Him. Cursed be the person who forgets such a benevolent Lord!

O Nanak! The person, who does not recite Lord's True Name, belongs to a very low caste (4-1)

Asa Mahala-I (Page 349)

Je da'r ma'gat kook karai, mehli khasam su'nai
Bhavai dhirak bhavai dhake, e'k vadaiee dai (1)

---

je kissai dai vakha'nai Nanak, agai poochh na lai (4-3)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੩੪੯)

ਜੇ ਦਰਿ ਮਾਗਤ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥
ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧੇਕ ਏਕ ਵਡਾਈ ਦੇਈ ॥੧॥

ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੇ ਪੂਛ ਨ ਲੇਇ ॥੪॥੩॥

ii) **Central Theme :** The Lord is the all powerful creator, and He alone diverts us from bad and vicious thoughts. If we were to pray to him, then after listening to our request (prayer), He bestoweth His mercy and benevolence on some, while others get punished by Him. When we know that the Lord is the actual doer of everything, then what is the standing of this world and why should we depend on this world? Once the individual inculcates the Lord's love in one's heart through the Guru's Grace, then the darkness of ignorance and lack of knowledge is dispelled. Once the Lord bestoweth the gift of True Name on anyone, he is not made accountable for his actions in this world and he merges with the Lord. (4-3)

i) **Asa Mahala-I (Page 349)**

"Taal madirai ghat ke gha't, dolak duniya vajai vaj

Gur Prasad janai mehman, ta kichh dargeh pa'vai ma'n (4-4)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ਪਹਲਾ (ਪੰਨਾ ੩੪੬)

ਤਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ॥ ਦੋਲਕ ਦੁਨਿਆ ਵਾਜਹਿ ਵਾਜ॥

ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ॥ ਤਾ ਕਿਛੁ ਦਰਗਾਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

ii) **Central Theme :** If someone were to live for hundreds of years in this world, what would be its use, unless he realises the Lord? In this age of kal-yug, it is ignorance and lack of knowledge which is prevalent while virtuous people have to suffer. Even the ruler decides a case after accepting bribe, so what sort of justice could be expected ? O Nanak! Man is behaving like a dog, as per his actions. It is only when a person does not have too much attachment with the world through the Guru's Grace and guidance, that he may find favour with the Lord. I would offer myself as a sacrifice to the Lord. O Blind people of the world! Try to understand the Lord's True Name, if you want to achieve anything in life. (4-4)

i) **Asa Mahala-I (Page 350)**

jeta sabad su'rat dhun te'ti, je'ta roop k'aya tèri
Tu a'pai rasna a'apai basna, avar na dooja kaho maiee. (i)

---

aapai roop karai boh bh'ati, Nanak bapr'a e'v kehai (4-5)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੦)

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪ ਕਾਇਆ ਤੇਰੀ ॥
ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਮਾਈ ॥੧॥

ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਂਤੀ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਹੈ ॥੪॥੫॥

ii) **Central Theme :** O Lord! Whatever benevolence and benediction we see around the world, is all due to Thy Grace. The Lord alone is my Master whom I have loved in all the three ages (Present, Past, Future). The Lord pervadeth in all the beings and then bestoweth on them His Grace. He doth whatever pleaseth Him, and His will prevaileth everywhere though during the present age of 'kalyug', man is always engrossed in amassing wealth, and enjoying worldly pleasures and worldly falsehood (Maya) O Nanak! I would only suggest that the Lord Himself in various forms of beings is carrying out the functions of this world. (So we should remember Him, always) (4-5)

Asa Mahala-I (Page 350)

Vaja ma't pakharaj bha'o Hoi anand sa'da ma'n cha'ou

Nanak a'khan ve'ra ve'r, e't rung nach'oh rakh rakh paer (4-6)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੦)

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥ ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

ਨਾਨਕ ਆਖਣੁ ਵੇਰਾ ਵੇਰ ॥ ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪੈਰ ॥੪॥੬॥

ii) **Central Theme :** Man's real life comprises of developing love for the Lord, and the real bliss of life and its hopes and urges consist in remaining

imbued with the Lord's love all the time. True prayers or worship also comprises Lord's love.

Whatever joy or pleasure we get, except through singing of His praises, is only dancing to the tune of our mind, which is not worth anything. To perceive the Lord Almighty pervading everywhere, ridding ourselves of dual-mindedness, is equally good as dancing with proper musical instruments. The real purpose of life is achieved by meditating on True Name at all times being completely absorbed in the Lord's love and devotion, considering this life as transient.

O Nanak! Let us consider the recitation of Lord's True Name time and again, as the real dance in devotion to the Lord and follow the Guru's teachings in the company of holy saints (4-6)

i) **Asa Mahala-I (Page 350)**

paun upaie' dhain sabh dharti, jal agin ka bandh kia.
Andhlai dehsir moond kata'ya, Ravan ma'r kia vada bhia. (i)

Kehai Nanak chhapai kiun chhapia eki eki vand dia. (4-7)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੦)

ਪਉਣ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਧੁ ਕੀਆ ॥
ਅੰਧਲੈ ਦਹਸਿਰਿ ਮੂੰਡ ਕਟਾਇਆ ਰਾਵਣੁ ਮਾਰਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੧॥

ਕਹੈ ਨਾਨਕੁ ਛਪੈ ਕਿਉ ਛਪਿਆ ਏਕੀ ਏਕੀ ਵੰਡਿ ਦੀਆ ॥੪॥੭॥

ii) **Central Theme :** Even Brahma (god of creation) could not get at the Greatness and secrets of the True Lord as He pervadeth everywhere and in every being. It is not only in killing Ravana or Kansa that we perceive His Greatness. O Lord! How to praise Thee when Thou art omni-present in the same form? When the gods and demons produced fourteen jewels (gems) from the churning of ocean, there was a quarrel between the two as to who was responsible for their production? Then Thou only distributed these gems between them in the form of Mohini incarnation.

O Nanak! The Lord doth not remain hidden and finally comes out in the open when we could perceive Him. (4-7)

Asa Mahala-I (Page 350)

Karam Kartoot be'l bisthari, Ram Naam phal hua.
Tis Roop na me'kh anahad va'jai, sabad Niranjankia (i)

Sabad anahad so so'h raa'tei, Nanak Ka'hai vichara (4-8)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੦)

ਕਰਮ ਕਰਤੂਤਿ ਬੇਲਿ ਬਿਸਾਰੀ ਰਾਮ ਨਾਮੁ ਫਲੁ ਹੂਆ ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਨਾਹਦੁ ਵਾਜੈ ਸਬਦੁ ਨਿਰੰਜਨਿ ਕੀਆ ॥੧॥

ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥੪॥੮॥

ii) Central Theme : O Lord! The person, who realises how to sing Thy praises, enjoys the bliss of life by partaking the nectar of Thy True Name. But this sort of facility is enjoyed by one who performs virtuous deeds during this life and hears the unstrung music of Nature, thus confirming the Lord's Presence through His Nature. They merge with the Prime-soul of the Lord by meditating on True Name, thus getting rid of the bondage of wordly falsehood. The Lord however, watcheth all this worldly drama by remaining aloof from the world's bickerings and wrangles and very few persons have really got a glimpse of the Lord's vision. O Nanak! According to my thinking, the person who is engaged in listening to the unstrung music of Nature, is fully engrossed in the Lord's remembrance, finally merging with the Lord.

i) Asa Mahala-I (Page 351)

mein gunn gala'an ke' sir bha'r, gali galan sirjan ha'ar

Nanak kartai ka eh dhan ma'al, je ko boojhai eho bichar. (4-9)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੧)

ਮੈ ਗੁਣ ਗਲਾ ਕੇ ਸਿਰਿ ਭਾਰ ਗਲੀ ਗਲਾ ਸਿਰਜਣ ਹਾਰ ॥

ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ ॥ ਜੇ ਕੋ ਬੂਝੈ ਏਹੁ ਬੀਚਾਰ ॥੪॥੯॥

ii) **Central Theme :** O Lord! We spend this life engaged in eating, drinking, laughing and playing or being busy in so many other activities including explaining to others but the real worthwhile job is spending time in Thy remembrance. This life is usefully spent only if we manage to remember Thy True Name, else our mind is just like the drunken elephant who commits blunders being engrossed in worldly falsehood. (Maya) and is thus caught. Then how could we pray to Thee with requests for worldly demands? But whatever we do is according to Thy dictates as per Thy Will since nothing is in our control, O Lord! O Nanak! If some person were to realise and understand Lord's True Name from the unstrung music being heard in Nature, then he enjoys such a bliss of life which is enough as a treasure for uniting with the Lord. So the ideal of life would lie in acquiring this nectar of True Name and thus enjoying the real bliss and joy of life. (4-9)

i) **Asa Mahala-I (Page 351)**

Kar Kirpa apnai ghar a'ya, ta mil sakhian ka'j rach'aiya.

---

bhanit Nanak sabhna ka pir eko covar, jisno nad'ar karai sa sohagan hoiai. (4-10)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੧)

ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਘਰਿ ਆਇਆ ॥ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ ਰਚਾਇਆ ॥

ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੋ ਸੋਇ ॥ ਜਿਸਨੋ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ ॥੪॥੧੦॥

ii) **Central Theme :** When man unites with the Lord-spouse, he enjoys the same bliss, as a woman enjoys the conjugal bliss of her spouse. Though Lord is the spouse for every human being but only the person who is blessed with His Grace, enjoys the bliss of a union with the Lord-Spouse. O saintly persons! Let us sing the praises of the Lord and contemplate on his greatness, as the Lord-Spouse hath appeared within our body (innerself) The Lord-benefactor of the whole mankind is realised within and I am enjoying the whole worldly drama of the Lord in a new perspective now. (4-10)

i) **Asa Mahala-I (Page 351)**

("Gre'h ba'n sansar Sahej subhaie." durmat ga't bhaiee kirat tha'ie'

Nanak asthir Na'am rajaie'." (4-1)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੩੫੧)

ਗ੍ਰਿਹ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ॥ ਦੁਰਮਤਿ ਮਤੁ ਭਈ ਕੀਰਤਿ ਠਾਇ॥

ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ॥੪॥੧੧॥

ii) **Central Theme :** The Guru-minded persons have inculcated the Lord's love in their hearts, and always recite True Name, thus attaining self-realisation. They have perceived the Lord pervading everywhere. However, the faithless persons always suffer from the worldly desires due to their sinful actions, but could live a successful life by ridding themselves of dual-mindedness. O Nanak! The only permanent feature in this world is Lord's True Name, rest is all transient and perishable.(4-11).

Asa Mahala-I (Page 352)

eko sarvar kamal anup, sada bigassai parmal roop

---

ehnis bhagat karai livai, Nanak linkai lagai pai (4-12)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੨)

ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰ ਮਲ ਰੂਪ ॥

ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵਲਾਇ ॥ ਨਾਨਕੁ ਤਿਨਕੈ ਲਾਗੈ ਪਾਇ ॥ ੪ ॥ ੧੨ ॥

ii) **Central Theme :** This world is like a lake where the lotus flower (human beings) blossoms in it, exactly similarly the Guru-minded person flourishes like the lotus flower in the lake of holy-congregations, and he distinguishes between truth and falsehood in his search during his lifetime. But this secret is realized by a few persons only as the whole world is engrossed in the three-pronged worldly Maya (of lust, greed and peace). It is only the few Guru-minded persons, who understand the Guru's word to some extent, develop the love for the Lord and finally merge with Him. They thus attain the state of perfect bliss.

O Lord! Thou enableth the person, whomsoever Thou liketh to attain salvation, thus the Guru-minded person enjoys the bliss of life, being united with Thy love. O Nanak! I would pay my obeisance at the feet of such Guru-minded persons who develop love and devotion for the Lord and remember him all the time. They have diverted their conscious mind from the three-pronged worldly falsehood and concentrated it on their inner self, the seat of the Prime-soul, thus perceiving the Lord's enlightenment

everywhere with His presence in all beings, thus finally merging with Him.

Asa Mahala - I (Page 352)

"Gurmat Saachi hujat du'r, bahut sianap lagai dho'or

Sachai Sabad nukar gu't pasai, Nanak vichon aap gavai" (4-13)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੨)

ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥ ਬਹੁਤ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ ॥

ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥ ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੪॥੧੩॥

ii) **Central Theme :** In this world, those Guru-minded persons have crossed this ocean of life successfully who are imbued with the love of the Lord through the Guru's guidance. They perceive the Lord within their midst closeby, who is bestowing us with all sorts of comforts and afflications as well (joys and sorrows) The self-willed persons, who are engulfed in the worldly falsehood (Maya), suffer various sorts of miseries in the cycle of births and deaths, as the mind can never get peace without developing the love of the Lord. But those persons, whom the Lord himself helpeth to protect them, are saved from the bondage of worldly falsehood (Maya). They are then fully satiated through the Guru's service, by partaking the nectar of True Name.

O Nanak! Even the self-willed persons could attain the True Name by ridding themselves of their ego, so that their mind also becomes peaceful and stops wandering around. They could also get satiated with the nectar of True Name, finally uniting with the Lord.

Asa Mahala - I (Page 352)

"Jo tin kia so sach thia, Amit Na'am satgur dia.

Nanak bakshai pooch nahoi, dooja metai eko saoi " (4-14)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ 3ਪ2)

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਥੀਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥

ਨਾਨਕ ਬਖਸੇ ਪੂਛ ਨ ਹੋਇ ॥ ਦੂਜਾ ਮੇਟੇ ਏਕੋ ਸੋਇ ॥੪॥੧੪॥

ii) Central Theme : The Guru minded persons, who are bestowed with the nectar of True Name by the True Guru, always enjoy the eternal bliss by immersing in the love of the Lord. They always pray to the Lord for a place at His lotus feet as they have attained the treasure of True Name through the Guru's Grace.

We also seek the company of such Guru-minded persons and offer ourselves as a sacrifice to them; as they are like the woman who has attained the love of her spouse and is always immersed in the love of the Lord-spouse through the Guru's guidance. They deliberate on the real facts of life by meditating on Lord's True Name.

O Nanak! Such a Guru minded person, ridding himself of the dual-mindedness, meditates on Lord's True Name. We should also accept True Name as the basis of our religious (formal) practices and other observances, as such a person is not asked any questions (about his actions in life) in the Lord's presence, being blessed with the Lord's Grace.

Asa Mahala - I (Page 352)

ik ave'h ik, ja'veh aiee, ik har ra'ate rahe' samaiee

Gurmukh nirmal mae'l na lagai, Nanak hirdai Na'am vadai dhur bha'gai (4-15)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੨)

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ ॥ ਇਕਿ ਹਰਿ ਰਾਤੇ ਰਹਹਿ ਸਮਾਈ ॥

ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥ ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਡੇ ਧੁਰਿ ਭਾਗੈ ॥ ੪ ॥ ੧੫ ॥

ii) Central Theme : Whosoever is born in this world, enjoys comforts or suffers privations as per his stars, based on his past actions, just as some persons are always immersed in the love of the Lord, some undergo the cycle of births and deaths, while some others do not find peace of mind anywhere. This is all due to these unfortunate ones, having forgotten the Lord's True Name. Only those persons are able to cross this ocean of life successfully, who have practised the Guru's word. The Guru-minded persons are united with the Lord by following the Guru's teachings, as they perceive the same Lord pervading everywhere. They see the same Lord's (light) vision in every human being, so whom to denounce as bad or pronounce as good? It is only through the company of holy saints that we may cross the ocean of life successfully. The Guru-minded persons, who are fortunate

and are pre-destined by Lord's Will, get united with the Lord by meditating on Lord's True Name, and ridding themselves of the dirt of worldly falsehood (Maya).

i) **Asa Mahala - I (Page 353)**

Niv Niv par lago gur apnai, atam Ram niharia
Karat bichar hirdai har raria, hirdai dekh bicharia, (i)

Nanak kirpa karai jag jivan, Sahej bhari liv lagai, (4-16)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੩)

ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਗੁਰ ਅਪੁਨੇ ਆਤਮ ਰਾਮੁ ਨਿਹਾਰਿਆ ॥
ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ ॥੧॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਗ ਜੀਵਨੁ ਸਹਜ ਭਾਇ ਲਿਵਲਾਏ ॥੪॥੧੬॥

ii) **Central Theme :** I would bow at my Guru's lotus feet time and again, since he has perceived the same Lord's vision in each being. Then I pondered over the Guru's Word and inculcated the Lord's love in my heart as well. It is only the meditation of Lord's True Name, which could give us salvation and we could get the jewel of True Name through the Guru's Grace only. This would dispel the darkness of our ignorance and bring the enlightenment of knowledge. No one has attained the Lord by mere prattle and tall talk; infact it increases the ego all the more; and the ego could be eliminated with the company of the Guru. It is only through the Guru's guidance, and developing the Guru's thinking alongwith Lord's remembrance, that we could be bestowed with salvation by the Lord. But with the Grace of the Lord, we could develop Lord's love in the normal course and be constantly immersed in the Lord's meditation. However, we have to control the mind before attaining the Lord's love through ridding ourselves of all vicious thoughts and sensual pleasures.

i) **Asa Mahala-I (Page 353)**

Kis Kou Kehai Su'na'vai Kiskou Kis Samjha'veh Samajh rehai

Sabh ja'g de'khia Ma'ya chh'aya. Nanak Gurmat Na'am dhia'ya (4-17)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੩੫੩)

ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ ਸਮਝਾਵਹਿ ਸਮਝਿ ਰਹੇ॥

ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ॥੧॥੧॥

ii) Central Theme : O my mind! Remember the True Lord through the Guru's guidance, who is limitless and beyond our comprehension. The Guru-minded persons are always imbued with the love of the Lord whereas the faithless persons lead a fruitless life. O Nanak! The persons, who have recited the True Name, have attained the Lord's knowledge through the Guru's guidance. (4-17)

i) Asa Mahala - I (Page 354)

Koiee bhikhak bhikhia khai, Koiee Raja reha samaeai

Nadar karai ta' satgur milai, pravat Nanak bharjat tarai (4-18)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ 354)

ਕੋਈ ਭੀਖਕੁ ਭੀਖਿਆ ਖਾਇ ॥ ਕੋਈ ਰਾਜਾ ਰਹਿਆ ਸਮਾਇ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਭਵਜਲੁ ਤਰੈ ॥ ੪ ॥ ੧੮ ॥

ii) Central Theme : O Lord! I have lost my way in this world, having forgotten Thy True Name but I could still cross this ocean of life successfully by remembering Thy Name provided Thou bestoweth Thy Grace on me. Thou art the benefactor of all blessings to us and Thou alone maketh us at times a beggar, a Raja (king) or showering on us honour or disrespect, as it pleaseth Thee. Thou enableth us to function the way it pleaseth Thee.

My condition is really pitiable as apart from the greed of eating and drinking I have no other interest, while Thou keepeth a complete account of my doings, every moment including my breathing in and out.

O Nanak! If the Lord were to shower His blessings and His Grace on me, and remove the darkness of my ignorance, thus illuminating my mind with the light of knowledge, then I could also remember His True Name. Then I could cross this dreadful ocean of life successfully and finally merge with the Lord. But this is possible only if I get the company of the Guru and His holy congregations. We should therefore, hand over our body and soul to the Lord and with His Grace and blessings we may be able to cross this ocean successfully.

i) **Asa Mahala-I Panchpad'e (Page354)**

dudh bin dhe'n pankh bin pankhi jal bin utbhuj ka'am na'hi

Kehai Nanak jivalai jia jeh bha'vai teh rakh tu'hi. (5-19)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ॥ (ਪੰਨਾ ੩੫੪)

ਦੁਧ ਬਿਨੁ ਧੇਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਮਿ ਨਾਹੀ॥

ਕਹੈ ਨਾਨਕ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੂਹੀ ॥੫॥੯॥

ii) **Central Theme :** O Lord! May we never forsake Thy True Name, as life is useless without True Name just as a cow without milk, or a bird without wings or a king whom no one even salutes, are of no value. We could gain the fruit of True Name through the Guru's guidance, provided we are fortunate and pre-destined by Lord's Will. O Lord! without Thy worship, His life is useless. O Nanak! The Lord sustaineth all beings, but maintaineth all, as it pleaseth Him. (5-19)

i) **Asa Mahala - I (Page 355)**

Ka'ya brahma ma'n hai dhote, Gian jane'oo dhian ku'spati

---

ast dasi choh bhaid na paya, Nanak satgur brahm dikhaya (5-20)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੫)

ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ ॥ ਗਿਆਨੁ ਜਨੇਊ ਧਿਆਨੁ ਕੁਸਪਾਤੀ ॥

ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥੫॥੨੦॥

ii) **Central Theme :** O Brother! The main aim of this life is to attain the True Lord, and this cannot be achieved by reading scriptures alone. O Brahmin! The real Brahmin is not one who wears the sacred thread or the dhoti (loin cloth) or goes on reading and studying Vedas. The best course to unite with the Lord is to seek the Grace of the Guru. The real truth lies in the meditation of True Name so one should read the books or engage in meditation of True Name and devote oneself to remembrance (recitation) of True Name as the virtuous deed. All the formal practices of wearing dhoti, saffron mark on forehead, or sacred thread are all automatically

covered up by meditation of True Name and the rest is all fruitless effort. One should try to perceive the Lord within oneself through concentration of mind and spirit which opens the unseen outlet within so that one is able to perceive the Lord within, by repeating His Name with the tongue and that is real worship. This treasure of True Name cannot be stolen even.

O Nanak! The Lord cannot be attained by too much study of holy books or formal religious observances but through the grasp of Guru's teachings, and meditation of True Name, thus leading to unity with the Lord.

i) **Asa Mahala-I (Page 355)**

Sevak da's bhagat jan soiee. Thakur ka da's Gurmukh hoiee.

Nanak eko dar diban. Gurmukh sa'ch taha gudra'n. (5-21)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੫)

ਸੇਵਕੁ ਦਾਸੁ ਭਗਤੁ ਜਨ ਸੋਈ॥ ਠਾਕੁਰ ਕਾ ਦਾਸੁ ਮੁਰਮੁਖਿ ਹੋਈ॥

ਨਾਨਕ ਏਕੋ ਦਰੁ ਦੀਬਾਣੁ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਹਾ ਗੁਦਰਾਣੁ॥ ੫॥ ੨੧॥

ii) **Central Theme :** The Lord hath created this Universe and then destroyeth it as well. The Guru-minded person only serves the Lord as he recites True Name through the Guru's guidance, and the Lord always bestoweth honour on him. O Nanak! There is only one True Lord, who abideth within us, and the Guru Minded persons always spend this life in remembering Him. (5-21)

i) **Asa Mahala - I (Page 355)**

Kaachi ga'gar deh duheli, u'pjai binsai dukh paiee,
ek jag sagar du'tar kiu tariai, buihar Gur pa'ar na paiee. (i)

Nanak Ram Naam ma'n raa'ta, Gurmat paiee sahej seva (5-22)

(Guru Nanak)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੫)

ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ ॥ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ ਪਾਈ ॥
ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪਾਰਿ ਨ ਪਾਈ ॥੧॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ ਸਹਜ ਸੇਵਾ ॥੫॥੨੨॥

ii) **Central Theme :** O Lord! This Man feels proud of his body and is full of ego about it, without Thy Grace, and suffers various privations being subjected to the cycle of births and deaths. The Lord cannot be attained by us without the company of the Guru and the Guru's guidance, but the person who is pardoned of his shortcomings by the Lord and is united with Him perceives the Lord's vision pervading everywhere. This man is forgetful of the Lord due to his ignorance and over-cleverness but it has been realised after careful thinking that we have no greater and truer friend than the Lord himself.

O Lord! we could enjoy bliss by accepting with pleasure whatever Thou giveth us, provided Thy Grace bestoweth on us the boon of obeying Thy will. We could get a glance of Thy vision, in the state of equipoise by discarding this world based on three-pronged maya (lust for power, greed and peace) in the company of holy saints.

O Nanak! Few Guru-minded persons could get the benefit of Lord's meditation and remembrance by inculcating the Lord in their hearts. But we could unite with Thee through the Guru's guidance by serving Thee in a peaceful atmosphere, and meditating on Thy True Name by developing Thy love in own heart (imbibed with thy love and devotion) provided we are blessed with Thy Grace (5-22)

i) **Asa Mahala - I Panchpade' (Page 356)**

Mo'h ku'tante mo'h sabh kaar, mo'h tu'r tajoh sagal vekaar (i)

---

nadar karai ta eh mo'h jasai, Nanak har sium rahai samai (5-23)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੬)

ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ ॥ ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ ॥੧॥

ਨਦਰਿ ਕਰੈ ਤ ਏਹੁ ਮੋਹੁ ਜਾਇ ॥ ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੫॥੨੩॥

ii) **Central Theme :** O Brother! Develop the love of the Lord's True Name only by ridding yourself of worldly attachments and ignorance both. This worldly love and attachments have spoiled the whole world except a few Guru minded persons who, having controlled the tendency of false

love, have crossed this ocean of life successfully. Infact, due to this false love only, man gets engulfed in the cycle of births and deaths, finally landing himself in the hands of (Yama) the god of death.

The persons, who do not remember the Lord, through Guru's guidance, do not get rid of the bondage of this false love, nor do they attain self-realization or unity with the Lord. Whosoever has found the treasure of True Name has been doubly blessed, finding favour with the Lord as well. But all this is possible only, provided one is blessed with the Grace of the Lord, so that one could merge with the Lord through meditation of True Name by ridding oneself of false worldly love. So we should also rid ourselves of worldly love.

i) Asa Mahala - I (Page 356)

A'ap karai sach alakh apa'ar, Hoan papi tu' bakh shan ha'ar,(i)

Sagli soudin tota' aavai, Nanak Ram Naam ma'n bhavai (5-24)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੬)

ਆਪਿ ਕਰੇ ਸਚੁ ਅਲਖ ਅਪਾਰੁ ॥ ਹਉ ਪਾਪੀ ਤੂੰ ਬਖਸਣ ਹਾਰੁ ॥ ੧ ॥

ਸਗਲੀ ਸਉਂਦੀ ਤੋਟਾ ਆਵੈ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ॥ ੫ ॥ ੨੪ ॥

ii) Central Theme : O Lord! whatever is happening in the universe is as per Thy will and under Thy dictates. Whatever and whenever we try to function against Thy will, considering it better as per our intelligence and common sense, we do suffer but then Thou art always ready to pardon us being our benefactor. The self-willed person is always concerned with the false attachments of the worldly (Maya) falsehood and undergoes suffering, without the remembrance of the Lord, (by committing sins.) If the Lord bestoweth His support and so willeth we could be diverted towards worhsip of the Lord, with the Guru's guidance. Our efforts result in total loss and failure without taking the Lord's support so we should concentrate our minds towards meditation of True Name of the Lord and earn His approval and good will.

i) Asa Mahala - I Choupade (Page 356)

Vidya vichari ta parupkari, ja'n panch ra'asi ta tirath vaasi, (i)

---

ek tu hore ve's bu'hterai, Nanak janai choj na behai (4-25)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ ਚਉਪਦੇ (ਪੰਨਾ ੩੫੬)

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥ ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥੧॥

ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸੁ ਬਹੁਤੇਰੇ ॥ ਨਾਨਕੁ ਜਾਣੈ ਚੋਜ ਨ ਤੇਰੇ ॥੪॥੨੫॥

ii) Central Theme : What should constitute a successful life? No one could lead a successful life of bliss either by gaining lot of education, or by leading a life of detachment and seclusion, leading a naked life like the jain mendicants or by dancing with ghungrus (dancing bells) and then by leading a disciplined life like yogis. The successfull life would he one, when ridding oneself of one's ego and controlling the five vices, one remembers the Lord. O Lord! All those being and forms of life are a part of Thee only, as Thou art pervading everywhere. O Nanak! the Lord's worldly drama is really wonderful and beyond my comprehension.

i) Asa Mahala - I (Page 356)

e'k na bharia gu'm kar ghoran, me'ra soh ja'gai hoan nis bhar so'van (i)

---

to' Nanak kartar ma'n bha'vai, chho'd vadaiee apnai khas'am samavai (Pause-I) (26)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ (ਪੰਨਾ ੩੫੬)

ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ ॥ ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ ॥੧॥

ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥ ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥੨੬॥

ii) Central Theme : This man cannot claim the love of the Lord-spouse (like the woman wasting her youth and beauty without the love of the spouse) and wastes his life as he was totally unmindful of the presence of the Lord-spouse (within) thus missing the chance of enjoying His company without inner conscience (mind) being awakened throughout the life.

When the whole life has gone to waste, what good is the repentence now ?

But even now, by ridding oneself of one's ego, and cherishing the desire of a union with the Lord-spouse, one could enjoy a blissful life .O Nanak! Even now, one could try to please the Lord by developing such virtues by ridding oneself of false prestige due to egoism, that one could unite with the Lord, finally making this life worth while.

Asa Mahala 1 (Page 357)

I have only one Lord-Spouse with whose benevolence and Grace I could unite with my Lord, but being in my parents house, I did not realise the presence of my spouse of my spouse, but I could have realise the truth only after going to my in-laws place. (After death only I realised the Truth as I did not realise the Truth in This life)

The man could get the love of the Lord through the Guru's Grace only. The Lord-spouse will appear only when man develops the love and devotion for the Lord-Spouse. (4-27)

i) **Asa Mahala 1 (Page 357)**

Na Kiska poot na Kiski maiee. Jhoothai moh bharam bhulaiee.

---

kehat Nanak aisi mat a'vai. Ta'ko sache' Sach samavai'. (4-28)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੭)

ਨਾ ਕਿਸਕਾ ਪੂਤੁ ਨ ਕਿਸਕੀ ਮਾਈ ॥ ਝੂਠੇ ਮੋਹਿ ਭਰਮਿ ਭੁਲਾਈ ॥ ੧ ॥

ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ ॥ ਤਾਂ ਕੋ ਸਚੇ ਸਚਿ ਸਮਾਵੈ ॥ ੪ ॥ ੨੮ ॥

ii) **Central Theme :** O Lord Neither one is the son of anyone nor there is any mother of anyone, in fact, the whole world is engrossed in false and whimsical beliefs (1)

O My True Master ! I am the created being of your own creation.

I recite your True Name when I am bestowed with Your Grace. (Pause-1)

O Lord ! Due to various shortcomings and bad qualities if some one comes wailing and crying to you then you may pardon him and bless him with Your benevolence if, is pleases you. (2)

The bad qualities and actions may be cast away through the Guru's Grace. Whenever I look around, I perceive the Lord Almighty only.

O Nanak ! When any person is blessed with the right approach and wisdom, he gets immersed in the True Lord and Truth. (4-28)

i) **Asa Mahalla 1 dupade' (Page 357)**

Tit sarvarr'ai bhaiee le niva'sa pani pavak tineh kia.

---

pranvat Nanak tinki sarna jin tu nahi visria' (2-29)

ਆਸਾ ਮਹਲਾ ੧ ਦੁਪਦੇ। ॥ (ਪੰਨਾ ੩੫੭)

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ॥ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨਕੀ ਸਰਣਾ ਜਿਨ ਤੂੰ ਨਾਹੀ ਵਿਸਰਿਆ ॥੨ ॥੨੯ ॥

ii) **Central Theme :** O Brother ! You have been born in a world full of the fire of worldly desires alongwith the beauty of Guru's Word but due to your love of worldly falsehood (Maya) you are liable to perish. O my foolishe mind ! Why do you not remember the Lord as you are liable to lose the battle of life, being engrossed in Maya. O Nanak ! I have taken the support of those holy saints. who never for sake the Lord. (2-29)

i) **Asa Mahala 1 (Page 357)**

Chhea' Ghar Chhea' Gur Chhea' updes.
Gur Gur eko ves ane'k (i)

Suraj eko ru't anek Nanak kartai ke ke'tai ve's (2-30)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੭)

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥ ਗੁਰ ਗੁਰ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੩੦ ॥

ii) **Central Theme :** O Man ! There are Six Shastras with six authors and six types of teachings, but there is only one Lord who is the main teacher. So we should always sing the praises of the Lord. There is only Sun, which is the cause of different seasons, days and nights, and phases including months ; similarly the Lord appears in different forms (in

Nature) (2-30)

i) **Ik Onkar Satgur Prasad**

Asa Ghar 3 Mahala 1 (Page 357)

Lakh laskar lakh va'je nejai lakh uth kareh sala'm

---

ahnis hirdai je vasai Nanak nadri paar (4-1-31)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੭)

ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ ॥

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ ਪਾਰੁ ॥੪॥੧॥੩੧॥

ii) **Central Theme :** Even if someone were so powerful that everyone salutes him and pays obeisance to him, because of his grandeur of army and control over masses, but without the Lord's Grace and acceptance, all this grandeur is wasteful Without the Lord's True Name all other activities are fruitless. With all the knowledge of Shastras or Puranas but without Lord's Grace it is total loss. O Nanak ! It is only through the love of True Name, all the time that one could cross this occean of life successfully. (4-1-31).

i) **Asa Mahala - I (Page 358)**

Deeva me'ra e'k Na'am dukh vitch paya tael
un chanan oh sokhia chooka ja'an siu mail

Nanak pind lakhsis ka kabhun nikhutas nahen (4-2-32)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੮)

ਦੀਵਾ ਮੇਰਾ ਏਕ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੁਟਸਿ ਨਾਹਿ ॥੪॥੨॥੩੨॥

ii) **Central Theme :** Whatever formalities one observes while performing the last rites on the death of a person, are without any purpose

and are meaningless like burning a lamp (earthen lamp) near the dead body thou burning the body with a heap of wood and collecting the ashes and consigning them to the River Ganges and after the last rites, serving sweetened rice with milk to the brahmins. The real last rites consist in the Lord's worship, as the True Name could only provide you the support in this world or hereafter. The recitation of True Name and singing the Lord's praises are the best form of bathing in the Ganges as the real bath is the love of the Lord. O Nanak! It is only through meditation of True Name that the Lord bestoweth His Grace on us.

i) **Asa Ghar & Mahala - I (Page 358)**

Devatan darsan ke taiee, dookh bhookh tirath kiai,
jogi jati jugat meh rehtai kar, kar bhagvai bhekh bhaeai (i)

---

tu sahib huan sangi te'ra pranvai Nanak ja'at kaisee (4-1-33)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੮)

ਦੇਵਤਿਆਂ ਦਰਸਨ ਕੈ ਤਾਈ ਦੂਖ ਭੂਖ ਤੀਰਥ ਕੀਏ ॥
ਜੋਮੀ ਜਤੀ ਜੁਗਤਿ ਮਹਿ ਰਾਤੇ ਕਰਿ ਕਰਿ ਭਗਵੇ ਭੇਖ ਭਏ ॥੧॥

ਤੂੰ ਸਾਹਿਬੁ ਹਉ ਸਾਂਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ ॥੪॥੧॥੩੩॥

ii) **Central Theme :** O Lord! In this world so many people have tried many ways to meet and unite with Thee, for example some have tortured themselves with penance, some have bathed at all the holy places, and some have wandered all over the world wearing light maroon clothes like yogis, or medicants. In their efforts to meet Thee, some have been roaming in jungles forsaking all the comforts of life like those of riding horses and elephants, some have left this world even in pursuit of their love Thee, but none could gauge Thy greatness and depth as Thou art so vast and limitless. They have adopted different forms of worship in Thy pursuit and have used hides and skins to cover themselves, leaving all other worldly pleasures, while some others remain standing and waiting at Thy door seeking Thy True Name. O Nanak! I have also adopted many forms of life in Thy pursuit but Thou art so great and vast that none has been able to lay his hands at Thy secrets or greatness (4-1-33)

i) **Asa Ghar 5 Mahala - I (Page 359)**
'ik onkar satgur prasad'

Bhitar panch gupat ma'n varsai, thir na rahai jaisai bhaveh udasai

---

panch sakhi mil tudam kar'eha, saho pajuta pra'nvat Nanak l'ekha deha
(4-1-34)

ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ ॥ ਥਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ ॥

ਸਾਹੁ ਪਜੂਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਲੇਖਾ ਦੇਹਾ ॥੪ ॥ ੧ ॥੩੪ ॥

ii) **Central Theme :** Man is always controlled by the five vices (thieves) like sexual desires, so the conscious mind is never at peace, being under the spell of worldly falsehood (Maya) and engaged in clever and formal observances. This man is in fact in - charge of these five senses but is always engulfed by the cycle of births and deaths, and wails at the time of death. The Lord could be attained by developing virtuous habits but man is always engulfed by his ego, and does not gain anything.

O Nanak! At the time of death, man is produced before the god of justice (Dharam Raj) in the custody of Yama and undergoes sufferings in reaping the fruit of his various actions (4-1-34)

i) **'ik onkar Satgur Prasad'**
Asa Ghar 6 Mahala - I (Page 359)

ma'n moh je gehna hovai, pavan hovai soot dhari
khima sigar kaman ta'n pehrai ravai lal piari (i)

Man mandir je deepak ja'alai kaya say karaiee,
Gian rao jab sejai avai ta Nanak bho'g karaiee (4-1-35)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੯)

ਮਨੁ ਮੋਤੀ ਜੇ ਗਹਿਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੂਤ ਧਾਰੀ ॥
ਖਿਮਾ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨਿ ਪਹਿਰੈ ਰਾਵੇ ਲਾਲ ਪਿਆਰੀ ॥੧ ॥

ਮਨਿ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ ॥

ਗਿਆਨ ਰਾਉ ਜਬ ਸੈਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗ ਕਰੇਈ ॥ ੪ ॥ ੧ ॥ ੩੫ ॥

ii) **Central Theme :** O Lord! This man gets enchanted by Thy great virtues and qualities (like the woman enamoured by her spouse) as these qualities are not to be seen in any other authority. Let us also try to meditate on True Name of the Lord for seeking peace of mind, thus enjoying bliss of unity with the Lord. We should embelllish our mind with the ornament of True Name of the Lord, by developing mercy and patience and enlightening the mind with the lamp of knowledge so that we may enjoy the bliss of the love of the Lord-spouse like the woman enjoying conjugal bliss of her spouse. (4-1-35)

i) **Asa Mahala - I (Page 359)**

Kita hovai karai karaiya tis kia kahiai bhai,
jo kitehh harna so kar rehia kitai kia chatraiee (i)

---

na ko paria pandit bina na ko moorakh manda,
bandi ander sifat karai ta ko kahiai banda (4-2-36) (Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੯)

ਕੀਤਾ ਹੋਵੈ ਕਰੈ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ ॥
ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ ॥

ਨਾ ਕੋ ਪੜਿਆ ਪੰਡਿਤ ਬੀਨਾ ਨਾ ਕੋ ਮੂਰਖ ਮੰਦਾ ॥
ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾਕਉ ਕਹੀਐ ਬੰਦਾ ॥ ੪ ॥ ੨ ॥ ੩੬ ॥

ii) **Central Theme :** O Lord! The human being has no control over anything as man functions according to Thy dictates and his cleverness is of no use against Thy Will. In fact the person, who meditates on Thy True Name and accepts with pleasure whatever Thy Will bestoweth on him, is worthy of great respect. Whatever has been ordained in Thy pre-destined Will for any individual, can have no departure from it. The worldly game in life cannot be won by tall talk or too much of cleverness. There is no clever pandit or educated religious leader, nor foolish person or bad in nature; (except as per Thy will). The person engaged by Thee in singing thy praises as per Thy Will, fianlly becomes Thy True follower (disciple) and unites with Thee by reciting Thy True Name (4-2-36) (Guru Nanak)

i) **Asa Mahala - I (Page 359)**

"Gur ka sabad manai me'h mundra khinatha khima hundhavo,

Jo kichh karai bhala kar manoa sahej jog midh pavoa (i)

Sagli joat hamari samian mana varan anekang
koh Nanak sum bharthar jogi parbrahim liv e'kang" (4-3-37)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੫੯)

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦਰਾ ਧਿੰਥਾ ਖਿਮਾ ਹਢਾਵਉ ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ ॥੧ ॥

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ ॥੪ ॥੩ ॥੩੭ ॥

ii) Central Theme : O Brother! We have inculcated in our hearts the Guru's Word (sabad) which is like our ear-rings (of the yogis) and giving pardon to others is our satchel. We have received the real wealth in accepting the Lord's Will, in the fourth stage of equipoise by meditating on True Name.

O Brother! The human being, who was engrossed in worldly formalities and attachments since ages, has been united with the True Lord. Infact, I am enjoying the bliss of the true knowledge attained through the nectar of True Name. I perceive the Lord everywhere and listen to His unstrung Music in nature. O Nanak! We have started a new system (programme) with the singing of Lord's praises through the Guru's Grace in this transient world and that is our religious system. O Bharthar Yogi! I am fully immersed in the love of the Lord, who is omni-present and is perceived pervading equally everywhere. (4-3-37)

i) Asa Mahala - I (Page 360)

Gur'u kar gyan dhian kar dhavai kar karni ka's paieeai
Bha'thi bhavan ;rem ka pocha it ras amio choaiyeeai (i)

Koh Nanak sun bharthar jogi khiva ammit dharai (4-4-38)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੬੦)

ਗੁਰੁ ਕਰ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਸਣਿ ਭਰਥਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ॥੪॥੪॥੩੮॥

ii) **Central Theme :** O Brother! The real yogi is one, who enjoys the bliss of life by grasping the lotus-feet of the Lord, having taken the nectar of True Name, with Lord's love in his heart, in the fourth state of equipoise (sahej)

There are many yogis engrossed in distilling wine and always drunk with the wine as false and unreal means of intoxication, while we are always preparing the nectar of True Name, a real and true intoxicant, But this cup of nectar of True Name is partaken by one blessed with the Guru's Grace, then such a Guru-minded person drinks this nectar of True Name himself and makes others as well drink this wine, and keeps enjoying in this bliss. He does not then care for the attainment of salvation or a place in the heaven.

O Nanak! The person, imbued with the Lord's love does not waste away his human life in the gamble of the world. O Bharthar Yogi! You should also try to enjoy the bliss attained by the heart, through drinking the nectar of True Name only. (4-4-38)

i) **Asa Mahala - I (Page 360)**

"Khurasan Khasmana kia hindustan dra'ya
aapai doas na deiee karta jum kar mughal chadaya
---
mar mar jivai ta kichh paeai Nanak Na'am vakhanai " (3-5-39)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੩੬੦)

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨ ਡਰਾਇਆ ॥
ਆਪੈ ਦੋਸ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥੩॥੫॥੩੯॥

ii) **Central Theme :** When Babar attacked India and brought havoc at Ahmedabad; Guru Nanak, seeing the destruction caused and hearing the wailings of human beings, protested to the Lord saying, O Lord! The Mughals have killled the pathans, engaged in revelry and merry-making having forgotten their duties but there are some innocent and unarmed people (beings) who have also been crushed badly. Have you not been pained by hearing the wailings and cries of these innocent people? O Lord! If any powerful person kills another powerful person then one does not feel the pinch and one does not have any grudge, but Thou hast full

knowledge of all that is happening and careth for all.

O Lord! It is Thy Greatness that some are united with Thee while others are separated from Thee. No doubt, these people have suffered due to their being engrossed in sinful actions and vices in this human life and there is no count of those who have died; but the caretaker always manages to protect the herd of cows from the attack of a Lion.

O Nanak! The person, who leads a life of attachment to Lord's True Name by detaching his mind from the worldly vices, enjoys the real bliss of life. Some others, who consider themselves great due to their pride and ego, are in fact comparable to small worms or insects in Thy presence, O Lord! But this realisation comes to very few only, who finally attain Thy blessings. (3-5-39)

i) **Rag Asa Ghar 2 Mahala - 3 (Page 360)**
'ik onkar satgur prasad'

Har darsan pavai vad bha'g, Guru kai sabad sachai bairag,

---

jankal tis na avai Nanak Gurmukh saach samavai (4-1-40)

(Guru Amar Das)

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੩੬੦)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਦਰਸਨੁ ਪਾਵੈ ਵਡਭਾਗਿ॥ਮੁਰ ਕੈ ਸਬਦਿ ਸਚੈ ਬੈਰਾਗਿ॥

ਜਸਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ॥ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥

ii) **Central Theme :** The knowledge of six shastaras does not come upto the same standard as gained from the Guru's Word, (sabad) though the knowledge of these shasatras (sa'nkh, uiai, vaisheshak, mimansh, yog and vedant) is being spread out on all sides through discourses. Infact, the Guru's message is very deep and limitless, which could gain us even salvation from this world and inculcate the Lord's love in our hearts. But this is achieved by some lucky persons only with pre-destined Lord's Will. Whosoever realises the importance of the Guru's message, crosses this ocean of life successfully, provided he inculcates the Lord's love in his heart. Very few, with this love, help some family members also to swim across. But those persons, devoid of the knowledge imparted by the Guru, always

wander around in pain and desperation.

O Nanak! The Guru-minded persons, by developing devotion for the True Lord, merge with Him and attain real peace and tranquillity of mind, by ridding themselves of the cycle of births and deaths. (4-1-40)

i) **Asa Mahala - 3 (Page 361)**

"Sabad moa vicho'u aap gavai, satgur sevai til na tamai,

---

aapai devai sahej subhasai, Nanak kimat kahen na jaeai (4-2-41)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੩੬੧)

ਸਬਦਿ ਮੁਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਿਲੁ ਨ ਤਮਾਇ॥

ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥

ii) **Central Theme :** The person, who rids himself of all the vices through the Guru's guidance and enriches his mind with the Lord's love and benevolence, leads a life of complete detachment (from worldly pleasures) by forsaking his greed and egoism. But this state of attaining Lord's love in one's heart, through the teachings of the Gurur's Word, is possible only if one is fortunate enough and is pre-destined by Lord's Will. Such a person then meditates on Lord's True Name through the Guru's guidance, provided Lord's Grace is bestowed on him. I would offer myself as a sacrifice to such persons, who sing the Lord's praises in the fourth stage of equipoise and attain unison with the Lord through the Guru's blessings. O Nanak! No one could really evaluate the greatness of such Guru-minded persons who merge with the Lord through meditation of True Name with the Guru's guidance. They have inculcated the love of the Lord, the benefactor of all virtues, in their hearts, at all times (4-2-41).

i) **Asa Mahala - 3 (Page 361)**

Satgur vitch vadi vadiaiee chiri vichhunai mail milaiee

Gur kirpa te har ra's pavai, Nanak Na'am ratai ga't paeai (4-3-42)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੧)

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ॥ ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿ ਮਿਲਾਈ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਰਸੁ ਪਾਏ ॥ ਨਾਨਕ ਨਾਮ ਰਤੇ ਗਤਿ ਪਾਏ ॥੪॥੩॥੪੨॥

ii) **Central Theme :** The main question before us is (as to) how best to evaluate and gain access to the secrets and benevolence of the Lord who is ever so great, limitless and beyond our comprehension? (The Guru then answers this question) It is only few Guru minded persons, who follow and practise the Guru's Word, thus gaining unity with the True Lord Almighty. It is moreover, the Guru's benevolence, that He enableth man separated form the Lord since long, to unite with the Lord again with the help of the holy saints (in the company of holy congregations). Man, then attains self-realisation but this is possible for some Guru-minded persons only, through recitation and understanding of Guru's message through the Grace of the Lord. The self-willed person, on the other hand, undergoes sufferings without serving the master and has to reap the reward of his own actions. He suffers the pangs of Lord's separation, due to his dual-mindedness and egoism without remembering the Lord's True Name, which could be overcome through the service of the Guru.

i) **Asa Mahala - 3 (Page 361)**

Mera prabh sa'acha, gehar ghambhir, sevat hi sukh sa'ant sarir,

---

at nirmal, Gur sabad vichar, Nanak Na'am savaran ha'ar (4-4-43)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੧)

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥ ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥੪੩॥

ii) **Central Theme :** The persons, who are immersed in the love of the Lord, get relieved from the fear of the cycle of births and deaths and are received with honour in the Lord's presence. The Lord is ever so great, a treasure of truth and goodness, that one gets peace of mind and tranquillity by serving such a benevolent Lord. We bow at the lotus-feet of the Guru-minded persons, as they have attained salvation by following the Guru's

Word. The Lord pervadeth everywhere, but is perceived by some only as closeby. While some others consider Him a distant entity (depending upon their own perceptions) Those persons, who inculcate the Lord's love in their hearts, enjoy the bliss of Lord's union by partaking the nectar of True Name. Most people are only engaged in tall talk and try to evologise His Grateness and favours through sheer talk which does not result in any benefits. But when the Lord pardoning our sins and vices, through the Guru's Grace, unites us with Himself, then we would inculcate His True Name in our hearts.

O Nanak! The persons who adopt the attitude of the Guru-minded persons, ridding themselves of worldly attachments and egoism, get immersed in Lord's love and finally get merged with the Lord by purifying themselves through the Guru's message and meditation of True Name (4-4-43).

i) **Asa Mahala - 3 (Page 362)**

Doojai bha'ai lagai dukh pa'ya, bin sabdai birtha janam gava'yh,

---

Gurmat sat sar har jal naye, durmat mael sabh dura't gava'ya (4-5-44)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੨)

ਦੂਜੈ ਭਾਇ ਲਗੈ ਦੁਖੁ ਪਾਇਆ ॥ ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

ਗੁਰਮਤਿ ਸਤ ਸਰਿ ਹਰਿ ਜਲਿ ਨਾਇਆ ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਸਭੁ ਦੁਰਤੁ ਗਵਾਇਆ ॥੪॥੫॥੪੪॥

ii) **Central Theme :** The persons, who develop love for the Lord, the real source of their creation, lead a successful life in this world. They meditate on Lord's True Name day and night and perceive the Lord pervading everywhere, through the Guru's guidance.

While the self-willed persons, who are engrossed in dual-mindedness, undergo sufferings, being deprived of Guru's message. It is through the service of the Guru only that one attains self-realisation. The self-willed person, like the worm living in filth, waste their lives in this world, being engulfed by different vices or sins. Such a vicious person then faces the result and reaps the reward for his own actions.

While the Guru minded person, in the company of holy saints meditates on

True Name and perceives the True Master, and crosses this ocean of life successfully by singing the Lord's praises and helping some others as well.

O Nanak ! The Guru minded person, who listens and practises the Guru's teachings, meditates on True Name and unites with the Lord as he has purified himself by washing away his sins and dirty mind, in the company of holy saints (4-5-44)

i) Asa Mahala - 3 (Page 362)

Manmukh mareh mar maran vigar'eh, doojah bhaeai atam sanghareh

---

nirmal bani nij ghar va'sa, Nanak homain marai sada uda'sa (4-6-45)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ 36੨)

ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਣੁ ਵਿਗਾੜਹਿ ॥ ਦੂਜੈ ਭਾਇ ਆਤਮ ਸੰਘਾਰਹਿ ॥

ਨਿਰਮਲ ਬਾਣੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰੇ ਸਦਾ ਉਦਾਸਾ ॥੪॥੬॥੪੫॥

ii) Central Theme : The persons who have controlled their mind completely through the Guru's teachings and have attained the stage of complete detachment from worldly affairs, (like a dead man) utilise their lives fruitfully in meditation of True Name, by ridding themselves of praising or vilifying others. The self-willed persons, on the other hand, waste their lives in dual-mindedness and I-am-ness(selfishness) without having any self-realisation. They leave this world without any achievement and even death feels ashamed of their mean actions in this world. The Guru has made it amply clear that the self-willed person, without the support of True Name gets engulfed in dual-mindedness, and undergoes sufferings while going through the cycle of births and deaths. Infact, the self willed persons, being too clever and self-motivated wander around in disgust without finding solace anywhere.

O Nanak! The Guru minded persons, however, offer themselves as a sacrifice to the True Guru, as they realise their true origin and heredity and merge with the Lord, ridding themselves of their egoism, through the Guru's Word and remain aloof and detached from this life. (4-6-45).

i) **Asa Mahala - 3 (Page 362)**

Lalai apni jaat gavaiee, ta'n ma'n arpai satgur sarnaiee

Gur pou'ri sabdoo u'cha hoi, Nanak Naam vadaiee hoi (4-7-46)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੨)

ਲਾਲੈ ਅਪਣੀ ਜਾਤਿ ਗਵਾਈ ॥ ਤਨੁ ਮਨੁ ਅਰਪੈ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

ਗੁਰ ਪਉੜੀ ਸਭਦੂ ਊਚਾ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੋਇ ॥ ੪ ॥ ੭ ॥ ੪੬ ॥

ii) **Central Theme :** The disciple, (slave) who surrenders his body and mind completely to the True Guru, getting rid of his egoism and s elf-aggrandisement, is accepted in the Lord's Court. He has realised the importance of Lord's greatness and True Name so the Lord always helps His (slave) disciple with care and protection. Such a disciple follows the Guru's teachings through Guru's Grace and considers joy and sorrow as equally acceptable. Such persons always practise the Lord's True Name in practical life as the Lord doth not delay a bit even in bestowing the love of the True Name on them through the Guru's guidance. While the self-willed persons, following the dictates of their own mind are always engrossed in dealing with falsehood (as their merchandise in business) and leave this world having lived an unsuccessful life, without the help of Lord's True Name (as their Principal)

O Nanak ! The Lord bestoweth on the Guru minded persons a high status by blessing them with True Name and such persons receive honour and acclaim at the Lord's Court through the Guru's service being true disciples of the Lord (4-7-46)

i) **Asa Mahala - 3 (Page 363)**

Man'mukh jhootho jhooth kamavai, Khasmai ka mahil kade na pavai,
doojai lagi bharam bhu'lavai, mamta badha avai javai (i)

Sabde' oocho oocha hoiai Nanak sa'ach samavai soiai (4-8-47)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੩)

ਮਨਮੁਖਿ ਝੂਠੋ ਝੂਠੁ ਕਮਾਵੈ ॥ ਖਸਮੈ ਕਾ ਮਹਲੁ ਕਦੇ ਨ ਪਾਵੈ ॥

ਸਬਦੇ ਊਚੋ ਊਚਾ ਹੋਇ ॥ ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ ॥ ੪ ॥ ੮ ॥ ੪੭ ॥

ii) **Central Theme :** The self-willed persons are always engrossed in worldly possessions just like love of son, wife and wealth due to which they are always wasting their lives in falsehood, formal religious observances, greed or other vices. So such self-willed persons, due to their dual-mindedness, (forgetful of the Lord) are always engaged in false worldly love, thus losing their respect and honour in the Lord's presence and are always engulfed by the cycle of births and deaths.

While, on the other hand, the Guru-minded persons, always enjoy the bliss of the Lord's love having attained the Lord-Spouse like the wedded wife enjoying the conjugal bliss in the company of her spouse. Our Lord is omni-present and pervadeth everywhere, so the Guru-minded persons always sing the praises of the Lord, inculcating the Lord's love in their hearts as they find the Lord's presence within themselves. O Nanak! The Lord, through the Guru's Word, bestoweth the highest position on this human being thus merging Him with Himself (Truth), as man reaps the fruit of his own efforts, thus uniting with the Lord. Man does not gain anything due to his beauty or high caste but through meditation of True Name of the Lord only. Man gets elevated to the stature of a pure and true being, thus finally merging with Him (4-8-47)

i) **Asa Mahala - 3 (Page 363)**

"Bhagat ra'ta jan sahej subhai, Gur Kai bhae saach samai
bin Gur poorai bhagat na hoiai, man mith runai apni pa't khoiai
---
Gur parsadi devan haar Nanak bakhsai bakhsan ha'ar " (4-9-48)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੩)

ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਕੈ ਭੈ ਸਾਚਿ ਸਮਾਇ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੈ ਭਗਤਿ ਨ ਹੋਇ ॥ ਮਨਮੁਖ ਰੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ ॥

ਗੁਰਪ੍ਰਸਾਦੀ ਦੇਵਣਹਾਰੁ ॥ ਨਾਨਕ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥ ੪ ॥ ੯ ॥ ੪੮ ॥

ii) **Central Theme :** O my mind! Meditate on the True Name of the Lord, by inculcating His love in the heart, so that you may enjoy the bliss of the Lord's union and gain whatever you may wish for. But one cannot worship the True Lord with love and devotion without the company of the holy saints and the Lord's Grace. Instead the self-willed persons, forgeting

the True Lord, wail at the loss of their honour and status in the Lord's court.

It is only the perfect Guru, who could unite us with the Lord's True Name through His True Word (message) by purifying our mind. There is none else except the Guru, who could bestow us with his benevolence and Grace and the Guru alone could enable us to perceive the Lord within us and all around us, pervading everywhere. O Nanak! The Lord bestoweth on us, His blessings through the Guru's Grace, and blesseth us with the jewel of True Name and other higher valued virtues, thus satisfying our inner self (So we should seek the Guru's support only). (4-9-48)

i) **Asa Mahala-3 (Page 363)**

"Gur Sa'ir Satgur Sach soiai, poorai bha'g Gur sewa hoiai.
So boojhai jis aap bujhai, Gur parsadi save kar'ai. (1)

---

bhana manai sada sukh hoiai, Nanak sach sama'vai soiai." (4-10-49)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੩)

" ਗੁਰ ਸਾਇਰੁ ਸਤਿਗੁਰੂ ਸਚੁ ਸੋਇ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਇ ॥
ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ ॥

ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ"॥ ੪॥ ੧੦॥ ੪੯॥

ii) **Central Theme :** O Brother! It is only through the Guru's Grace that we may be able to dispel the darkness of ignorance, thus revealing the jewel of (the knowledge of) Lord's True Name within us, resulting in self-realisation. It is only through the Guru's favour and benevolence that we may appreciate the secrets of the ocean of life, the Lord, and get absorbed in the Lord's service through this knowledge, ridding ourselves of our ego and worldly love (attachment) with the help of the Guru's Word. Thus we could escape the (pangs of) the cycle of births and deaths, by immersing in the Lord's True Name. The self-willed person, busy in his own mind due to the darkness of his ignorance and worldly attachments, spends his life in fruitless efforts like the worm in filth and wanders around aimlessly. O Nanak! We could realise the Truth about God through the Guru's guidance in the company of holy saints only, and thus enjoy the bliss of life in following Lord's Will and engage in the love and devotion of the Lord. Finally, we are enabled to merge with the True Lord in the very image of

the Benevolent Lord. (4-10-49)

i) **Asa Mahala-3 Panchpade' (Page 364)**

"Sabad marai tis sada anand, Satgur bhetai Gur Gobind
Na phir marai na avai jaeai, poorai Gur te sa'ch samaeai (1)

Poorai sabad man vasa'eai, Nanak Naam ratai sukh pa'eai." (5-11-50)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥ (ਪੰਨਾ ੩੬੪)

"ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਸਦਾ ਅਨੰਦ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਗੁਰ ਗੋਬਿੰਦ॥
ਨਾ ਫਿਰ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚਿ ਸਮਾਇ॥ ੧॥

ਪੂਰੇ ਸਬਦਿ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਏ"॥ ੫॥ ੧੧॥ ੫੦॥

ii) Central Theme : The Guru-minded persons, who are destined by the Lord's Will to attain the nectar of True Name, are imbued with the love of the Lord's Name through the Guru's guidance. They enjoy the bliss of life, by complete detachment from worldly pleasures (like a dead person) and finally merge with the Lord through the Guru's Grace. Then such Guru-minded persons receive the honours and greatness which is beyond description. The Lord conducteth the world's affairs as it pleaseth Him and createth this Universe in no time, and again windeth it up whenever it suiteth Him. While the self-willed persons, with their jobs (actions) performed as per their own sweet will, do not find favour with the Lord. The Guru-minded persons, who are pre-destined by the Lord and are fortunate enough with virtues in store, listen to the Guru's teachings in His company and with enlightenment gained from the Lord's knowledge, finally unite with the Lord.

O Nanak! There is nothing so great and valuable a possession as the True Name which is inculcated in the heart through the Guru's Grace, by the Lord, and the Guru-minded persons, who are imbued with the nectar of True Name, always enjoy the worldly comforts and bliss. (5-11-50)

i) **Asa Mahala-3 (Page 364)**

" Nirat karai boh va'jai vajai, eh man andha bo'la hai kis aakh sunai.
Antar lobh bharam anal vao, deeva balai na sojhi pai. (1)

Bhagat ratai tin sachi soi, Nanak Naam ratai Sukh hoi. " (5-12-51)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੩੬੪)

"ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ॥ ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ॥
ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ॥ ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ॥

ਭਗਤ ਰਤੇ ਤਿਨ ਸਚੀ ਸੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ"॥੫ ॥੧੨॥੫੧॥

ii) Central Theme : The Guru-minded persons, who are enlightened with the knowledge about the Lord's Secrets through devotion and worship of the Lord, unite with the Lord through self-realisation. Some people dance (move) around in trying to please the Lord in all sorts of fashion, while our mind due to ignorance, is completely in darkness like a blind and dumb person. So whom are we trying to inform by burning within this human (being) body? Without lighting the lamp of knowledge, man does not gain any spiritual realisation. While the Guru-minded person ponders over the Guru's Word, thus developing love of the Lord, while the formal dance in appeasement of the world, brings suffering. The real worship consists of detachment from worldly pleasures (like a dead person) resulting in crossing this ocean of life successfully by ridding oneself of one's ego, and the Lord's love inculcated in the heart automatically.

O Nanak! The persons, who are imbued with the love of the Lord's True Name enjoy all sorts of comforts through the service of the Lord but it is only possible through the Guru's Grace that one could concentrate on Lord's worship with the help of the Guru's guidance. (5-12-51)

i) Asa ghar 8 kafi Mahala-3 (Page 365)
'ik onkar satgur prasad'

Har kai bha'nai satgur milai sach sojhi hoiee, Gur prasadi ma'n vasai har boojhai soiee (1)

Har kai bhanai janam padarath pa'ya ma't u'ttam hoiai.
Nanak Na'am sala'he tu' Gurmukh gat hoiai (4-39-13-52)

(Guru Amar Das)

ਆਸਾ ਘਰ ੯ ਕਾਫੀ ਮਹਲਾ ੩ (ਪੰਨਾ ੩੬੫)

"ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੂ ਮਿਲੈ ਸਚੁ ਸੋਝੀ ਹੋਈ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਰਿ ਬੂਝੈ ਸੋਈ॥ ੧॥

ਹਰਿ ਕੈ ਭਾਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਮਤਿ ਉਤਮ ਹੋਇ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਗੁਰਮੁਖਿ ਗਤਿ ਹੋਇ"॥ ੪॥ ੩੯॥ ੧੩॥ ੫੨॥

ii) **Central Theme :** The Lord is my one and only Master who, is attained and inculcated in my heart through the Guru's Grace, resulting in perfect bliss. In fact, it is through the Lord's Will only that we get the company of the Guru, with whose help and guidance, we realise the ultimate Truth. True Name is the only precious jewel in this world, which dispelling our fear of death, unites us with the Lord. The foolish self-willed person without realising True Name, falls into the clutches of the Yama, god of dealth. But all this is fully understood and realised with the Guru's guidance only. When this human being, accepting the Lord's Will, serves the Lord and sings His Praises, then only he enjoys the bliss of life, by realising and attaining the Truth, the True Lord. This life is given to us as per Lords Will, and the only means of making this life successful and worthwhile is to remain immersed in the Lord's True Name, through the Guru's guidance. By this means we are enabled to cross this ocean of life successfully, finally attaining 'Salvation' in this world. (4-39-13-52)

i) **Asa Mahala - 4 Ghar 2 (Page 365)**
'ik onkar satgur prasad'

Tu Karta sachiar me'nda sa'inee, jo tou bha'vai soiee thisi jo tu deh soiee hoan paiee (Pause 1)

Tu kar kar vekhain janeh soieai, jan Nanak Gurmukh pargat hoiai. (4-1-53)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ਘਰੁ ੨॥ (ਪੰਨਾ ੩੬੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

" ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ॥ ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ॥ ੧॥ ਰਹਾਉ॥

ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ"॥ ੫॥ ੧॥ ੫੩॥

ii) **Central Theme :** O Lord ! Thou art my creator and True Master, whatever happens in this world or whatever we get, is decided by Thy approval and Thy Will. The persons who are blessed with Thy Grace, remember Thy True Name after attaining the valuable jewel of True Name. The Guru-minded persons have appreciated the Truth about Thee and united with Thee while the self-willed persons, being separated from Thee waste this life and depart from this world without any success. The whole lot of creation (beings) is a part of Thy worldly drama and are first created by Thee and then mingle with Thee, whereas only the Guru-minded persons attain Thy love in the company of holy congregations (holy saints). The persons, who are bestowed with Thy Grace, realise Thee, sing Thy praises, serve Thee and finally enjoy the eternal bliss by meditating on True Name.

O Lord! There is no other power on Earth, except Thee, whose dictates are followed and carried out in this world.

O Nanak! The Lord perceiveth everything and maintaineth it after having created it, and even favoureth the Guru-minded persons with His vision having given them full realisation of Nature and Lord's Secrets.

(May the Lord bless us with His Grace, so that we may also merge with Him) (4-1-53)

i) **'Ik onkar satgur prasad'**
Rag Asa Ghar 2 Mahala-4 (Page 366)

"Kisshi dhar'a kia mitar sut na'al bhai, kisshi dhar'a kia kur'am sakai na'al jav'aiee
Kisshi dhar'ra kia sikdar choudhury naal aaprai soa'iee.
Hamara dhar'ra har rehia samaiee (1)

Jaisa beejai tessa Khavai, Jan Nanak ka har dharra dharam sabh srishti jin a'vai (5-2-54)

(Guru Ram Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੩੬੬)

"ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰ ਸੁਤ ਨਾਲਿ ਭਾਈ॥
ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ॥
ਕਿਸਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ ਸੁਆਈ॥

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ॥ ੧ ॥

ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ॥ ਜਨ ਨਾਨਕ ਦਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸ੍ਰਿਸਟੀ ਜਿਣਿ ਆਵੈ"॥ ੫॥ ੨॥ ੫੪॥

ii) Central Theme : O Brother ! Everyone in this world takes sides and considers favourably some persons (while performing some functions) whereas I have taken sides with the True Lord only, as the Lord is my only support and refuge. Most worldly people take the sides of their sons, friends, sons-in-law and their parents, or the local clansman or wealthy persons for serving their own selfish motives. I would, however, seek the support of the All-pervading Lord, who is my mainstay. The relationship with worldly people is false and transient which generates hatred for others though men depart after incurring certain hardships and losses, but we only like to take the side and help of God Almighty, the perfect Lord. Infact, all this favouritism is the result of the snare of worldly falsehood (Maya), in which man finds himself engrossed while leading a losing battle of life. In this age of kalyug (Modern age), the five vices like sexual pleasures, ego and greed create all the problems in the world but we are joining hands and uniting with the Lord through the Grace of the Lord.

O Nanak! Man encourages falsehood and escalates his ego due to his dual-mindedness (attachment to worldly pleasures) thus creating all this favouritism and corruption without realising that man finally has to reap the reward of his own actions. so we should make it our religious duty to unite with the Lord who would help us win over the whole world. (5-2-54)

i) Asa Mahala - 4 (Page 366)

Hirdai su'nn su'nn ma'n amrit bha'ya, Gurbani har alakh lakhaya (1)
Gurmukh Na'am sunoh meri bhaina, eko ra'v rehia ghat a'ntar mukh bolo'h Gur amrit baina. (Pause 1)

Amrit har ra's har aa'p pia'ya, Gur poorai Nanak har pay'a. (4-3-55)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪॥ (ਪੰਨਾ ੩੬੬)

"ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ॥ ਗੁਰਬਾਣੀ ਹਰਿ ਲਖਾਇਆ॥ ੧॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਨਹੁ ਮੇਰੀ ਭੈਨਾ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮੁਖਿ ਬੋਲਹੁ ਗੁਰ ਅੰਮ੍ਰਿਤ ਬੈਨਾ॥ ੧॥ ਰਹਾਉ॥

ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ ਹਰਿ ਆਪਿ ਪੀਆਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਹਰਿ ਪਾਇਆ"॥ ੪॥ ੩॥ ੫੫॥

ii) **Central Theme :** O my Guru-minded friends! Let us listen to the Lord's True Name and His praises through the Guru's guidance in the company of holy congregations and recite the nectar of Guru's Word, Gurbani, with our tongue. Also let us meditate on the True Name of the Lord, who is pervading us all in equal measure. The Lord hath made known His True Self to those Guru-minded persons, who have inculcated the Lord's nectar of True Name in their hearts. They have attained and perceived the Lord, (which is beyond description), through the Guru's Word, Gurbani and filled their hearts with the joy of acceptance. It is really great fortune for me that I have been bestowed with the Lord's love and devotion with selflessness, through the Guru's Grace. On the other hand, the self-willed persons are unfortunate, being engrossed in worldly falsehood due to the venom of dual-mindedness so that they have been deprived of the union with the Lord. O Nanak! The Lord hath Himself bestowed the nectar of True Name on some Guru-minded persons through His munificence. They have thus attained merger with the Lord, and partaken of this nectar of True Name, through the Guru's guidance, because they are really fortunate. (4-3-55)

i) **Asa Mahala-4 (Page 366)**

Me'ra ma'n ta'n prem Naam a'adhar, Naam japi na'mo sukh saar (1)
Naam japo merai sajan saina.
Naam bina mein our na koiee vadai bhag Gurmukh har laina. (Pause1)

Va'da Va'da har bha'g kar pa'ya, Nanak Gurmukh Na'am divaya (4-4-56)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪॥ (ਪੰਨਾ ੩੬੬)

"ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ॥ ਨਾਮੁ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ॥ ੧॥
ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ॥ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ॥ ੧॥ ਰਹਾਉ॥

ਵਡਾ ਵਡਾ ਹਰਿ ਭਾਗ ਕਰਿ ਪਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ"॥ ੪॥ ੪॥ ੫੬॥

i) **Central Theme :** O my friends! The love of the True Lord's Name is engranied in my body and soul and is my only support as I enjoy the bliss of life and all comforts by meditating on True Name. O my comrades and

colleagues! Try to meditate on the Lord's praises as I have experienced after careful analysis that there is no other source of joy except the True Name. But one can attain the True Name, provided one is fortunate enough and is pre-destined by the Lord's Will. Man cannot lead a purposeful life in this world without meditating on True Name, but only the Guru-minded persons, with a background of good deeds, can achieve the treasure of True Name. Whereas the self-willed persons, without the remembrance of True Name, bring discredit to themselves, being engrossed in Maya (worldly falsehood) and their life is a curse in this world and hereafter.

O Nanak! The Lord hath merged with Himself the Guru-minded persons,who have been blessed with great good fortune (due to their actions) and have attained unity with the Lord through His Grace. (4-4-56)

i) Asa Mahala- 4 (Page 367)

Gu'nn gava'n gu'nn boli ba'ni, Gurmukh har gunn' aakh vakhani (1)
jap jap Na'am ma'n bhaya ananda.
sat sat satgur Naam dir'aya ras g'aeai gu'nn parma nanda. (Pause1)

Sarir Sarovar gu'nn pargat kiai, Nanak Gurmukh ma'th tat kadiyai (4-5-57)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੭)

"ਗੁਣ ਗਾਵਾ ਗੁਣ ਬੋਲੀ ਬਾਣੀ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥ ੧ ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥
ਸਤਿ ਸਤਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ ਪਰਮਾਨੰਦਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਰੀਰਿ ਸਰੋਵਰਿ ਗੁਣ ਪਰਗਟਿ ਕੀਏ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਥਿ ਤਤੁ ਕਢੀਏ" ॥ ੪ ॥ ੫ ॥ ੫੭ ॥

ii) Central Theme : O Brother! I always sing the praises and euologise the Lord's qualities and virtues (greatness) and read, listen or hold discourses on Guru's Word (Gurbani), the treasure of all virtues. By this means, I enjoy the bliss in my heart, with recitation of Lord's True Name. In fact, the True Guru has inculcated this True Name in my heart repeatedly, due to which I sing the praises of the Lord, an image of perfect bliss and joy, with love and devotion. The Guru-minded persons, who are rather destined by the Lord and are fortunate, attain the Lord, who is beyond human reach and vision, (being a distant entity). While the faithless, self-willed persons, who are unfortunate and devoid of any virtues, waste away their lives

engrossed in the pursuit of worldly pleasures (Maya) due to their ego. O Nanak! The Guru-minded persons, who have blossomed the lotus of virtues in their body-tank, through the Guru's guidance, partake of the nectar of True Name (like removing butter from butter-milk) thus merging with the True Lord (with its help). (4-5-57)

i) **Asa Mahala-4 (Page 367)**

Na'am suni Na'mo ma'n bha'vai, Vadai bha'g Gurmukh har pavai (1)
Naam japo Gurmukh parg'asa.
Na'am bina mein dhar nahi kaiee, Na'am ravia' sabh sa'as giras'a. (Pause1)

Aapai tha'pai tha'p utha'pai, Nanak Naam devai har aapai (4-6-58)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪॥ (ਪੰਨਾ ੩੬੭)

"ਨਾਮੁ ਸੁਣੀ ਨਾਮੋ ਮਨਿ ਭਾਵੈ॥ ਵਡੇ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਵੈ ॥੧॥
ਨਾਮੁ ਜਪਹੁ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥ ਨਾਮ ਬਿਨਾ ਮੈ ਧਰ ਨਹੀ ਕਾਈ ਨਾਮੁ ਰਵਿਆ
ਸਭ ਸਾਸਿ ਗਿਰਾਸਾ ॥੧॥ ਰਹਾਉ॥

ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ॥ ਨਾਨਕ ਨਾਮੁ ਦੇਵੈ ਹਰਿ ਆਪੇ"॥ ੪॥ ੬॥ ੫੯॥

ii) **Central Theme :** O Brother! Meditate on the True Name of the Lord, who enlightens us with the Guru's guidance through the Guru's Grace. I have nothing else to fall back upon for support except the True Name, so I always recite the Lord's True Name. But it is only the great fortunate beings, who attain the Lord's True Name. I always consider the person, who gives discourses on True Name, as my true friend, as I love the devotion of the Lord. But the self-willed person, who spends his life without the True Name, is like the moth who dies burning himself at the altar of the Lamp.

O Nanak! My Lord Himself will bestow True Name on us as the Lord only createth the world, and finally removeth it from existence, as it pleaseth Him! (So we should pray to the Lord for the blessings of True Name, through His Grace) (4-6-58)

i) **Asa Mahala-4 (Page 367)**

Gurmukh har har veil vadh'aiee, phal lagai har rasak rasaiee

Har har Naam jap anat tranga.
Jap jap Naam Gurmat salahi maria kaal jum kankar bhuanga. (Pause 1)

Je vad bha'g hovai vad oochai, Nanak Naam japeh sach suchai. (4-7-59)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੭)

"ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਵੇਲਿ ਵਧਾਈ ॥ ਫਲ ਲਾਗੇ ਹਰਿ ਰਸਕ ਰਸਾਈ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ ਜਮ ਕੰਕਰ ਭੁਇਅੰਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੇ ਵਡਭਾਗੁ ਹੋਵਹਿ ਵਡ ਊਚੇ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਹਿ ਸਚਿ ਸੂਚੇ" ॥ ੪ ॥ ੭ ॥ ੫੯ ॥

ii) Central Theme : O Nanak! The Guru-minded persons, who have great fortunes and are blessed with Lord's Grace, are merged by the True Lord with Himself by bestowing on them the boon of True Name. Such Guru-minded persons have developed the creeper of Lord's True Name in their hearts to the extent that it has started blossoming into flowers and sweet fruits, resulting in the vision of the Lord.

O Brother! The Guru-minded persons, who have meditated on True Name, sing the Lord's praises through the Guru guidance, and have conquered even the god of death. But this guidance is available to us only when the Lord's Grace is bestowed on us. The self-willed persons, on the other hand, behave like an elephant who sprays dust on his body after a wash and waste away even their good actions or intentions with vicious thoughts immediately. (So we should pray for the Lord's Grace only) (4-7-59)

i) Asa Mahala-4 (Page 367)

Har har Naam ki ma'n bhukh la'gaiee, Naam suniai man triptai merai bhai (1)
Naam japo merai Gur Sikh meeta. Na'am japo Namai sukh pavoh, Na'am rakho Gurmat m'an cheeta. (Pause 1)

Har har jas japai vad bhagi, Nanak Gurmat Naam liv la'agi (4-8-60)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੭)

"ਹਰਿ ਹਰਿ ਨਾਮਕੀ ਮਨਿ ਭੂਖ ਲਗਾਈ ॥ ਨਾਮਿ ਸੁਨਿਐ ਮਨੁ ਤ੍ਰਿਪਤੈ ਮੇਰੇ ਭਾਈ ॥ ੧ ॥

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਗੁਰ ਸਿਖ ਮੀਤਾ॥ ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਸੁਖੁ ਪਾਵਹੁ ਨਾਮੁ ਰਖਹੁ ਗੁਰਮਤਿ ਮਨਿ ਚੀਤਾ ॥੧॥੧॥ਰਹਾਉ॥

ਹਰਿ ਹਰਿ ਜਸੁ ਜਪੈ ਵਡਭਾਗੀ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮਿ ਲਿਵਲਾਗੀ"॥੪॥੮॥੬੦॥

ii) Central Theme : O my (Gursikh) friend! Let us meditate on the Lord's True Name so as to enjoy the bliss of life and remember the Lord's Name through the Guru's guidance. I am always having the craving for the Lord's True Name, as this gives me peace and tranquillity of mind. Those persons, who have listened to the True Name, resulting in a joyful mood, always remain immersed in it; while the self-willed persons, devoid of the blessings of True Name, are blindly running in the pursuit of worldly pleasures (Maya) and behave like persons suffering from leprosy. They perform all their actions fruitlessly and undergo all sorts of privations.

O Nanak! It is only the person with great good fortune, who meditates on Lord's True Name and remains imbued with the love of the Lord's True Name by singing the praises of the Lord through the Guru's guidance. (4-8-60)

'ik onkar satgur prasad'

i) Mahala-4 Rag Asa Ghar 6 Ke 3 (Page 368)

'Hath kar tan't vajavai jogi thothar vajai bain.
Gurmat har gu'nn boloh jogi, eh manua har rung bhain. (1)
Jogi har deho mati u'pdes.
Ju'g ju'g har har eko vartai, tis aagai hum ades. (Pause 1)

Jogi jangam srishat sabh tumari, jo deho ma'ti tit chail.
Jan Nanak ke prabh antarja'mi, har lav'oh manua pale. (4-9-61)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਹਲਾ ੪ ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਕੇ ੩ ॥ (ਪੰਨਾ ੩੬੯)

"ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ॥ ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੂਆ ਹਰਿ ਰੰਗਿ ਭੇਨ॥੧॥
ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸ॥ ਜੁਗ ਜੁਗ ਹਰਿ ਏਕੋ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ॥੧॥ ਰਹਾਉ॥

ਜੋਗੀ ਜੰਗਮੁ ਸ੍ਰਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ ਤਿਤੁ ਚੇਲ॥
ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ ਮਨੂਆ ਪੇਲ"॥੪॥੯॥੬੧॥

ii) **Central Theme :** O Yogi! Try to learn and train your mind in the art of meditation of Lord's True Name. I always salute the Lord who is all pervading in an equal measure everywhere.

O Yogi! All the formalities of producing musical notes of various types by you are totally fruitless and without any charm. You should try to sing the praises of the Lord, through the Guru's guidance, thus tuning your mind to the love of the True Lord. All your efforts at singing musical chores are just for fun and frolic and go to waste just like the cattle grazing and spoiling its own Master's land. O Yogi! Try to sow the seed of good and noble actions in this body so that your (heart) field remains ever-green and by concentrating your mind with the Guru's guidance for a victory by watering it with continuous effort, try to reap good rewards.

O Nanak! May the Lord Almighty divert my mind at His lotus feet through His Grace as the whole Universe is following the dictates of the Lord's Will, and is under His control alone. O Lord! We progress and function according to the wisdom granted by Thee and under Thy guidance, so the Yogis are also following Thy Will, like the rest of the world.

i) **Asa Mahala - 4 (Page 368)**

"Kab ko bhalai ghunghroo ta'ala, Kab ko bajavai rabab.
Ava't ja'at ba'r khin lagai, ho'an tab la'g samaro Naam (1)

---

merai ma'n aeisi bhagat ban aiee.
hoan har bin khin pa'l re'h na sako'n jaisai jal bin meen ma'r jaiee. (Pause 1)

Kab kouoo loga'n ko patiavai lok patinai na pa't hoiee.
Jan Nanak har hirdai sa'd dhiavo ta jai jai karai sabh koiee. (4-10-62)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੮)

"ਕਬ ਕੋ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੋ ਬਜਾਵੈ ਰਬਾਬੁ॥
ਆਵਤ ਜਾਤ ਬਾਰ ਖਿਨੁ ਲਾਗੈ ਹਉ ਤਬ ਲਗੁ ਸਮਾਰਉ ਨਾਮੁ॥੧॥

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿਆਈ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਿ ਜਾਈ॥੧॥ ਰਹਾਉ॥

ਕਬ ਕੋਊ ਲੋਗਨ ਕਉ ਪਤੀਆਵੈ ਲੋਕਿ ਪਤੀਣੈ ਨ ਪਤਿ ਹੋਈ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਤਾ ਜੈ ਜੈ ਕਰੇ ਸਭੁ ਕੋਈ"॥ ੪ ॥੧੦॥ ੬੨॥

ii) **Central Theme :** O Brother! There is so much craving and urge within my mind for the Lord's worship that I cannot afford to wait for a moment even just as the fish cannot live without water. (for a moment) Even when some one is getting ready for a dance by tying twinkling bells and playing with a rabek (rabab) it needs little time, but I cannot even wait for this short spell of time without remembering and reciting the Lord's True Name. My mind is ever so impatient in singing the praises of the Lord, so that my mind is fully tuned and immersed in the love of the Lord (just as during the period the singers get ready for playing the m sic or getting ready for a dance).

O Nanak! Let us remember the Lord's True Name at all times so that the whole world acclaims our achievement. It is rather difficult to please the whole world, moreover it does not add to our stature by keeping the world happy. (So we should get interested in reciting the Lord's True Name, forgetting everything else) (4-10-62)

i) **Asa Mahala-4 (Page 368)**

Sat Sangat miliai har sadhu, mil sangat har gu'nn gaie'ai
Gyan ra'tan balia ghat cha'nan, agyan andhera jaieai. (1)

Nanak a'akh na rajai har gu'nn, jiu aakhai tiu sukh pai.
bhagat bhandar diai har apnai, gu'nn gahak vanaj lai jaeai. (4-11-63)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੮)

"ਸਤ ਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਇ॥
ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥ ੧॥

ਨਾਨਕ ਆਖਿ ਨ ਰਜੈ ਹਰਿ ਗੁਣ ਜਿਉ ਆਖੈ ਤਿਉ ਸੁਖੁ ਪਾਇ॥
ਭਗਤਿ ਭੰਡਾਰ ਦੀਏ ਹਰਿ ਅਪੁਨੇ ਗੁਣ ਗਾਹਕੁ ਵਣਜਿ ਲੈ ਜਾਇ" ॥ ੪॥ ੧੧॥ ੬੩॥

ii) **Central Theme** : O Brother! Let us dance to the tune of Lord's True Name, so that we could be considered amongst the disciples (slaves) of the Lord. If we were to meet such a beloved Lord-saint, we would wash His lotus-feet time and again. (as this would also give us immense joy) Infact, we get enlightened with such a light of knowledge by singing Lord's Praises

in the company of holy saints, that it dispels all the darkness caused by ignorance.

O my mind! Let us meditate on True Name and recite it by immersing in it during day and night, so that we may gain everthing, thus getting rid of all our worldly desires. The Lord is the cause and effect of all that is happening in the world and takes care of the honour of the saints. O Nanak! I always enjoy the bliss of life by singing the praises of the Lord. The Lord's stock is full of these virtues and whosoever is willing to partake of these virtues, could surely attain these and get immersed in the Lord's True Name for ever. (4-11-65)

i) **'Ik onkar satgur prasad' (Page 369)**
Rag Asa Ghar 8 ke' ka'fi Mahala-4

aya maran' dhura'hon homa'in roieeai, Gurmukh Na'am dhiae' asthir hoieeai (1)

Jivan ma'ran sukh hoi jina Gur paya, Nanak sachai sach sach samaiya. (4-12-64)

(Guru Ram Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਆਸਾ ਘਰੁ ੮ ਕੇ ਕਾਫੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੯)

"ਆਇਆ ਮਰਣੁ ਧੁਰਾਹੁ ਹਉਮੈ ਰੋਈਆ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਅਸਥਿਰੁ ਹੋਈਐ ॥੧॥

ਜੀਵਣਿ ਮਰਣਿ ਸੁਖੁ ਹੋਇ ਜਿਨਾ ਗੁਰੁ ਪਾਇਆ॥ ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਚਿ ਸਮਾਇਆ"
॥੧॥੧੨॥੬੪॥

ii) **Central Theme :** O Brother! The person, who understands and realises the life of complete detachment and self-surrender (like a dead person), is worthy of Lord's pleasure and acceptance, as the real purpose of life is attainment of True Name, in which we should always remain immersed. So we should clearly understand the real meaning of death, as whosoever is born in this world, has to die one day, in accordance with the laws of Nature, so it is futile to wail and cry over a death due to our ego and false attachments. Infact, the Guru-minded persons are able to stabilise the mind (concentrate) with the help of True Name.

O Nanak! The persons, who have developed love and devotion for the True

Lord, are really true and praise-worthy and are merged with the Lord. Those persons who are united with the Guru, find the same joy and satisfaction whether it is birth or death (of another person). (4-12-64)

i) **Asa Mahala-4 (Page 369)**

Janam padarath pai N'aam dhia'ya, Gur prasad bujh sach sama'ya. (1)

Nanak a'apai a'ap a'ap khoa'ieeai, Gurmat ma'n praga's sacha' paieeai. (4-12-65)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੯)

" ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਨਾਮੁ ਧਿਆਇਆ ॥ ਗੁਰ ਪਰਸਾਦਿ ਬੁਝਿ ਸਚਿ ਸਮਾਇਆ ॥੧॥

ਨਾਨਕ ਆਪੇ ਆਪਿ ਖੁਆਇਐ ॥ ਗੁਰਮਤਿ ਮਨਿ ਪਰਗਾਸੁ ਸਚਾ ਪਾਈਐ "॥੪॥੧੨॥੬੫॥

ii) **Central Theme :** O Brother! The persons, who are pre-destined as fortunate and entitled to Lord's Grace from the Lord's court itself, are engaged in the meditation of True Name and find favour and honour in the Lord's Presence. If the Guru blesses us with His Grace, then we could also gain the realisation that this life is given to us for remembering the Lord's Name, and finally get merged with the Lord by meditating on True Name.

O Brother! The Guru-minded persons, who find the treasure of Lord's True Name within their inner selves, sing the praises of the Lord by meditating on Lord's True Name. Whereas the self-willed persons, forgetful of the Lord, do not realise the Truth due to their ego and false attachments though the Lord abideth within themselves. O Nanak! The Guru-minded persons, with the enlightenment of the mind by meditation of True Name, through the Guru's guidance, get united with the Lord. However, the faithless, self-willed persons are far removed from the Lord due to their ego. (4-13-65)

"ik onkar satgur prasad"

i) **Rag Asavari ghar 16 ke 2 Mahala - 4 Sudhang (Page 369)**

"Hoan Andin har Naam Kirtan Karou.
Satgur Mo'ko har Naam bata'ya hoan, har bin khin pal reh na sakou.
(Pause 1)

Harjan preet la'iee har nirba'n pa'd, Nanak Simra't har har bhagwan." (2-14-66)

(Guru Ram Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਅਸਾਵਰੀ ਘਰੁ ੧੬ ਕੇ ੨ ਮਹਲਾ ੪ ਸੁਧੰਗ ॥ (ਪੰਨਾ ੩੬੯)

"ਹਉ ਅਨੁਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨੁ ਕਰਉ॥
ਸਤਿਗੁਰਿ ਮੋਕਉ ਹਰਿ ਨਾਮੁ ਬਤਾਇਆ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ॥ ੧॥
ਰਹਾਉ॥

ਹਰਿ ਜਨੁ ਪ੍ਰੀਤਿ ਲਾਈ ਹਰਿ ਨਿਰਬਾਣ ਪਦ ਨਾਨਕ ਸਿਮਰਤ ਹਰਿ ਹਰਿ ਭਗਵਾਨ"॥੨॥੧੪॥੬੬॥

ii) **Central Theme :** O Brother ! The True Guru has provided me with the knowledge about the Lord's True Name and instructed me about meditation. Now I remain engaged in singing the praises of the Lord day and night and cannot tolerate the separation from the Lord (through meditation of True Name) even for a moment. I listen to the Lord's praises only with my ears as well and cannot hear the Lord's Separation even for a while like the golden Swans who cannot remain separated from the lake Mansarovar. Infact, the beloved ones of the Lord can never rest in peace without the service of the Lord. There are however, many self-willed persons who have developed love for the worldly possessions due to their dual-mindedness and remain engrossed in ego and worldly attachments.

O Nanak! The saints of the Lord, (the slaves) remain immersed in the Lord's love, through (meditation) remembrance of the Lord, having attained the Lord in the State of Equipoise, (free from all worldly attractions) (2-14-66)

i) **Asavari Mahala-4 (Page 369)**

Maiee mo'ro pre'etam Ram bata'voh ri maiee.
Hoan har bin khin pa'l re'h na sakon, jaisai karhal be'l rijhaiee. (Pause 1)

Jan Nanak kai ma'n anand hoat hai, har darsan nimakh dikhaiee.
(2-39-13-15-67)

(Guru Ram Das)

ਆਸਾਵਰੀ ਮਹਲਾ (ਪੰਨਾ ੩੬੯)

"ਮਾਈ ਮੋਰੋ ਪ੍ਰੀਤਮ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੇਲਿ ਰੀਝਾਈ॥ ੧ ॥ ਰਹਾਉ॥

ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ ਦਿਖਾਈ"॥ ੨ ॥ ੩੯॥ ੧੩॥
੧੫॥ ੩੭॥

ii) **Central Theme :** O Nanak! I enjoy the bliss and joy of life in my heart when I get a glance (vision) of the True Lord even for a moment. Just as the Camel is fond of Creepers all the time, similarly I have developed a strong liking and love for the Lord in my heart, so that I cannot afford to lose sight of Him for a moment even. Just as the black wasp cannot be kept separated from the lotus flower, I also cannot remain without a glimpse of my Lord even for a short while. My heart is always pining for a union with my dear friend, the True Lord, with a complete detachment from the worldly attachments. O (Master), True Lord of the Universe! Pray accept my supplication also and grant me refuge at Thy (Palace) door!

O Saintly friends! Please tell me more about my love, the Lord. (2-36-13-15-67)

'Ik onkar satgur prasad'

i) **Rag Asa Ghar 2 Mahala-5 (Page 370)**

" Jin laiee preet soiee phir kha'ya, Jin sukh baithali tis bhau bahut dikhaya.
Bhai me'et kutamb dekh bibadai, hum aiee vasgat Gur prasadai. (1)

Jo tu kare'h so ka'r kamava, Jan Nanak Gurmukh neir' na a'va. (4-1)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪ (ਪੰਨਾ ੩੭੦)

" ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ॥ ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ॥
ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਦੇ॥ ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਦੇ॥ ੧॥

ਜੋ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ"॥ ੪॥ ੧॥

ii) **Central Theme :** This worldly veil of falsehood (Maya) has controlled the whole world to such an extent that apart from the holy saints everyone else is under its spell; which includes even mendicants, yogis, religious leaders and even gods. This (Maya) veil of falsehood has adversely affected and harmed all those who developed love and regard for it; and friends, brothers, families have wrangled and fought with each other in its pursuit. But we have been able to suppress it with the Guru's Grace. Some recluses and mendicants get engulfed by it through sexual desires, some

persons posing to be very truthful and pious are not exempt from its effects; and no one has been spared from its evil designs. Some pundits, worshippers, and gods even have been ensnared by the three pronged Maya (of lust, anger, peace and greed) whereas we have been saved by the protective cover of the True Guru, whose refuge we have sought. O Nanak! This Maya is the slave of the Guru-minded and learned people, carrying out all their dictates without any questions, as they have sought the Guru's support. (4-1)

(So we should always take charge and control (Maya), this worldly veil of falsehood through Guru's guidance in the company of holy saints).

i) **Asa Mahala-5 (Page 370)**

" Sasu te' pir kini va'akh, de'r jithani mooiee dookh santap.
Ghar ke'jatherai ki chooki ka'an, pir rakhia kini sughar' sujan (1)

---

janam na marai na avai na jaeai, har seti oh re'hai samai. (4-2)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੦)

"ਸਸੂ ਤੇ ਪਿਰਿ ਕੀਨੀ ਵਾਖਿ॥ ਦੇਰ ਜਿਠਾਣੀ ਮੁਈ ਦੂਖਿ ਸੰਤਾਪਿ॥
ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਚੂਕੀ ਕਾਣਿ॥ ਪਿਰਿ ਰਖਿਆ ਕੀਨੀ ਸੁਘੜ ਸੁਜਾਣੀ॥ ੧ ॥

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ॥ ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ"॥ ੪॥ ੨॥

ii) **Central Theme :** O Brother! I am enjoying perfect bliss by controlling all the five vices with the help of meditation of True Name through the Guru's love and guidance. Since the time I have been united with the Lord-spouse, I have been rid of all fruitless pursuits due to ignorance. Now I have attained the fourth state of Equipoise through the Guru's Grace where I hear the all pervasive music (unstrung Music of Nature) by getting rid of my ego, formal practices, worldly attachments and the three-pronged activities (based on lust, greed and peace). Now I enjoy the bliss of union with the Lord-Spouse like the women enjoying the conjugal love of their spouses, through spiritual stability, unity with Lord, and guidance of the Guru's Word.

O Nanak! We are always singing the praises and virtues of the Lord Almighty through the Guru's Word. (Gurbani) Whosoever will harken to it

with love and practise it in life with full devotion, shall get united with the Lord's True Name and cross this ocean of life successfully, thus ridding himself of the torture of the cycle of births and deaths, and finally merge with the Lord (4-2)

i) **Asa Mahala-5 (Page 370)**

Nij bhagti seelvanti na'ar, roop anoop poori achar.
Jit greh vasai so gre'h sobhavanta, Gurmukh paiee kinai virlai janta. (1)

Dhan so greh jit pragti aeai, Jan Nanak Sukhai Sukh viha'ie'. (4-3)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੦)

"ਨਿਜ ਭਗਤੀ ਸੀਲਵੰਤੀ ਨਾਰਿ॥ ਰੂਪਿ ਅਨੂਪ ਪੂਰੀ ਆਚਾਰਿ ॥
ਜਿਤੁ ਗ੍ਰਿਹਿ ਵਸੈ ਸੋ ਗ੍ਰਿਹੁ ਸੋਭਾਵੰਤਾ॥ ਗੁਰਮੁਖਿ ਪਾਈ ਕਿਨੈ ਵਿਰਲੈ ਜੰਤਾ॥ ੧॥

ਧੰਨੁ ਸੁ ਗ੍ਰਿਹੁ ਜਿਤੁ ਪ੍ਰਗਟੀ ਆਇ॥ ਜਨ ਨਾਨਕ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ "॥ ੪॥ ੩॥

ii) **Central Theme :** O Nanak! The person who gets the revelation of the Lord's worship and True Name within his heart, enjoys permanent joy and peace of mind, through spiritual bliss. Very few Guru-minded persons have found such a beautiful, good natured companion of high character in the form of Lord's love and devotion (worship) and the human form, where it abides, is really a place of high repute and is honourable. But this sort of beautiful and virtuous spouse is attained through the Guru's Grace by few persons, who are received with honour here and hereafter. This (spouse) companion of indescribable qualities has created an atmosphere of love and joy in the human body through True Name obeying Lord's Will, and practising other virtues, ridding oneself of hopes and worldly desires. (like the beautiful woman with obedient children). This companion of Lord's love and devotion, curbing one's greed and worldly attachments, has created for itself a niche of high status in the body (family) so that now man could enjoy life's bliss, all the time. (4-3)

(Man could enjoy eternal bliss of life through meditation of Lord's True Name and the enlightenment provided through knowledge and Lord's love)

i) **Asa Mahala-5 (Page 371)**

Mata Karo so pakan na daiee, seel sanjam kai nikat khaloiee

Vais karai bo'h roop dikha'vai, gre'h basan na daiee vakh vakh bharmavai. (1)

Ghar me'ra e'h naik hamari, eh amar hum Gur kiai darbari. (1) (Pause 2) (4-4)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੧)

"ਮਤਾ ਕਰਉ ਸੋ ਪਕਨਿ ਨ ਦੇਈ ॥ ਸੀਲ ਸੰਜਮ ਕੈ ਨਿਕਟਿ ਖਲੋਈ ॥
ਵੇਸ ਕਰੇ ਬਹੁ ਰੂਪ ਦਿਖਾਵੈ ॥ ਗ੍ਰਿਹਿ ਬਸਨਿ ਨ ਦੇਇ ਵਖਿ ਵਖਿ ਭਰਮਾਵੈ ॥

ਘਰੁ ਮੇਰਾ ਇਹ ਨਾਇਕਿ ਹਮਾਰੀ ॥
ਇਹੁ ਆਮਰਿ ਹਮ ਗੁਰਿ ਕੀਏ ਦਰਬਾਰੀ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੪॥੪॥"

ii) **Central Theme :** This Maya (Worldly Veil of falsehood) has created such a surcharged atmosphere all over the world that no one could enjoy peace of mind. The Lord hath created Maya, as a salve to the human being for his assistance but in this world it has taken over charge of man. This veil of falsehood (Maya) always ensnares man with its charm, beauty, cleverness and its various poses so that man cannot accomplish anything fruitful in life. It keeps the worldly desires and attractions burning in human body through five vices like sexual desires, anger, ego, causing unrest and commotion within, thus avoiding self-relisation by Man. It now functions as the Master and not the servant, thus causing obstructions in man's progress.

O Nanak ! Once I have come to take refuge at the Guru's feet, I have been helped by the Guru through recitation of True Name, to attain self-realisation and now I enjoy bliss in my body and soul, without the ill effects of Maya. Now I have been united with the Lord automatically (effortlessly) and this Maya is behaving like a slave, carrying out all my biddings and chores. Since the time we have joined the company of holy saints in Lord's Court, this veil of falsehood (Maya) is carrying out all our orders and dictates (4-4).

(Whosoever tries to obey this Maya with respect, undergoes sufferings, but if Man tries to forget about it through meditation of Lord's True Name it follows him like a slave, obeying all his commands.)

i) **Asa Mahala - 5 (Page 371)**

Prathmai ma'ta je patri chala'vo, dutiai ma'ta doai manmukh pohchavou.

tritia ma'ta kichh karo upa'ya
mein sab kichh chho'd prabh tuhi dhia'ya (1)

Nanak das teri sarnaiee, prabh ra'khi paij vaji vadhaiee (4-5)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੧)

"ਪ੍ਰਥਮੈ ਮਤਾ ਜਿ ਪ੍ਰਤੀ ਚਲਾਵਉ ॥ ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥ ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ" ॥੪॥੫॥

ii) **Central Theme :** (This hymn refers to the incident when Sulhi Khan was planning an attack on Amritsar at the instance of the Guru's elder brother Prithichand)

O Lord ! I have sought Thy support only, discarding all other advice and proposals, as a result of which all my worries are over. All enemies in terms of five vices like sexual desires, ego and greed. (as represented by Sulhi Khan) have been destroyed by Thee and I am enjoying permanent bliss and peace. Infact, there were various proposals like writing a letter, sending two prominent persons to sort out this problem, or some other means adopted to ward off this attack, but I have taken the support of the Lord and my enemy has been liquidated automatically. The True Guru has taught me only one thing that this body and other senses are the blessings of the Lord, and whatever we do, is with the strength provided by the Lord, so my mainstay and support stems from the Lord Himself.

O Lord ! There is no other power on earth (like Thee), so whom should we look forward to, leaving Thy support ? We should not approach anyother authority for assistance though the self-willed persons, waste this human life in wanderings and dual-mindedness in fruitless pursuits,

O Nanak ! I have sought refuge at the Lord's lotus feet, who hath upheld my position. (4-5)

i) **Asa Mahala - 5 (Page 372)**

Pardesh jha'ag sodai ko ay'a, Vasat anup suni la'bha'ya
Gu'nn ra'as banh palai a'ani, de'kh ra'tan eh ma'n laptani (1)

---

eh souda gurmukh kinai virlai pa'ya, sehli khe'p Nanak lai a'ya (4-6)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੨ ॥

"ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ ॥ ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ ॥
ਗੁਣ ਰਾਸਿ ਬੰਨਿ ਪਲੈ ਆਨੀ ॥ ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ ॥੧॥

ਇਹ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਪਾਇਆ ॥ ਸਹਲੀ ਖੇਪੁ ਨਾਨਕੁ ਲੈ ਆਇਆ" ॥੪॥੬॥

ii) **Central Theme :** We have gained this human life after going through many privations while passing through the cycle of transmigration. O Lord! Now we hear that Thou hath merchandise of the jewel of True Name, so we have come to Thy place for a business deal with many virtues as our assets. Now let us have a look at Thy merchandise of True Name so that we could strike a bargain. Now I have sought the help of the Guru, an intermediary, who has brought me to the Lord's Presence, the main dealer, who possesseth the jewel of True Name. While we have all the valuable resources and the Guru, through His benevolence and pleasure, has helped us to take this merchandise of True Name, thus enabling us to have peace and tranquillity of mind. This jewel of True Name does not have any risk of water, fire, wind or thieves so we have inculated this jewel of True Name in our hearts with a peaceful mind and do not stand to lose with this bargain.

O Nanak ! This jewel of True Name is attained by some Guru-minded persons, and we enjoy the joy and peaceful bliss of True Name by profiting in the deal from the perfect Lord through the Guru's Grace. By attaining this invaluable treasure of True Name of the Lord in this life, we become united with the Lord automatically and attain salvation. (4-6)

i) **Asa Mahala - 5 (Page 372)**

Gu'nn avgan mero ka' chh na bicharo, neh dekhio roop rung siga'ro
chaj acha'r kichh bidh nahi jani, bah pakar pir s'ejai aani (1)

---

koh Nanak jou pire'h sigari, Thir Sohagan sung bhata'ri (4-7)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੨)

"ਗੁਨੁ ਅਵਗੁਨ ਮੇਰੋ ਕਛੂ ਨ ਬੀਚਾਰੇ ॥ ਨਹ ਦੇਖਿਓ ਰੂਪ ਰੰਗ ਸੀਂਗਾਰੋ ॥

ਚਜ ਅਚਾਰ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਨੀ ॥ ਬਾਹ ਪਕਰਿ ਪ੍ਰਿਅ ਸੇਜੈ ਆਨੀ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਰਹਿ ਸੀਗਾਰੀ ॥ ਥਿਰੁ ਸੋਹਾਗਨਿ ਸੰਗਿ ਭਤਾਰੀ" ॥੪॥੭॥

ii) **Central Theme :** O my friend ! This foolish world does not realise that the Lord hath blessed me with His vision through His Grace and thus I am enjoying perfect bliss of life. Neither did I possess any qaulities or virtues, nor any beauty, or embellishements of meditation or penance and neither I had any strength of good character yet the Lord merged me with Himself through His Grace and benevolence.

O friend ! By uniting with the Lotd-spouse, my heart has blossomed forth with the moonlight of Lord's knowledge and all my sufferings have come to an end. Now I enjoy the conjugal bliss of the Lord-spouse like the wedded woman day and night. The Lord's vision hath bestwood on me all the treasures of the world by ridding me of all the vicious thoughts and vices like sexual desires and ego. Now I have inculated the Lord's True Name in my heart thus getting rid of all worldly desires; by getting imbued with the love of the Lord, I enjoy spiritual bliss and other pleasures.

O Nanak ! Since the time the True Lord has through His Grace, embellished me with the nectar of True Name. I always enjoy the bliss of life, like all married women enjoying the company of their spouses. I enjoy all the spiritual pleasures with a peaceful mind, being fortunate in being united with the Lord. (4-7)

i) **Asa Mahala - 5 (Page 372)**

Daan dei kar pooja karna, lait de't u'n mookar parna
jit da'r tum hai brahman ja'na, tit da'r tuhi hai pachhta'na. (1)

Koh Nanak je hovi bhag, Ma'an chhod Gur charni laag. (4-8)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੨)

"ਦਾਨ ਦੇਇ ਕਰਿ ਪੂਜਾ ਕਰਨਾ ॥ ਲੈਤ ਦੇਤ ਉਨ ਮੂਕਰਿ ਪਰਨਾ ॥
ਜਿਤੁ ਦਰਿ ਤੁਮਹੈ ਬ੍ਰਾਹਮਣ ਜਾਣਾ ॥ ਤਿਤੁ ਦਰਿ ਤੂੰਹੀ ਹੈ ਪਛੁਤਾਨਾ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜੇ ਹੋਵੀ ਭਾਗੁ ॥ ਮਾਨੁ ਛੋਡਿ ਗੁਰ ਚਰਣੀ ਲਾਗੁ" ॥੪॥੮॥

ii) **Central Theme** : O Brother ! The brahamins who carry out prayers

and worship on behalf of their clients, always talk ill about them instead of thanking them for their sponsoring them. They come to grief very soon and repent in the Lord's court for their behaviour. Such brahmins, due to their greed for money, go on slandering others and behave like mad dogs and do not remember the Lord, thus they go on wandering in confusion carrying the load of slander on their shoulders. Such Brahmins go on preaching others while they themselves do not practise those virtues, rather perform rituals with saffron marks on the forehead and do not rest in peace being engulfed by vicious thoughts and sinful actions. O Nanak ! This brahmin does not appreciate even this much that the Lord abides within himself and he should meditate on the Lord who pervades everywhere, knowing everything we do.

O Brahmin ! You should inculcate the Lord's love and remembrance in your heart, but you could unite with the Lord by meditating on True Name, through falling at the Guru's lotus feet, ridding yourself of your ego. (4-8)

i) **Asa Mahala - 5 (Page 373)**

Dookh rog bhayai gat ta'n te, ma'n nirmal har har gu'nn gae'ai.
Bhe'ai anand mil sadhu sung, ab mera man kat hi na ja'eia (1)

Karan karan samrath hamarai, Sukhda'iee me'rai har har rai.
Na'am te'ra jap jevai Nanak, Oat poat merai sung sahai (4-9)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੩)

"ਦੂਖ ਰੋਗ ਭਏ ਗਤੁ ਤਨ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਭਏ ਅਨੰਦ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤਹੀ ਨ ਜਾਈ ॥੧॥

ਕਰਨ ਕਾਰਨੁ ਸਮਰਥ ਹਮਾਰੇ ਸੁਖਦਾਈ ਮੇਰੇ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਨਾਮ ਤੇਰਾ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਓਤਿ ਪੋਤਿ ਮੇਰੈ ਸੰਗਿ ਸਹਾਇ" ॥੪॥੯॥੫੯॥

ii) **Central Theme :** O my mother ! I have overcome my worldly desires through the Guru's guidance, and have dispelled all my doubts and the burning desires within me in the state of equipoise, since the time I have had a meeting with the Guru, an embodiment of peace and tranquillity. All my sorrow and suffering has ended by singing the praises of the Lord and have purified my heart. Now I enjoy a life of bliss and joy in the company of holy saints as the mind has stabilised from its wanderings.

O Lord benefactor ! My mind has been satiated by having a glimpse of your holy saints and have united with the Lord by attaining self-realisation. Since the time I have sought refuge at the lotus feet of the saints, I sing praises of the benevolent Lord and have rid myself of the fear of death.

O Nanak ! I live by reciting the True Name of the Lord Almighty, the benefactor of all blessings and the creator of this universe, and now I an enjoying the bliss of life. (4-9)

i) Asa Mahala - 5 (Page 373)

arr'avai bil la'vai, nindak
pa'rbrahm parmesa'r bisria a'pna kita pa'vai nindak (Pause 1)

---

parme'sar kai doa'rai je hoi bititai so Nanak a'akh suna'vai.
Bhagat jana ko sada anand hai har kirtan ga'eai bigsa'vai. (2-10)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੨)

"ਅਰੜਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕੁ ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕੁ ॥੧॥ ਰਹਾਉ ॥

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥
ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਬਿਗਸਾਵੈ" ॥੨॥੧੦॥

ii) Central Theme : O Brother ! The self-willed person who slanders the holy saints or others, cries and wails being in great anguish. But such a person, being separated from the Lord has to suffer and pay for his vicious actions. Even the person, who keeps company with such a slanderer, burns in the fire of others' sins, which is heavier than a python, and suffers badly.

O Nanak ! The Guru minded persons however, enjoy the pleasure of singing the Lord's praises, which gives comfort to others as well. But the condition of the slanderer before the Lord is really pitiable, as explained already. (2-10)

(So we should not enagage ourselves in the slander of others, to avoid pain and sufferings)

i) **Asa Mahal - 5 (Page 373)**

Jo mein kio sagal siga'ra, tou bhi ma'n na patiara
anik sughandhat ta'n me'h la'vo, oh sukh til saman nahi pa'vo

---

prabh milia ta' chooki dhanjha, Nanak ladha ma'n ta'n manjha (4-11)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੩)

"ਜਉ ਮੈ ਕੀਓ ਸਗਲ ਸੀਗਾਰਾ ॥ ਤਉ ਭੀ ਮੇਰਾ ਮਨੁ ਨ ਪਤੀਆਰਾ ॥
ਅਨਿਕ ਸੁਗੰਧਤ ਤਨ ਮਹਿ ਲਾਵਉ ॥ ਓਹੁ ਸੁਖੁ ਤਿਲੁ ਸਮਾਨਿ ਨਹੀ ਪਾਵਉ ॥

ਪ੍ਰਭ ਮਿਲਿਆ ਤਾ ਚੂਕੀ ਡੰਝਾ ॥ ਨਾਨਕ ਲਧਾ ਮਨ ਤਨ ਮੰਝਾ" ॥੪॥੧੧॥

ii) **Central Theme :** O my mother ! O holy saints ! Even if I were to meet everybody but unless I perceive the True Lord, I cannot spend the day in peace and I get all the comforts whenever the Lord-Spouse presents Himself before me. Just as man seeks joy and a peaceful life from worldly pleasures and embellishes himself by using fragrant scents but the pleasure and joy of uniting with the Lord is beyod description just as the woman enjoys the conjugal love of her spouse.

O my mother ! What should I do as my mind is not at peace and the separation of the spouse upsets me badly? Beautiful dresses, ornaments, worldly prestige and status and having control over others or enjoying all sorts of pleasures have no value except a meeting or union with the Lord-spouse. There is no peace or satisfication from delicious foods or worldly drama, property or wealthy possessions, but the desires go on increasing as the mind is never satiated. With lot of research it has been realised that without the company of holy saints, there is no salvation but one meets the True Guru only through the Guru's Grace and if one is fortunate and pre-destined by the Lord's Will, it results in peace and tranquillity.

O Nanak ! We have rid overselves of the desire for separation, through the Guru's guidance and we have realised the Lord within us, thus resulting in great satisfaction. (4-11)

i) **Asa Mahala - 5 Panchpade' 3 (Page 374)**

Prathmai ter'i niki ja'at, dutia' te'ri maniai pa't

tritia' te'ra sunder th'an, bighar' roop ma'n me'h abhiman (1)

Sabh roop sabh sukh bane' suha'gan a't sunder bichkhan tu'. (1) (Pause 2)(12)

Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦੇ ੩ ॥ (ਪੰਨਾ ੩੭੪)

"ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥ ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਂਤਿ ॥
ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ ॥ ਬਿਗੜ ਰੂਪੁ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ ॥

ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ ॥੧ ॥ਰਹਾਉ ਦੂਜਾ ॥੧੨ ॥"

ii) Central Theme : O Man ! You are master of this Earth and all the beings here follow your dictates. You have money, gold, silver and all sorts of comforts of life, but your company is with the horrible demon, 'Anger', which has proved bad for you, with all the facilities even. Though human life is considered the highest form of life; you have respect and honour everywhere, and you have a position of Status, yet your ego has adversely affected your good deeds. You were supposed to be beautiful, intelligent with bewitching eyes but the ego has marred your beauty even.

You give discourses of great knowledge, with saffron marks on your forehead, you pose to be a religious and pure leader but the dog like greed in you is spoiling everything.

The person, who is favoured by Lord's Grace, enjoys Lord's True Name in the company of holy saints, thus his body and actions have been considered worthwhile and fruitful. O Man ! Now all your qualities of beauty, cleverness are means of joy and comfort and it has enabled you to unite with the Lord.(12)

i) Asa Mahala - 5 ik tukai 2 (Page 374)

Jivat deesai tis sarpar marna, moa hovai tis ne'hchal rehna (1)
Jivat mooai se' jivai, har har na'am avkhad mukh paya.
Gur sabdi ra's Amrit pivai (Pause 1)

Jiu pind sab har ka ma'al, Nanak Gur mil bhae'ai nihal (5-13)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ - ੫ ਇਕਤੁਕੇ ੨ ॥ (ਪੰਨਾ ੩੭੪)

"ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ॥ ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ ॥ ੧ ॥
ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰੁਸ ਅੰਮ੍ਰਿਤ ਪੀਵੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਿਉ ਪਿੰਡ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲ" ॥ ੫ ॥ ੧੩ ॥

ii) **Central Theme :** The persons, who lead a life of detachment from worldly pleasures, by getting rid of all vices, devoid of their ego, and controlling the mind, become immortal and live for ever. While the self-willed persons, forgetful of True Name, lead a life full of sinful actions and vices, face a spiritual death and are always afraid of death. However, the Guru-minded persons, through the Guru's guidance who have accepted the True Name, with its healing touch, always (drink) partake of the nectar of True Name and attain salvation by reciting True Name. On the other hand, those persons, who consider this life as transient, lead a life free from the effects of the three-pronged (Maya) worldly falsehood (of lust for power, greed and peace) and always attain self-realisation. Those persons, who wander around in search of peace, never attain anything, while the Guru-minded persons, following Guru's teachings, attain peace of mind and stability of action.

O Nanak ! This body and soul is a gift from the Lord Creator, so we should get rid of the fear of death, by discarding our egoism in the company of the Guru. (holy Saints) Then we enjoy the bliss of love by partaking the nectar of True Name, and imbibing the love of the Lord in a state of blossom and joy. (5-13)

i) **Asa Mahala - 5**

Pu'tri te'ri bidh kar thati, Ja'an sa't kar hoigi ma'ti (1)
mool samaloh ache't gawara itnai ko tu'm kia garbai (Pause 1)

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koh Nanak Gur ko Kurba'n Jis te' pa'eai har purakh sujan (5-14)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੪)

" ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰ ਥਾਟੀ ॥ ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ ॥ ੧ ॥
ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ਇਤਨੇ ਕਉ ਤੁਮ ਕਿਆ ਗਰਬੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ॥ ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ" ॥੫॥੧੪॥

ii) **Central Theme :** O foolish Man ! Why do you not make a success of this life by remembering your origin, the True Lord Himself ? (from whom you were created) Instead, why are you so proud of this body, a composition of dust (utensil) which is bound to mingle with dust one day ? (after death) What is your real status ? You are just a guest for three kilos of food (for the day), becuase the rest of the things like wealth, family, are all with you for custody only. (belonging to the Lord) What are you so a ımant about ? Your body is comprising of a packet of skin only with blood, bones and filth all wrapped in it. Your pride is infact baseless.

O Nanak ! This human being could purify himself by taking care to preserve the Lord's True Name, as without it the body is impure due to the filth of vices and sinful deeds. I offer myself as a sacrifice to the Guru, with whose Grace, we are given a blissful life by attaining the True Lord in His company. (5-14)

i) **Asa Mahala - 5 ik tukai chopade' (Page 374)**

"ik gha'ri dinas mo'ko bahut dihar'ai, ma'n na rahe' kaisai milo piarai. (1)
ik pa'l dinas moko kabhu na bihavai darsan ki ma'n aa's ghaneri,
Koiee aisa sant moko pireh mila'vai (Pause 1)

Jan Nanak ko har daras dikhaya, Atam cheen param sukh pa'ya." (4-15)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੪)

"ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੋਕਉ ਬਹੁਤੁ ਦਿਹਾਰੇ ॥ ਮਨੁ ਨ ਰਹੈ ਕੈਸੇ ਮਿਲਉ ਪਿਆਰੇ ॥੧॥
ਇਕੁ ਪਲੁ ਦਿਨਸੁ ਮੋਕਉ ਕਬਹੂ ਨ ਬਿਹਾਵੈ ॥
ਦਰਸਨ ਕੀ ਮਨਿ ਆਸ ਘਨੇਰੀ ਕੋਈ ਐਸਾਸੰਤ ਮੋਕਉ ਪਿਰਹਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ॥ ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਸੁਖੁ ਪਾਇਆ" ॥੪॥੧੫॥

ii) **Central Theme :** I have gone mad due to the separation from my Lord-spouse. It appears that without the company of the Lord a moment or a day is as long as number of days since time is hanging on and does not pass at all and there is no peace of mind anywhere. The urge to have a

glance of the Lord-spouse is so strong, that even a moment of separation hangs on, without an end. Is there a holy saint, a dear friend of mine, who would enable me to unite with my beloved Lord ? These five vices like sexual desires and Anger have all joined hands in separating me from the Lord-spouse, due to which I am crying and wailing in great pain making all efforts at uniting with the Lord, Infact, the four portions of the days and nights (6 hours each) appear like four ages (of millions of years) and the night does not come to pass even in this separation.

O Nanak ! Now I am enjoying the bliss of a glimpse of the Lord, through the Guru's guidance and the Grace of the Lord, having attained self-realisation, resulting in perfect and spiritual bliss and joy. (4-15)

i) **Asa Mahala - 5 (Page 374)**

Har Sewa me'h param nidhan, har sewa mukh amrit Na'am (1)
har me'ra sathi sung sakhaiee,
dukh sukh simri te'h moujood Ja'm bapra moko kaha draiee. (Pause 1)

Gur kirpa te'e'h ma't avai, Jan Nanak har kai ank samava'i (4-16)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੪)

"ਹਰਿ ਸੇਵਾ ਮਹਿ ਪਰਮ ਨਿਧਾਨ ॥ ਹਰਿ ਸੇਵਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥ ੧ ॥
ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਖਾਈ ॥ ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਵੂਜੂਦੁ ਜਮੁ ਬਪੁਰਾ ਮੋਕਉ ਕਹਾ ਡਰਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਇਹ ਮਤਿ ਆਵੈ ॥ ਜਨ ਨਾਨਕੁ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਵੈ" ॥ ੪ ॥ ੧ ੬ ॥

ii) **Central Theme :** O Nanak ! If a person, through the Guru's Grace, realises that the Lord is the only support and the main trader on whom to pin his faith in the business of this life, then he could unite with the Lord by embracing Him. The service of the True Lord is of a very high and pure order, which is the fountain-head of everything including the treasure of the nectar of True Name, and reciting Lord's True Name is the main service. When the Lord is my companion then how could the Yama, god of death, frighten me with the fear of death ? The Lord Himself is my mainstay and support and I have full faith in the efficacy of His support. The Lord is

most important for me, with whose help I have earned the wealth of Lord's True Name, but this is possible through the Guru's Grace only. (4-16) (So we should always seek Guru's support)

i) **Asa Mahala - 5 (Page 375)**

Prabh hoi kirpal ta eh ma'n laiee, Satgur save sabhai pha'I paiee. (1)
Man kiu baira'g kare'hga satgur mera poora
Mansa ka da'ata sabh sukh nidhan Amritsar sa'd hi bharpura (Pause 1)

Gur Nanak tutha milia har rai, Sukh ra'ein vihane sahej subhai (4-17)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ ਪੰਨਾ ੩੭੫)

"ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨੁ ਲਾਈ ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ ॥੧॥
ਮਨ ਕਿਉ ਬੈਰਾਗੁ ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ॥
ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤਸਰ ਸਦਹੀ ਭਰਪੂਰਾ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥ ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਿਜ ਸੁਭਾਇ" ॥੪॥੧੭॥

ii) **Centra Theme :** O my mind ! Why should I feel sad and dejected if my perfect and true Guru is on my side ? The Guru fulfils all my desires and is the treasure of all joy and comforts ; and a tank of the nectar of True Name. But we get a chance to serve the Guru only when the Guru favours us with His Grace. By serving the True Guru, man attain's all the comforts and fruits of his labour. When we took refuge at the lotus-feet of the Guru, the light of the Lord's enlightenment and knowledge started shining within, resulting in my unity with the beloved Lord. Then all the senses joined hands in singing the praises of the Lord and listening to this celestial music of the Lord, we started meditating on the Lord's True Name.

O Nanak ! When the Lord, Master of my fate, got pleased with me, I enjoyed the bliss of His Union with me. Now the whole life is being spent in joy and comforts in a state of equipoise. (in peace and comfort 4-17)

i) **Asa Mahala - 5 (Page 375)**

"Kar kirpa har pra'gti a'ya, mil satgur dhan poora pa'ya (1)
aisa har dha'n sanchiai bhai.
bhaieh na ja'lai ja'l nahi doobai sung chhod kar katih na jaiee. (Pause 1)

Tin har dhan pa'ya jis purab likhai ka'lehna, Jan Nanak anti va'ar Na'am ge'hna' (4-18)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੫)

"ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਪਰਗਟੀ ਆਇਆ ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਧਨੁ ਪੂਰਾ ਪਾਇਆ ॥ ੧ ॥
ਐਸਾ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥ ਭਾਹਿ ਨ ਜਾਲੈ ਜਲਿ ਨਹੀ ਡੂਬੈ ਸੰਗੁ ਛੋਡਿ ਕਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ॥ ਜਨ ਨਾਨਕ ਅੰਤਿ ਵਾਰ ਨਾਮੁ ਗਹਣਾ" ॥ ੪ ॥ ੧੮ ॥

ii) Central Theme : When the Guru showered His blessings on me, I attained the perfect treasure (wealth)of True Name, through unity with the Guru.

O Brother ! Let us amass such a treasure of the Lord which is neither sunk by water nor burnt by fire, moreover it does not desert us to join someone else. The wealth of Lord's True Name is with us. So our mind is happy and satisfied by utilizing this nectar of True Name. The real wealth in this world is the Lord's True Name only.

O Nanak ! This wealth of True Name is gained by persons, who have earned it due to their good deeds and then this wealth always accompanies us wherever we go, and accompanies us like ornaments at the end. (4-18)

i) Asa Mahala - 5 (Page 375)

Jaisai Kirsan boovai kirsani, ka'chi pa'aki ba'dh pra'ni (1)
Jo janmai so j'ano mooa, Govind bhagat asthir hai thia. (Pause 1)

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koh Nanak gu'nn ga'yeih neet, mukh oojal hoi nirmal cheet (19)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ : (ਪੰਨਾ ੩੭੫)

"ਜੈਸੀ ਕਿਰਸਾਣੁ ਬੋਵੈ ਕਿਰਸਾਨੀ ॥ ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ ॥ ੧ ॥
ਜੋ ਜਨਮੈ ਸੋ ਜਾਨਹੁ ਮੂਆ ॥ ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਿਥਰੁ ਹੈ ਥੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ ॥ਮੁਖ ਊਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ" ॥੧੯॥

ii) **Central Theme :** O Brother ! Whosoever is born in this world has to die (sooner or later) one day. Just as depending on the sweet will of the farmer, the crop is cut (reaped) whether it is fully ripe or not yet. One should bear in mind that the night must follow day and after the day is over, the night is followed by the dawn, or early morning. This man is always engulfed by worldly pleasures and falsefood and rarely few persons only wake up from their slumber of worldly attachments, due to the Guru's Grace.

O Nanak ! We should always sing the songs of Lord's praises as the mind is purified by it and one gets purified of heart as well. (4-19)

i) **Asa Mahala - 5 (Page 376)**

Naunidh te'rai sagal nidhan, ichha poorak rakhai nidhan (1)
Tu mero piaoro ta' kaisi bhookha, Tu' ma'n vasia lagai na dookha (Pause 1)

Sachai Sahib Alakh abbe'v, Nanak la'ya la'ga save (4-20)

(Guru Arjun Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੬)

"ਨਉਨਿਧਿ ਤੇਰੈ ਸਗਲ ਨਿਧਾਨ ॥ ਇਛਾ ਪੂਰਕੁ ਰਖੈ ਨਿਦਾਨ ॥੧॥
ਤੂੰ ਮੇਰੇ ਪਿਆਰੋ ਤਾ ਕੈਸੀ ਭੂਖਾ ॥ ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੂਖਾ ॥੧॥ ਰਹਾਉ ॥

ਸਾਚੇ ਸਾਹਿਬ ਅਲਖ ਅਭੇਵ ॥ ਨਾਨਕ ਲਾਇਆ ਲਾਗਾ ਸੇਵ" ॥੪॥੨੦॥

ii) **Central Theme :** O Lord ! When my beloved Lord, is on my side and constitutes my support then I do not pine for anything else. When I have inculcated You in my heart, there is no chance of any affliction bothering me. All the nine treasures of the world and other things are controlled by You, so You always are fulfilling our desires.

O my master ! O Lord ! Whatever You give and whatever happens is accepted by us.

O True Lord ! Your will is also true. We praise You, when it pleases You; and there is full justice at Your Place and no one is unduly harassed by You.

O Nanak ! You are beyond our comprehension and Your secrets are unknown

to us ; O Lord ! If You will, then only we are enabled to serve You, when it pleases You. (Everthing in this world happens as per Lord's Will) (4-20)

i) **Mahala - 5 (Page 376)**

Nika't jia kai sa'd hi sanga, Kudrat vartai roop or ra'nga (1)
Kar'ai na jhurai na ma'n rovanhara
avnasi avgat agochar sa'da salamat khasam hamara (Pause 1)

Ve' mohtaja ve' parva'h, Nanak das kaho Gur vaho (4-21)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੬)

"ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦ ਹੀ ਸੰਗਾ ॥ ਕੁਦਰਤਿ ਵਰਤੈ ਰੂਪ ਅਰੁ ਰੰਗਾ ॥ ੧ ॥
ਕਰੈ ਨ ਝੁਰੈ ਨਾ ਮਨੁ ਰੋਵਨਹਾਰਾ ॥ ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਸਦਾ ਸਲਾਮਤਿ ਖਸਮੁ ਹਮਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਵੇ ਮਹੁਤਾਜਾ ਵੇਪਰਵਾਹੁ ॥ ਨਾਨਕ ਦਾਸ ਕਹਹੁ ਗੁਰ ਵਾਹੁ" ॥ ੪ ॥ ੨੧ ॥

ii) **Central Theme :** O Brother ! The Lord pervades every-where in the guise of Nature, so He abides very close to the human being. My Lord is the greatest and purest ; power and is not subject to destruction, is beyond our knowledge and comprehension, and is too deep for a probe and is ever-existent.

O Lord ! Thy disciple (Slave) does not suffer from any short comings, whose Master is so great and is lending support to him.

O Lord ! The person, who is blessed with honour by You and is rid of his ego, is never found wanting for anything. (as You have given everything)

O Nanak ! Our True Master, the leading merchant, is above all worries and does not need anybody's help, as He is a great business man. We are always thrilled to watch His nature and worldly drama in action and, cry out, "Hail to You, O Lord !" (4-21)

i) **Asa Mahala - 5 (Page 376)**

Har ra's chho'd hochhai ra's ma'ta, Ghar meh va'sat bahir uth j'ata
Suni n jaiee sach amrit ka'atha, raar karat jhoothi la'g gatha (Pause 1)

Koh Nanak prabh deen dayala, jiu bha'vai tiu'kar pritpa'la (4-22)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੬)

"ਹਰਿ ਰਸੁ ਛੋਡਿ ਹੋਛੈ ਰਸਿ ਮਾਤਾ ॥ ਘਰ ਮਹਿ ਵਸਤੁ ਬਾਹਰਿ ਉਠਿ ਜਾਤਾ ॥
ਸੁਨੀ ਨ ਜਾਈ ਸਚੁ ਅੰਮ੍ਰਿਤ ਕਾਥਾ ॥ ਰਾਰਿ ਕਰਤ ਝੂਠੀ ਲਗਿ ਗਾਥਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ" ॥ ੪ ॥ ੨੨ ॥

ii) **Central Theme :** This human being is always engrossed in the enjoyment of worldly pleasures, full of vices or sinful deeds, while discarding the nectar of Lord's True Name. Instead of singing the Lord's praises man is busy in false wrangles due to his interest in worldly involvements. He gains all the means of pleasures like food and drinks from the Lord but he serves Maya (Worldly falsehood) or some other powers. So the man is surrounded by all sorts of vicious thoughts, and sinful actions.

O Nanak ! The Lord is ever so benevolent and is a benefactor of all weaklings. My only prayer to the Lord is to keep us in such a position, as it pleases Him, as we are always trying to hide everything from the Omni-present Lord. We are always pining for those possessions and pleasures (like the son and other comforts) which would be of no avail at the time of death. So let us hope the Lord bestows His blessings and Grace on us, so as to unite us with Himself finanlly. (4-22)

i) **Asa Mahala - 5 (Page 376)**

Jia pra'n dha'n har ko Na'am, E'ehan u'han u'n sung kaam. (1)
bin har Na'am avri sab thor'a, tripat agha'vai har darsan man mor'a (Pause 1)

Nanak ko mur dikhya deen, prabh a'bnasi ghat ghat-cheen. (4-23)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੭੬)

ਜੀਅ ਪ੍ਰਾਨ ਧਨੁ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ਈਹਾ ਊਹਾ ਉਨ ਸੰਗਿ ਕਾਮੁ ॥ ੧ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਅਵਰੀਂ ਸਭੁ ਥੋਰਾ ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਮੋਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਕਉ ਮੁਰਿ ਦੀਖਿਆ ਦੀਨ ॥
ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਚੀਨ ॥੪॥੨੩॥

ii) Central Theme : My heart is always craving for a glimpse of the True Lord, as except the Lord's True Name, everything including worldly wealth or status, is useless and false. The body and soul of the human being needs the wealth of True Name of the Lord, as it would be very helpful in this world or hereafter. Infact, the Gurbani (Guru's Word) is such a precious gem, that we could enjoy the bliss of life by reading, listening or following in practice the Guru's Word. But this would only be achieved by developing love for the lotus-feet of the Guru, provided the Guru showers His blessings on us.

O Nanak ! The Guru has taught us one thing, that we should perceive the ever-existent, and deathless Lord pervading everywhere and in every being, very close to us. In the end, We could unite with the Lord through meditation of True Name. (4-23)

i) Asa Mohala-5 (Page 376)

Ana'd beno'd bharai pur dharia. apna' a'ap sav'aria' (1)
pur samagri thakur ki, bharpur dhar so'bh jaki (Pause 1)

Pu'ra Gur poori banat banaiee. Nanak bhagat mili vadiaiee. (4-24)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੬)

"ਅਨਦ ਬਿਨੋਦ ਭਰੇ ਪੁਰਿ ਧਾਰਿਆ ॥ ਅਪੁਨਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰਿਆ ॥੧॥
ਪੂਰ ਸਮਗ੍ਰੀ ਪੂਰੇ ਠਾਕੁਰ ਕੀ ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੀ ਸੋਭ ਜਾਕੀ ॥੧॥ ਰਹਾਉ॥

ਪੌਰਾ ਗੁਰੂ ਪੂਰੀ ਬਣਤ ਬਾਈ ॥ ਨਾਨਕ ਭਗਤ ਮਿਲੀ ਵਡਿਆਈ" ॥੪॥੨੪॥

ii) Central Theme : The Lord hath created this Universe while enagaged in His fun and frolic or worldly drama. The Lord is omni-present and sustaineth the whole universe after creation The Lord's praises are being sung everywhere, as He is sustaining the whole lot of His Creation and other things in a systematic and fool-proof method. The Lord prevadeth everywhere in equal measure, and all the creation is following the Will of the Lord or his dictates. The real treasure comprises the Lord's True Name and there is no other equivalent power to that of the Lord. So we should

always remember the Lord.

O Nanak ! The Lord Himself is perfect, complete in all respects, and so is His Creation. Moreover, whosoever is engaged in singing His praises or in His worship, gets honoured every where in the world. (4-24) (So we should always serve the Master, and sing His praises)

i) **Asa Mahalla - 5 (Page 377)**

Gur kai sabad banavoh eh ma'n. Gur ka darsan sanchoh har dha'n. (1)
Uttam ma't merai ridai tu' aou.
Dhiavo, gavo gunn Govinda at preetam mohia lagai nao. (Pause 1)

Das sagal Ka chho'd abhiman. Nanak ko Gur dino da'an. (4-25)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੭)

"ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹ ਮਨੁ ॥
ਗੁਰ ਕਾ ਦਰਸਨੁ ਸੰਚਹੁ ਹਰਿ ਧਨੁ ॥੧॥
ਉਤਮ ਮਤਿ ਮੇਰੈ ਰਿਦੈ ਤੂੰ ਆਉ ॥
ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਾਗੈ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

ਦਾਸੁ ਸਗਲ ਕਾ ਛੋਡਿ ਅਭਿਮਾਨ ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ" ॥੪॥੨੫॥

ii) **Central Theme :** O Brother ! I always remember the True Lord by singing His Praises, by listening to His Greatness and by meditating on His True Name. Infact, now my understanding has reached a certain level, through the Guru's guidance, that I have inculcated the Lord's True Name in my heart with love and devotion. The Guru's Word is the only means of bringing this mind to the right path, so we should always take care to preserve this wealth of the Guru's Word. (Gurbani)

O Brother ! The same Lord pervades all human beings, but this realisation could come only through the company of holy congregations. The dust of the lotus feet of the holy saints is to be treated with respect and embalmed on our forehead as it is equivalent to having bathed at all the holy places.

O Nanak ! The Lord has bestowed on me His Grace and blessings, so that I now meditate on Lord's True Name, being a humble servant of all, in the company of holy-saints, by ridding myself of my ego (4-25)

i) **Asa Mahala - 5 (Page 377)**

Bu'dh pargas bhaiee ma't poori. tate' binsi durmat doori. (1)
aisi Gurmat paiee alai. boodat gho'r andh koop meh niksio me'rai bhai re.
(Pause 1)

Ja'ap ta'apo ka'chh ukat na mori. Gur Nanak sarna'gat tori'. (4-26)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੭)

"ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥ ਤਾਤੇ ਬਿਨਸੇ ਦੁਰਮਤਿ ਦੂਰੀ ॥
ਐਸੀ ਗੁਰਮਤਿ ਪਾਈਅਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬੂਡਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਿਕਸਿਓ ਮੇਰੇ ਭਾਈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਾਪ ਤਾਪ ਕਛੁ ਉਕਤ ਨ ਮੋਰੀ ॥ ਗੁਰ ਨਾਨਕ ਸਰਣਾਗਤਿ ਤੋਰੀ" ॥ ੪ ॥ ੨੬ ॥

ii) **Central Theme :** O Brother ! I have been enlightened with the light of knowledge, through the Guru's teachings, so that my conscience has reached a higher stage now by getting rid of vicious thoughts. Now I feel I have escaped from the depths of a blind well representing this world. This world is like the deep ocean of burning desires, but the Guru, with the help of His ship of Guru's Word (Gurbani) has saved me from drowning in the ocean of life. This veil of worldly falsehood (Maya) is such that no one could cross this ocean, having lost the right way but with the Guru's Grace, the right path has been shown through the Guru's guidance thus enabling us to cross this ocean of life successfully.

O Nanak ! I had no strength to engage myself in the service of the Lord by mediating on Lord's True Name, but the ghimpse of the Guru has helped me, when I sought refuge at His lotus-feet, uniting me with the Lord. (4-26)

i) **Asa Mahala - 5 Tipde' 2 (Page 377)**

Har ra's pivat sadhi raata, aan ra'sa Khin meh leh ja'ta.
Har ra's ke' matai ma'n sada anand. aan ra'sa meh viapai chind. (1)

'eet o'ot kat chho'd na jaeai Nanak geedha har ra's ma 'hai. (3-27)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ ਤਿਪਦੇ ੨ (ਪੰਨਾ ੩੭੭)

"ਹਰਿ ਰਸੁ ਪੀਵਤ ਸਦਹੀ ਰਾਤਾ ॥ ਆਨ ਰਸਾ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਤਾ ॥
ਹਰਿ ਰਸ ਕੇ ਮਾਤੇ ਮਨਿ ਸਦਾ ਅਨੰਦ ॥ ਆਨ ਰਸਾ ਮਹਿ ਵਿਆਪੈ ਚਿੰਦ ॥ ੧ ॥

ਈਤ ਊਤ ਕਤ ਛੋਡਿ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗੀਧਾ ਹਰਿ ਰਸ ਮਾਹਿ" ॥ ੩ ॥ ੨੭ ॥

ii) **Central Theme :** O Brother ! The worldly pleasures consisting of vices and sinful deeds are false and tasteless, whereas the nectar of Lord's True Name is so sweet that once you partake of it, you get completely absorbed in the Lord, being intoxicated with it. The effect of worldly pleasures is temporary (lasting for a short while), whereas the effect of intoxication due to Lord's True Name is more or less permanent, which lasts forever. By partaking of this nectar of True Name, man remains in a state of ecstacy and wonderful bliss, while the fortunate persons, pre-destined by Lord's Will, due to their past actions, have attained this nectar of True Name, which could not be achieved by spending all your wealth. No one could possibly evaluate the value of this True Name, which is readily available in the company of holy congregations or holy saints.

O Nanak ! I have been thrilled completely by drinking this nectar of True Name, as its effect lasts both in this world and hereafter. We have attained this nectar of True Name, through the Guru's guidance and have seen the wonders of Lord's drama (3-27)

i) **Asa Mahala - 5 (Page 377)**

Ka'am karodh lobh mo'h mita'vai chhu'tkai durmat apni dhari.
Hoi nimani save kama'veh ta' pritam hovai ma'n piari. (1)

Ehi a'char ehi bioh'ara a'gya maa'n bhagat hoiai tumari.
Jo eh mantar kamavai Nanak So bhoujal pa'ar utari. (3-28)

(Guru Arjan Dev0

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੭)

"ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ ॥
ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥ ੧ ॥

ਇਹੀਅਚਾਰ ਇਹੀ ਬਿਉਹਾਰਾ ਆਗਿਆ ਮਾਨਿ ਭਗਤਿ ਹੋਇ ਤੁਮਾਰੀ ॥
ਜੋ ਇਹੁ ਮੰਤ੍ਰ ਕਮਾਵੇ ਨਾਨਕ ਸੋ ਭਉਜਲ ਪਾਰਿ ਉਤਾਰੀ" ॥ ੩ ॥ ੨੯ ॥

ii) Central Theme : O beautiful woman (my Soul) ! If you were to listen to the Guru's Word, you could attain salvation. With Guru's service performed with love and devotion, all your miseries, doubts and thirst (for knowledge) will vanish, and you will enjoy peace and bliss. Moreover, your sexual desires, and anger due to your urgly and vicious thoughts will be eliminated, and you will appear more lovable to the Lord-spouse by your service of holy saints.

O Nanak ! If any man were to worship the Lord following the Will of the Lord, he would be enabled to cross this ocean of life successfully. If he were to serve the Guru by washing His lotus-feet, his mind will be purified and he would find an honourable position in the Lord's Court due to his humility. (3-28)

i) Asa Mahala - 5 (Page 378)

Bhaiee pra'pat manukh de'huria. Gobind milan ki eh te'ri baria.
avar ka'aj ter'ai kitai na ka'm. mil sad sangat bha'j kewal Naam. (1)

Koh Nanak humm neech maruma. Saran parai ki rakhoh sarma. (2-29)

(Guru Arjun Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੮)

"ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨਾ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ੧ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ" ॥ ੨ ॥ ੨੯ ॥

ii) Central Theme : O Brother ! This human life is given to us for attainment of the True Lord, but this man, engrossed in worldly falsehood, wastes his life. Infact, we should normally meditate on True Name of the Lord, in the company of holy saints, so that we could cross this ocean of life successfully.

O Nanak ! We have performed many vicious and urgly deeds in this life, without any virtuous actions like meditation nor we have done any service of the holy saints.

O Lord ! We have now sought refuge at Your lotus-feet, so we would pray for Your Grace so as to protect our honour. Pray grant us the boon of True Name through Your blessings so that we may spend this life fruitfully and

attain Salvation or Unity with You. (2-29).

i) **Asa Mahala - 5 (Page 378)**

"Tujh bin avar nahi mein dooja, tu me' rai ma'n mahi.
Tu sajan sungi prabh me'ra ka'hai jiu dra'hi (1)

Nanak Ke' sukh satgur hym tumrai baal gopa'la. (2-30)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੮)

" ਤੁਝ ਬਿਨ ਅਵਰੁ ਨਾਹੀ ਮੈ ਦੂਜਾ ਤੂੰ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥
ਤੂੰ ਸਾਜਨੁ ਸੰਗੀ ਪ੍ਰਭੁ ਮੇਰਾ ਕਾਹੇ ਜੀਅ ਡਰਾਹੀ ॥੧॥

ਨਾਨਕ ਕੇ ਸੁਖ ਦਾਤੇ ਸਤਿਗੁਰ ਹਮ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ" ॥੨॥੩੦॥

ii) **Central Theme :** O Lord ! I have no other support except Yours, as You are my real and true friend. Pray enable me to remember You at all times, whether sitting, standing, sleeping or being awake, and that I should not forget Your Name even for a moment. I would like to inculcate Your True Name in my heart and remember You with each breath or each morsel of food. (every moment of my life.)

O Lord ! We have sought Your support and hope that You shall protect our honour. O Lord Benefactor ! Pray protect us and save our honour in this ocean of life by ridding us of our dual-mindedness.

O Lord ! We look forward to You alone for help so we would pray for Your support, leading to merger with You. (2-30)

i) **Asa Mahala - 5 (Page 378)**

"Har jan leenai prabhu' chhad'aeai.
pritam siu me'ro ma'n ma'nia ta'ap mo' a bikh kha'eai (Pause 1)

Gu'nn nidhan nit gavai Nanak sehsa dukh mita've. (2-31)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੮)

"ਹਰਿ ਜਨ ਲੀਨੇ ਪ੍ਰਭੁ ਛਡਾਇ ॥

ਪ੍ਰੀਤਮ ਸਿਉ ਮੇਰੋ ਮਨੁ ਮਾਨਿਆ ਤਾਪੁ ਮੁਆ ਬਿਖੁ ਖਾਇ ॥੧॥ਰਹਾਉ ॥

ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੂਖੁ ਮਿਟਾਇ" ॥੨॥੩੧॥

ii) **Central Theme :** O Brother ! Now my heart is immersed in the lotus-feet of the Lord, and the Lord has bestowed on me peace and traquillity of mind, ridding me of all my ailments. When we sing the praises of the Lord and recite the True Name, we get rid of our sufferings and weakness. Now we have presented ourselves in the pressence of the Lord at His lotus-feet, and have got over the love of our worldly desires ; and the Lord is also ready to help us through His Grace and the Guru's guidance.

O Nanak ! Now we sing the praises of the Lord, the fountain-head of all worldly treasures by ridding ourselves of our sufferings and dual-mindeness. The Lord, in fact, has saved us from all worries and worldly falsehood through His support. (2-31)

i) **Asa Mahlala - 5 (Page 378)**

Aukh'ad kha'yo har ko na'o. Sukh pa'eai dukh binsai tha'o. (1)
Ta'ap gaya bachan Gur poorai. Ana'd bhaaya Sabh mitai visurai. (Pause1)

Jia jant sagal sukh pa'ya. Parbrahm Nanak ma'n dhiaya. (2-32)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੮)

"ਆਉਖਧੁ ਖਾਇਓ ਹਰਿ ਕੋ ਨਾਉ ॥ ਸੁਖ ਪਾਏ ਦੁਖ ਬਿਨਸਿਆ ਥਾਉ ॥
ਤਾਪੁ ਗਇਆ ਬਚਨਿ ਗੁਰ ਪੂਰੇ ॥ ਅਨਦੁ ਭਇਆ ਸਭਿ ਮਿਟੇ ਵਿਸੂਰੇ ॥੧॥ ਰਹਾਉ ॥

ਜੀਅ ਜੰਤ ਸਗਲ ਸੁਖੁ ਪਾਇਆ ॥ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਮਨਿ ਧਿਆਇਆ" ॥੨॥੩੨॥

ii) **Central Theme :** O Nanak ! Whosoever has meditated on the True Lord with devotion, has found peace and bliss, whether he be a known or unknown person. The Lord's True Name has such a woderful remedial effect, that the darkness of ignorance is dispelled resulting in joy and bliss. By carrying out the orders of the Guru practically, our suffering has ended, and all sorts of worries and jealousies have been eliminated, resulting in perfect bliss all around. So it behoves us to meditate on the Lord's True Name and gain His pleasure and acceptance. (2-32)

i) **Asa Mahala - 5 (Page 378)**

Bachhat nahi be'la aiee. bin hukmai kiun bujhai bujaiee. (1)
Thandi Ta'ati miti Khaiee. Oh na bila boodha'bhai (Pause 1)

Nanak das sadh sarnaiee. Gur Prasad Bhau pa'ar praiee. (2-33)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੩੭੮)

"ਬਾਛਤ ਨਾਹੀ ਸੁ ਬੇਲਾ ਆਈ ॥ ਬਿਨੁ ਹੁਕਮੈ ਕਿਉ ਬੁਝੈ ਬੁਝਾਈ ॥੧॥
ਠੰਢੀ ਤਾਤੀ ਮਿਝੀ ਖਾਈ ॥ ਓਹੁ ਨ ਬਾਲਾ ਬੂਢਾ ਭਾਈ ॥੧॥ ਰਹਾਉ॥

ਨਾਨਕ ਦਾਸ ਸਾਧ ਸਰਣਾਈ ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਭਉ ਪਾਰਿ ਪਰਾਈ" ॥੨॥੩੩॥

ii) **Central Theme :** The person, who has developed friendship with the Lord, gets rid of all sufferings alongwith his dual-mindedness. The person, who has been united by Guru to His lotus-feet, through His Grace and benevolence, enjoys all comforts and peace of mind as he has attained the Lord, the ocean (fountain-head) of all virtues and bliss.

O Nanak ! Such a Guru-minded person, in the company of holy saints, has become one with the True Lord, by singing Lord's praises and reciting Lord's True Name. By merging with the Lord, the invaluable and immeasurable Lord, he has also acquired similar qualities of being indescribable and invaluable. (2-33)

i) **Asa Mahala 5 (Page 378)**

Sada sada Atam parga's. Sadh Sangat har chara'n nivas. (1)

Koh Nanak ja' ke' pooran karam. Satgur bhetai pooran Parbrahm. (2-34)
(Ghar 2)

ਆਸਾ ਮਹਲਾ : 5 ॥ (ਪੰਨਾ ੩੭੮)

ਸਦਾ ਸਦਾ ਆਤਮ ਪਰਗਾਸੁ ॥ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮ ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ॥੨॥੩੪॥
ਦੂਜੇ ਘਰ ਕੇ ਚਉਤੀਸ ॥

ii) **Central Theme :** O my mind ! Always recite the Lord's True Name,

which would rid you of all sins and bring you peace of mind resulting in bliss of life. Such a person enjoys full enlightenment which is ever-lasting, through the company of holy saints. O Nanak ! The fortunate person, pre-destined by Lord's Will attains the company of the True Guru. (2-34)

i) **Asa Mahala 5 (Page 378)**

Ja' ka' har soami prabh beli. Pee'r gaiee phir nahi duheli (Pause 1)

Sadh sung gun gaiai atoli. Har simrat Nanak bhaiee amoli. (2-35)

ਆਸਾ ਮਹਲਾ ੫ (ਪੰਨਾ ੩੭੮)

ਜਾ ਜਾ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਬੇਲੀ ॥ ਪੀੜ ਗਈ ਫਿਰਿ ਨਹੀ ਦੁਹੇਲੀ ॥੨॥ ਰਹਾਉ ॥

ਸਾਧ ਸੰਗਿ ਗੁਣ ਗਾਇ ਅਤੋਲੀ ॥ ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਭਈ ਅਮੋਲੀ ॥੨॥੩੪॥

ii) **Central Theme :** O Brother ! If the Lord becomes the protector and helper of some person, all his suffering and afflictions come to an end. Moreover, such a person enjoys perfect joy and eternal bliss by taking refuge at the lotus-feet of the Lord. O Nanak ! No one could evaluate the position and success of a person, who sings the praises of the Lord in the company of the holy saints. (2-35)

i) **Asa Mahala-5 (Page 379)**

"Ka'am kar'od ma'ya ma'dh matsar eh khela't sabh jooai harai"

Tumri Kirpa te gu'nn ga'vai Nanak dhia'ie dhiae prabh kau namaskarai. (4-36)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੯)

"ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਸਤਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਏ ਹਾਰੇ ।"

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਗੁਣ ਗਾਵੇ ਨਾਨਕ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰਭੁ ਕਉ ਨਮਸਕਾਰੇ ॥੪॥੩੬॥

ii) **Central Theme :** The Guru-minded person, who purifies his heart, in the company of holy congergations, through the Guru's guidance, has been united with the Lord in a moment. He then rids himself of all the pangs of the cycle of births and deaths, having been relieved of the worry and headache of transmigration and going through the process of rebirths.

During the life of human being, which is like a gamble, the Guru-minded person, with the help of prayers and meditation of True Name, has lost all the vices like sexual desires, anger and love of worldly pleasures.

O Nanak ! The Lord is limitless, Immeasurable in depth and it is beyond our comprehension to gauge His vastness. Now O Lord ! We salute You by meditating on Your True Name, and singing the Praises through Your Grace, thus enjoying perfect bliss. (4-36)

i) **Asa Mahala - 5 (Page 379)**

"Tu beant avgat agochar eh sab t'era a'akar.
Kia hum jant kareh chatraiee ja sab kichh tujhai majha'r. (1)

Gr'eh mandir me'hla jo dee'eh na koiee sanga'r.
Jab lag jive'h kali kaal me'h jan Nanak naam samar". (4-37)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੯)

ਤੂੰ ਬਿਅੰਤੁ ਅਵਿਗਤ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ ॥
ਕਿਆ ਹਮ ਜੰਤ ਕਰਹ ਚਤੁਰਾਈ ਜਾ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ ॥੧॥

ਗ੍ਰਿਹੁ ਮੰਦਰ ਮਹਲਾ ਜੋ ਦੀਸਹਿ ਨਾ ਕੋਈ ਸੰਗਾਰਿ ॥
ਜਬ ਲਗੁ ਜੀਵਹਿ ਕਲੀ ਕਾਲ ਮਹਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਰਿ" ॥੪॥੩੭॥

ii) **Central Theme :** O My Master ! Pray bless us with Your Grace so that we could merge with Thee by singing Your Praises. You are pervading everywhere and the whole Universe is Your Creation. This human being, while in the mother's womb, manages to survive there even, in the fire and heat of the womb, with the recitation of Your True Name.

O Lord ! On being born in this world, this man is engrossed in the tone of someone else's wife, in others' wealth or others's slander, forgetting You. It is only through Your Grace that You protect man from these evil forces, by bestowing on him the company of the lotus-feet of the Guru through the Guru's guidance, and the service of the Guru.

O Nanak ! This is our earnest prayer that whatever life we spend in this world during this age of Kalyug, we should utilise in meditation of True Name of the Lord ridding ourselves of all false worldly embellishments and beautfication, so that we could finally merge with You. (4-37)

i) **Asa Mahala - 5 (Page 379)**

"ik onkar satgur prasad"

"Raj milak joban gre'h sobha, roupvant joani,
bahu't dar'ab hasti or ghor'ai na'l la'kh be'ani.
agai dargegh' kaam na avai chho'd chalai abhamani. (1)

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me'ri me'ri kar kar doobai khap khap moiai gavara.
Gur mil Nanak Naam dhaiya Sa'ch Naam Nista'ra. (4-1-38)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੭੯)

"ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪ ਵੰਤੁ ਜੋਆਨੀ ॥
ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਨਾਲ ਲਾਖ ਬੈਆਨੀ ॥
ਆਗੈ ਦਰਗਹ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ ਅਭਿਮਾਨੀ ॥੧॥

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ" ॥੪॥੧॥੩੮॥

ii) **Central Theme :** O Brother ! The love of all worldly possessions, except the love of the Lord, is of no avail; as such let us remember the Lord's True Name while standing, sitting, sleeping or being awake or in any posture at all times. This man is proud of his beautiful body, youth, and his prestige and honour, enjoying riding of horses and elephants, thus he is busy in worldly comforts whereas in the Lord's Presence nothing shall avail except the Lord's True Name. This human being is proud of everything and goes on talking rot but once the death knell is sounded, he leaves this world giving up all possessions here. He goes on preaching to others about the Lord's prayers and remembrance but does not practise himself the meditation of the True Name, so he does not gain anything fruitful.

O Nanak ! This world is completely unreal but the foolish human being, due to his selfishness and I-am-ness, drowns himself in this ocean of life. (Wastes his life) But with the Guru's guidance, if he meditates on the True Name, in the company of holy saints, he could swim across this ocean sucessfully. (4-1-38)

i) **Rag Asa Ghar 5 Mahala - 5 (Page 380)**
'ik onkar satgur parsad'

Bhram me'h soiee sagal jagat dhand andh, kono'o ja'gai har jan (1)

Nanak Sadhu sung ja'gai gyan rung, vad bha'gai kirpa. (4-1-39)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੦)

"ਭ੍ਰਮ ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ ਅੰਧ ॥ ਕੋਊ ਜਾਗੈ ਹਰਿ ਜਨੁ ॥੧॥

ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਾਗੇ ਗਿਆਨ ਰੰਗਿ ॥ ਵਡਭਾਗੇ ਕਿਰਪਾ" ॥੪॥੧॥੩੯॥

ii) **Central Theme :** The whole world is completely lost in the charming spell of this worldly falsehood (Maya) and Man is lying in the slumber of Lord's fogetfulness, being engrossed in his worldly affairs. Infact, Man considers this worldly veil of falsehood (Maya) and its charm as dearest to him. But there are a few Guru-minded persons, who attain the true knowledge of the Lord, in the company of holy saints, thus waking up from this slumber. (of forgetfulness of Lord)

O Nanak ! There are hardly few Guru-minded persons, who are bestowed with the Lord's Grace and are pre-destined by the Lord's Will being fortunate enough. They are shaken up from their slumber of inactivity and with the light of knowledge, are imbued with the Lord's love and are immresed in the True Name of the Lord, finally merging with Him. (4-1-39)

i) **Rag Asa Ghar 6 Mahala - 5 (Page 380)**

'ik onkar satgur parsad'
Jo tudh bha'vai so parva'na sookh sahej ma'n soiee.
Karan ka'ran samrath apa'ra avar na'hi re' koiee. (1)

Vartan na'am Nanak sach kina, har Na'mai rung sama'ya (4-1-40)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਆਸਾ ਘਰ ੬ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੦)

"ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨਾ ਸੁਖੁ ਸਹਜੁ ਮਨਿ ਸੋਈ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਅਵਰੁ ਨਾਹੀ ਰੇ ਕੋਈ ॥੧॥

ਵਰਤਣਿ ਨਾਮੁ ਨਾਨਕ ਸਚੁ ਕੀਨਾ ਹਰਿ ਨਾਮੇ ਰੰਗਿ ਸਮਾਇਆ" ॥੪॥੧॥੪੦॥

ii) **Central Theme :** Whatever man does in this world, is in fact at the behest of the Lord as per His Will.

O Lord ! Your dear slaves (disciples) sing Your praises, being immersed in Your love, as their own cleverness is of no avail.

O Lord ! We enjoy the bliss of the nectar of Your True Name in the company of holy saints, and sing Your praises, reciting Your True Name, the fountain-head of all worldly treasures. All the worries of the individual, who has sought Your support, have come to an end.

O Nanak ! Since the time we have remembered the Lord, by reciting the Lord's True Name, being imbued with the Lord's love, all our misgivings, doubts and dual-mindedness have disappeared with a glimpse of the Lord. Our mind is now completely absorbed in the love and remembrance of the Lord. (4-1-40)

i) **Asa Mahala - 5 (Page 380)**

Janam Janam ki ma'l dho' vai praiee a'pna kita pa'vai.
eha'n sukh nahi darge'h dhoiee, ja'mpur jai pacha via. (1)

Koh Nanak har ra'khai nindak de'eai rur'aiee. (4-2-41)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੦)

"ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥
ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮਪੁਰਿ ਜਾਇ ਪਚਾਵੈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁੜਾਈ" ॥੪॥੨॥੪੧॥

ii) **Central Theme :** The persons, who are engaged in the slander of holy saints, spend their lives in the slander and blasphemy of others, based on such character traits , due to their past deeds and actions Such a foolish slanderer, spends his life in washing the dirty linen of others for ages as a result of which he neither enjoys peace of mind in this life nor in the life hereafter. So such a slanderer wastes his life span in useless efforts without achieving any fruitful objectives in life. The saints enjoy all the more by the act of his slandering and backbiting against such holy saints.

O Nanak ! The Lord is the only support of the saints and they pin their

hopes on Him alone. The Lord has always protected His Saints against evil designs of others, while the slanderer gets drowned in this ocean of life, without achieving anything worthwhile and wasting his life for nothing.

i) **Asa Mahala - 5 (Page 381)**

Ba'har dhoiai antar ma'n maila doiai tho'ar apnai khoiai.
e'ha ka'am karo'd moh' viapia, aagai mu's mu's roiai. 91)

Sat Sat Sat Nanak ke'ha, apnai hirdai de'kh samalai. (4-3-42)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੧)

"ਬਾਹਰੁ ਧੋਇ ਅੰਤਰੁ ਮਨੁ ਮੈਲਾ ਦੁਇ ਠਉਰ ਅਪੁਨੇ ਖੋਏ ॥
ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੋਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ ॥

ਸਤਿ ਸਤਿ ਸਤਿ ਨਾਨਕਿ ਕਹਿਆ ਅਪਨੈ ਹਿਰਦੈ ਦੇਖੁ ਸਮਾਲੇ" ॥੪॥੩॥੪੨॥

ii) Central Theme : O Brother ! How should man spend this life in this world ? What is the good of formal practices like bathing at holy places for show only, when one has dirty a mind with vicious thoughts ? When one wastes this life in vices like sexual desires or anger, then what is the use of wailing in life hereafter ? The mode of lie in the pursuit of Lord's attainment is totally different, as to control one's mind one doe not need useless or futile efforts just as beating the snake's hole will not kill the snake. Even if one were to attain great learning, it is not good to belittle the knowledge of Vedas. Infact, the Lord knows everything and such a selfwilled person will be picked up immediately from the saints and thrown out like a false coin, as nothing is hidden from the Lord.

O Nanak ! I have brought out this basic truth openly that the true colour of a faithless self-willed person, and al the false and unreal qualities would be torn into bits, giving out his true picture. (So we should follow Truth and remember Lord though True Name)

i) **Asa Mahala - 5 (Page 381)**

Udam karat hovai ma'n nirmal nacha'i aap niva'ra'i
Panch jana lai wasgat rakhai ma'n me'h ekang ka'rai (i)

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aiśi nirat narak niva'rai, Nanak gurmukh jagai (4-4-43)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੧)

"ਉਦਮੁ ਕਰਤ ਹੋਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੇ ॥
ਪੰਚ ਜਨਾ ਲੇ ਵਸਗਤਿ ਰਾਖੈ ਮਨ ਮਹਿ ਏਕੰਕਾਰੇ ॥੧॥

ਐਸੀ ਨਿਰਤ ਨਰਕ ਨਿਵਾਰੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਗੈ" ॥੪॥੪॥੪੩॥

ii) **Central theme :** O Lord ! Your saint dances in Your Presence by singing Your praises (or singing songs in Your Honour) to appease the Lord by listening to the Unstrung music of Nature, which gives the sound of all types of instrume\nts like rebeck, cymbals, tabla being played. By dancing to the tune of the Lord we could purify our mind and get rid of all the five vices by meditating on the Lord's True Name. Such a Guru minded person. first meditates and recites Lord's True Name is his own heart and after getting enlightened with His knowledge, he makes others as well to understand it. The life of the Gurmukh is such that he washes the holy feet of the saints with his own hands in the company of holy congregations and applies to his whole body the dust of the feet of such holy saints, thus purifying himself and surrendering himself to the Will of the Lord completely.

O Nanak ! The Guru-minded person, dancing to the tune of Nature and ridding himself of all suffering, keeps himself awake in the love and meditation of the True Lord. The person, who seeks such a life of self-surrender, rids himself of the cycle of births and deaths, and crosses this ocean of life successfully, with faith and devotion of the Lord, meditating on True Name, thus helping some others as well.

i) Asa Mahala - 5 (Page 381)

adham chanda'Ii bhaiee brahmani soodi te' sristaiee re'.
Pata'Ii a'ka'si sakhni lehbar boojhi khaiee re'. (1)

Koh Nanak Gur amio piaya', ra'sak ra'sak bigsa'na re'. (4-5-44)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੧)

"ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ੍ਰੇਸਟਾਈ ਰੇ ॥

ਪਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੂਝੀ ਖਾਈ ਰੇ ॥੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ ਰਸਕਿ ਬਿਗਸਾਨਾ ਰੇ" ॥੪॥੫॥੪੪॥

ii) **Central Theme :** O Nanak ! When the Guru gave the cup full of the nectar of True Name, then by partaking this drink, my heart was thrilled and the mind was fully satisfied with the meditation of True Name. It is only the empty vessels which make noise and proclaim about their spiritual achievements, as the true godly persons remain unknown and hidden, though the world knows about their real mental and spiritual stature very soon. Our mind, which was earlier beset with filthy vicious thoughts, has gained knowledge through the Guru's guidance and the fire of worldly desires burning inside, has now been extinguished with the help of True Name, through the Grace of the Lord. Man who was completely without a clear understanding about the Lord's secrets, has now attained self-realisation and the Truth about Lord has dawned on him; thus a person without any qualities of patience or faith, after gaining knowledge through the Guru's teachings, has become pure and beautiful. The ego is eliminated through the meditation of True Name, thus he enjoys real bliss of life.

i) **Asa Mahala - 5 (Page 381)**

Bandhan ka'at bisa'rai angu'nn a'pna bira'd samaria.
hoi kirpal ma't pita niaiee barik jiu pritparia. (1)

Pran me'et heet dhan me'rai Nanak sa'd balh'arai. (4-6-45)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੧)

"ਬੰਧਨ ਕਾਟਿ ਬਿਸਾਰੇ ਅਉਗਨ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥
ਹੋਏ ਕ੍ਰਿਪਾਲ ਮਾਤ ਪਿਤ ਨਿਆਈ ਬਾਰਕਿ ਪ੍ਰਤਿਪਾਰਿਆ ॥੧॥

ਪ੍ਰਾਨ ਮੀਤ ਹੀਤ ਧਨੁ ਮੇਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ" ॥੪॥੬॥੪੫॥

ii) **Central Theme :** The Guru looks after and protects the Gursikh, his disciple, just as the parents look after their child. But this has been possible only, when the Guru bestows His Grace on us, and enable us to swim across this ocean of life successfully. We should remember the Lord and sing His praises all the time, whether taking each breath or each morsel of food. Thus I have attained the state of perfect bliss in the company of

holy saints or holy congregations, by developing love and devotion of the Lord. Moreover, this wealth of True Name is ever lasting and does not vanish anytime.

O Nanak ! I would offer myself as a sacrifice to such a Lord, who is my dearest friend and more valuable than my life even, and the greatest asset and treasure in my life. The True Lord would protect me from the onslaughts of the god of death, Yama and enable me to merge with Him forever.

i) Asa Mahala - 5 (Page 381)

ja tu sahib ta' bha'n ke'ha, hou tu'd tu'd bin kis sala'hi
e'k tu'a ta' sab kichh hai, mein tu'd bin dooja nahi (1)

Nanak ke prabh sa'da sukh daatai mein ta'an te'ra ik na'. (4-7-46)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੧)

"ਜਾ ਤੂੰ ਸਾਹਿਬ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥
ਏਕੁ ਤੂੰ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ॥੧॥

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਸੁਖ ਦਾਤੇ ਮੈ ਤਾਣੁ ਤੇਰਾ ਇਕੁਨਾਉ" ॥੪॥੭॥੪੬॥

ii) Central Theme : O Lord ! I have full faith and support of Your True Name only and I have been satiated fully on attaining this nectar of True Name ; and now I have pinned my hopes on You alone, as there is none else.

O My Master ! This world is like a cup of poison, from which You alone could save me by favouring me with Your love and the nectar of True Name. This Name is the only invaluable possession of my life, which could grant me peace and tranquillity of mind.

O Lord ! You alone know my mind and its helplessness, so where else could I go and seek refuge for protection ? Whatever is happening in this world is as per Your Will and as it pleases You!

O Nanak ! I have the support of True Name alone, and the Lord, benefactor of all virtues and comforts, bestows on us all the riches and greatness in life. I only seek and pray for Your True Name, O Lord ! So, that i may continue serving You in this world and hereafter and could cross this ocean

of life successfully bny reciting Your True Name and merge with You.

i) **Asa Mahala - 5 (Page 382)**

amrit Na'am tu'ma'ra Thakur e'h ma'ha ra's janeh piou'.
Janam janam chookai bhai bh'rai, dura't binasio bharam biou' (1)

Dhan so kalyug sad sung kirtan ga'yeeai, Nanak Na'am adha'r hioi' (4-8-47)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੨)

"ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੁਮਾਰਾ ਠਾਕੁਰ ਏਹੁ ਰਸੁ ਮਹਾ ਜਨਹਿ ਪੀਓ ॥
ਜਨਮ ਜਨਮ ਚੂਕੇ ਭੇ ਭਾਰੇ ਦੂਰਤੁ ਬਿਨਾਸਿਓ ਭਰਮੁ ਬੀਓ ॥੧॥

ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧ ਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ ਆਧਾਰੁ ਹੀਓ" ॥੬॥੮॥੪੭॥

ii) Central Theme : O Lord ! All my miseries and misgivings will be eliminated, if I were to attain the nectar of True Name. By listening to Your words of wisdom, through the Guru, my body and mind have achieved perfect solace and peace, and I am fully awake to Your message with a glimpse of Your personality.

O Lord ! All these blessings are the result of the company of holy congregations through Your Grace. I have sought refuge at Your lotus-feet through Thy Grace only, which has helped me rid myself of all vices and sinful actions. Now I have inculcated the nectar of True Name in my heart, which is ever-lasting and this has been attained through the Guru's Grace. This has helped me to get rid of my three-pronged worldly activities based on lust for power, greed and peace resulting in complete elimination of any enmity or dual-mindedness.

O Nanak ! This age of Kalyug, (the present times), is really praiseworthy in which we have crossed this ocean of life successfully by singing Lord's praises in the compay of holy saints, and taking the support of True Name. Blessed is this human life in which we have succeeded in uniting with the Lord, through the Guru's Grace and with Guru's guidance!

1) **Asa Mahala - 5 (Page 383)**

aa'goi hi te' sab kiehh hua' avar ke' j'aani gian'a.

bhp'ol cho'ok a'pna barik bakhsia prabrahm bhagwana (1)

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gu'nn nidhan sahib na'n me'la, saran pia Nanak sohei'la (4-9-48)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ (ਪੰਨਾ ੩੮੩)

"ਆਗੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੁਆ ਅਵਹੁ ਕਿ ਜਾਣੈ ਗਿਆਨਾ ॥
ਭੂਲ ਚੂਕ ਅਪਨਾ ਬਾਰਿਕ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਭਗਵਾਨਾ ॥੧॥

ਗੁਣ ਨਿਧਾਨ ਸਾਹਿਬ ਮਨਿ ਮੇਲਾ॥ ਸਰਣਿ ਪਇਆ ਨਾਨਕ ਸੁਹੇਲਾ" ॥੪॥੯॥੪੮॥

ii) Central Theme : Since the time the Guru has bestowed on me His Grace and through His blessings made me drink the nectar of True Name, all my ills and sufferings have ended and I have enjoyed perfect bliss of life. The Lord has bestowed His Grace, thus pardoning all my short-comings, He has granted me this boon of True Name, as per His Will, from His celestial abode and has saved me from this blind well of the vicious world of falsehood, thus fulfilling all my hopes and desires in this world and the world hereafter, by dispelling my fear complex and ridding me of all sins.

O Nanak ! Since the time I have sought refuge at the Lord's lotus-feet, the fountain-head of all treasures, the True Lord, has bestowed on me His Grace, through the Guru's guidance and united me with Himself. Thus I have realised the perfect bliss of life, alongwith all worldly comforts.

i) Asa Mahala - 5 (Page 383)

Tu' visraih ta' sab ko la'gu, chee't a'vai ta' sewa
ava'r na kou'oo dooja soojhai, sa,chai alakh abheva' (1)

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tu'd a'agai ardas hamari jue pind sab te'ra
Koh Nanak sab te'ri vadia'iee, koiee nao ja jane me'ra (4-10-49)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੩)

"ਤੂੰ ਵਿਸਰਹਿ ਤਾ ਸਭੁ ਕੋ ਲਾਗੂ ਚੀਤਿ ਆਵਅਵਰ ਨ
ਕੋਊ ਦੂਜਾ ਸੂਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥੧॥

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰਾ ॥
ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕਈ ਨਾਉ ਨਾ ਜਾਣੈ ਮੇਰਾ" ॥੪॥੧੦॥੪੯॥

ii) **Central Theme :** O Lord ! All the world becomes favourable provided I remember You and through Your Grace and remembrance, I am blessedd by Your True Name, so that I have enmity towards none. Now we do not consider anybody with bad disposition, as all the beings have been created by You. All the persons give us due regard and honour becuase of Your remembrance and the moment I am forgetful of Your True Name, I find everybody as enemical towards me.

O Lord ! Whatever pleases You, is good for us, giving us due regard and recognition ; and we enjoy all comforts if we are imbued with Your love and devotion through Your Grace.

O Nanak ! I have only one prayer to Lord that all my body and soul is given though His benevolence O Lord ! All this honour ad greatness bestowed on me is Your own greatness, else who knows me in this world ?

i) **Asa Mahala - 5 (Page 383)**

Kar kirpa prabh antarjanic, sadh sung har paiyeeai
Kho'I kiva'r dikha'la darshan, pu'nrap janam na aiyeeai (1)

R'akh laeai prabh r'akhanha'rai, jo prabh apnai bha'nai
Jiu pind sab tumra daatai, Nanak sad kurba'nai

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ : ੫ ॥ (ਪੰਨਾ ੩੮੩)

"ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਸਾਧ ਸੰਗਿ ਹਰਿ ਪਾਈਐ ॥
ਖੋਲਿ ਕਿਵਾਰ ਦਿਖਾਲੇ ਦਰਸਨੁ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਈਐ ॥੧॥

ਰਾਖਿ ਲਏ ਪ੍ਰਭੁ ਰਾਖਨਹਾਰੈ ਜੋ ਪ੍ਰਭ ਅਪੁਨੇ ਭਾਣੇ ॥
ਜੀਉ ਪਿੰਡ ਸਭੁ ਤੁਮਰਾ ਦਾਤੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੈ" ॥੪॥੧੧॥੫੦॥

ii) **Central Theme :** O Lord ! We would get a glimpse of Your vision, if Your Grace is bestwed on us, through the company of holy Saints, and we are free from the cycle of births and deaths.

O Brother ! I could cross this ocean of life successfully by eliminating all my ills and sufferings, in the company of my True Master, and also through the company of those holy saints who have meditated on the Lord's True Name.

The Mind has become purified by meditating on True Name in the company

of the Guru ; and now I have rid myself of bondage of worldly falsehood by meditating on True Name through the Guru's Grace.

O Nanak ! I would offer myself as a sacrifice to such a Lord, who has bestowed on me this body and soul and protected us as per Lord's Will through His Grace.

i) **Asa Mahala-5 (Page 383)**

"Moh malan neend te' chhutki Kaun anmoh bhiou
Maha mohni tud na viapai tera ala's kaha gioui (Pause-1)

Kar kirpa prabh nadar avlokan apnai charan lagaiee.
Pre'm bhagat Nanak sukh paya Sadhu sung samaiee. (4-12-51)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੩)

ਮੋਹ ਮਲਨ ਨੀਂਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਮਹੁ ਭਇਓ ॥
ਮਹਾ ਮੋਹਨੀ ਤੁਧੁ ਨ ਵਿਆਪੈ ਤੇਰਾ ਆਲਸੁ ਕਹਾ ਗਇਓ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਣਿ ਲਗਾਈ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਈ ॥੪॥੧੨॥੫੧॥

ii) **Central Theme :** O friends ! How did you manage to escape from this dirty sleep (in this world) and how did you spend this life without being engrossed by the onslaughts of worldly falsehood (Maya) and through whom you escaped from the worldly laziness ? How did yon manage to escape from the three-pronged worldly activities alongwith its vices and sinful actions, when the whole world including gods and demons were looted by the five thieves like sexual desires or anger etc.?

Even when the devastating jungle fire reduced to ashes all the trees in the forest, some fallen trees in the form of holy persons of saintly disposition, escaped unaffected and I cannot describe the power which helped to save them from the effects of this fire. How did you manage to remain pure and unaffected in this world full of sin and black surroundings without being affected ? When I listened to the wonderful exposition of the Lord's True Name through the Guru's guidance, the Lord's True Name was inculcated in my heart and the Lord bestowed on me his Grace and favoured me with His benign touch of His lotus feet.

O Nanak ! I have attained this bliss by developing love and devotion for the Lord's nectar of True Name through the company of holy saints, which has enabled me to cross this ocean of life successfully, thus merging with the blissful Lord. (4-12-51)

i) **Ik Onkar Satgur Parsad**
Rag Asa Ghar 7 Mahala -5 (Page 384)

Lal Cho'lna tain ta'n sohia' surjan bha'ni ta' ma'n mohi'a (1)

Su'nn ri Sakhi ch hamri gha'l.
prabh aap sigar sawaranhaa'r (1-Pause - 2-1-52)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗ ਆਸਾ ਘਰ ੧ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੩)

ਲਾਲੁ ਚੋਲਨਾ ਤੈ ਤਨਿ ਸੋਹਿਆ ॥ ਸੁਰਿਜਨ ਭਾਨੀ ਤਾਂ ਮਨੁ ਮੋਹਿਆ ॥੧॥

ਸੁਨਿ ਰੀ ਸਖੀ ਇਹ ਹਮਰੀ ਘਾਲ ॥
ਪ੍ਰਭ ਆਪਿ ਸੀਗਾਰ ਸਵਾਰਨਹਾਰ ॥੧॥ਰਹਾਉ ੨॥੧॥੫੨॥

ii) **Central Theme :** O friend ! Tell me, what qualities and virtues have made you completely immersed in the Lord's love so that your face is radiant with the love of your Lord-spouse ? It appears that the True Lord has developed a liking for you, so that you now enjoy the bliss of life in the company of your Lord-Spouse.

O friend ! You have acquired the enlightenment of God due to the knowledge gained by you, since you have been picked up by the Lord as His favourite.

O Nanak ! It seems as if the Lord's Grace has been bestowed on you, resulting in the enjoyment of a blissful life by you.

O friend ! The question asked by you as to the reason of my radiant appearance is simply answered by this that the Lord Himself has bestomed me with such qualities that have embellished me with this radiance of His love and devotion resnlting in the bliss of a union with my Lord-Spouse and this is the reason of my attainment of self-realisation. (1-Pause 2-1-52)

i) **Asa Mahala-5 (Page 384)**

do'okh gha'no jab ho'tai dur'
ab ma'slat mohai mili hadu'r

---

mastak bhag mein pir gha'r aya'.
Thir Soha'g Nanak jan pa'ya (4-2-53)

(Guru Arjun Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੩)

ਦੂਖੁ ਘਨੋ ਜਬ ਹੋਤੇ ਦੂਰਿ ॥
ਅਬ ਮਸਲਤ ਮੋਹਿ ਮਿਲੀ ਹਦੂਰਿ ॥੧॥

ਮਸਤਕਿ ਭਾਗੁ ਮੈ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥
ਥਿਰੁ ਸੋਹਾਗੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ॥੫॥੨॥੫੩॥

ii) **Central Theme :** Now that the Guru has enabled me through His Grace to unite with the Lord-Spouse, my grouse and craving for unity with the Lord has (disappeared) been satisfied. Before this union, I was feeling the pangs of separation too much; but now I have learnt the mode of (means of) remaining in Lord's Presence, through the Guru's guidance and achieved the right approach in life.

Since the Guru has taught me the means and made me unite with the Lord, I have no need for requesting others (gods and goddesses) for their help in my search for Truth. Now the light of knowledge has illumined my mind through the Guru's Word, resulting in the realisation of complete joy and comfort.

O Nanak ! Now my pre-destined fortunes have been fulfilled as per Lord's Will with the realisation of a union with the Lord-Spouse, thus I am enjoying the perfect bliss of life with the love and devotion of the Lord through the Guru's guidance. (4-2-53)

i) **Asa Mahala-5 (Page 384)**

"Sa'ach Na'am me'ra ma'n la'ga
lo'gan siun me'ra thatha baa'ga (1)

Nanak jan Gur poora pa'ya

Antar ba'har ik dikhaya. (4-3-54)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੪)

ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ॥
ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਠਾ ਬਾਗਾ ॥੧॥

ਨਾਨਕ ਜਨਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਦਿਖਾਇਆ ॥੪॥੩॥੫੪॥

ii) **Central Theme :** O Brother ! Though outwardly I am attached to the world by my activities through my relations, inwandly my mind is completely in the Lord's love and I have sought refuge at the lotus feet of the Guru. So like the lotus flower, which apparently blossoms in water, being unaffected by it, I also enjoy worldly pleasures, without being involved in them. To all intents and purposes I am fully engulfed in my daily chores while spiritually I am linked with the Lord always like the lotus flower.

I have inculcated the Lord's love in my heart, though outwardly I keep myself enaged in all sorts of routine talks and my mind is always tuned towards the Lord's True Name and its meditation.

So appanently my behaviour towards others might appear as rather rude or crude while inwardly my mind is directed always towards the lotus feet of the Guru and with all the humility towards all, I would serve all my fellow beings.

O Nanak ! The Guru has enabled me, through His guidance and teachings, to perceive the Lord equally in all beings and everywhere. Thus I enjoy perfect bliss with hope and satisfaction inside, with the blossoming of my heart at the attainment of the Lord's love. (4-3-54)

i) **Asa Mahala-5 (Page 385)**

Pavat ra'lia joban balia
Naam bina ma'ti sung ralia (1)

Maya chh'alia bikar bikh'alia
Saran Nanak prabh purakh dayalia (4-4-55)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੫)

ਪਾਵਤੁ ਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ ॥
ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ ॥੧॥

ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ ॥
ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਅਲੀ ॥੪॥੪॥੫੫॥

ii) **Central Theme :** O Brother ! Apart from True Name, all other comforts and worldly pleasures seem to be tasteless and useless. Whatever pleasures and joy man enjoys in the world are futile and without any purpose; as all these things take man away from the Lord, due to his ego.

Even if someone were to have elephants for a ride, with a golden canopy overhead, all this will mingle with dust sooner or later, unless one is immersed in the Lord's prayers or True Name. Even if one were to enjoy the company of beautiful women, but without the nectar of True Name, rest all is useless and tasteless.

O Nanak ! I have sought refuge at the lotus feet of the Lord, and if the Lord benefactor bestowed His favour through the Guru then he might save me from this world of vicious thoughts and sinful actions. (4-4-55)

i) **Asa Mahala-5 (Page 385)**

Ek ba'gicha pe'd ghan karia
Amrit Naam ta'ha meh phalia (1)

Amrit phal Na'am jin Gur te' 'pa'ya
Nanak Das tari tin Ma'ya (4-5-56)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੫)

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥੧॥

ਅੰਮ੍ਰਿਤ ਫਲੁ ਨਾਮੁ ਜਿਨਿ ਗੁਰ ਤੇ ਪਾਇਆ ॥
ਨਾਨਕ ਦਾਸਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥੫॥੫੬॥

ii) **Central Theme :** O Brother ! This world is like a garden, where various persons appear like the birds in the garden; and the fruits of your

actions are also seen in this garden. This Tree of man is blessed with the fruit of True Name, based on his actions.

O Brother ! Let us sing the praises and discuss the virtues of the Lord in the company of holy saints so as to gain salvation and position of high status. In this garden, the holy congregations and True Name are the trees and fruits where the Lord is the gardener who keeps a check and maintains every leaf and sustains all the human beings. The whole lot of human beings are the vegetation of this garden and function under the influence of this Maya (worldly veil of falsehood) and all human beings undergo suff rings or enjoy comforts as per their actions.

O Nanak ! The Guru-minded persons, who have enjoyed the fruits of True Name, an attainment of usefulness, have crossed this ocean of life successfully, based on this achievement. (4-5-56)

i) **Asa Mahala - 5 (Page 385)**

Raj lila terai Naam banaiee
Jog bania tera kirtan gaiee (1)

Jako milio na'am nidhana
Bhanit Nanak ta' ka' pu'r Khajana (4-6-57)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਧੰਨਾ ੩੮੫)

ਰਾਜ ਲੀਲਾ ਤੇਰੈ ਨਾਮਿ ਬਨਾਈ ॥
ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨ ਗਾਈ ॥੧॥

ਜਾਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ ॥
ਭਨਤਿ ਨਾਨਕ ਤਾਕਾ ਪੂਰ ਖਜਾਨਾ ॥੪॥੬॥੫੭॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who have attained the treasure of True Name, have filled their hearts with the wealth of the nectar of the True name. Even their worldly greatness and standard of living has been maintained due to Lord's Name ; your status of a yogi has been maintained by singing Lord's praises, and all the worldly comforts I have enjoyed are due to Lord's support.

O Lord ! Even the secrets of my dual mindedness, separating me from the Lord, have been appreciated and explained by the Guru.

The persons, who accept the Lord's dictates with pleasure, enjoy all the comforts of life, and rid themselves of all their sufferings by serving the Guru. O Lord ! Whosoever is imbued with Your love, has been freed from the bondage of Maya (worldly veil of falsehood) and remains cut off from worldly attachments while leading a householder's life (4-6-57) (The Lord's True Name is the fontain head of all virtues and comforts)

i) **Asa Mahala - 5 (Page 385)**

"Tirath jao ta' hou'n hou'n kartai
Pandit poochho ta'n maya ra'tai

Sadh Sung har kirtan ga'yeeai
e'h asthan Guru te' paieeai
(1-Pause-Two-7-58)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੫)

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥
ਪੰਡਤਿ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥੧॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਇਹ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥ ਦੂਜਾ ॥੨॥੫੮॥

ii) **Central Theme :** All the human beings in this world are engrosssed by their ego, just as someone visiting holy places, feels proud, or pundits are also engulfed by worldly falsehood (maya). O friend ! Please show me some place where the Lord's praises are being sung all the time. Even the Vedas and Shastras always talk of sin or virtue; and we receive the company of heaven or hell due to our sins or virtuous deeds. Even being a householder adds up to ones' worries and problems while being a mendicant also adds upto our ego; while observing all sorts of formalities and observances and penance add up to man's involvements.

O Nanak ! We could control this wandering mind through the Lord's Grace; and such a Guru-minded person, successfully chose this ocean by getting rid of the worldly veil of falsehood.(Maya) But this singing of Lord's praises or Lord's True Name is available in the company of holy saints, which is again to be had through the Grace of the Guru only. (1-Pause-2,-7-58)

i) **Asa Mahala - 5 (Page 386)**

Ghar me'h sookh bahir ph'un sookha
Har simrat sagal binasai dookha (1)

Gur poorai har naam drir'aiya
bhanit Nanak me'rai ma'n sukh paya (4-8-59)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ॥
ਹਰਿ ਸਿਮਰਤਿ ਸਗਲ ਬਿਨਾਸੇ ਦੂਖਾ ॥੧॥

ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮ ਦ੍ਰਿੜਾਇਆ ॥
ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੫੯॥

ii) **Cental Theme :** O Lord ! If I were to remember You then all the comforts of the world are included in that, as with recitation of Your True Name, all the sorrows, are dispelled automatically. In 0fact by meditation of Your True Name, I get peace and transquillity of the body and mind and such a person, having the authority of True Name, realises the full meaning of Your Will and is accepted with honour in the Lord's Court.

O Nanak ! Once the Guru helped me to inculcate Lord's True Name in my heart, then I felt the bliss and joy of life within myself. So there is real joy in recitation of Lord's True Name. (4-8-59)

i) **Asa Mahala - 5 (Page 386)**

jahan patha'ro te'h te'h jaiee
jo tu'm deho soi'ee sukh paiee (1)

Koh Nanak nit ivai dhiaee
Ga't hovai santeh la'g paiee (9-60)

Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਜਹਾ ਪਠਾਵਹੁ ਤਹ ਤਹ ਜਾਈ ॥ ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਸੁਖੁ ਪਾਈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਨਿਤ ਇਵੈ ਧਿਆਈ ॥
ਗਤਿ ਹੋਵੈ ਸੰਤਹ ਲਗਿ ਪਾਈ ॥੪॥੯॥੬੦॥

ii) Central Theme : O Lord ! We are always Your slaves and we have attained peace and solace of mind through a glimpse of Your vision and by reciting Your True Name, through Your Grace. We are always satisfied and happy in whatever comforts, joys and sorrows we receive, and feel contented in following Your Will.

O my Master ! We receive all the pleasures of life, through Your Grace, as per Your Will and partake of all the food and drinks as You bestow on us.

O Lord ! At no time, we recognize anyother power equal to Yours and remember You always by body and mind.

O Nanak ! We always pray to the Lord that we may be enabled to recite and sing Your praises and get acceptance in Your presence by seeking refuge at the lotus feet of the holy saints, so that we may attain solvation finally. (4-9-60)

i) Asa Mahala - 5 (Page 386)

Uthat baidh'at sovat dhaieeai
mara'g chalat harai har gayeeai (1)

A'th pehar jis visrai nahi
ga't ho'vai Nanak tis la'g paiee (4-10-61)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਇਐ ॥ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥

ਆਠ ਪਹਰ ਜਿਸੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥
ਗਤਿ ਹੋਵੈ ਨਾਨਕ ਤਿਸੁ ਲਗਿ ਪਾਈ ॥੫॥੧੦॥੬੧॥

ii) Central Theme : O Lord ! I have only one prayer to You that I may be immersed in Your True Name all the time while sitting, standing or sleeping or in any posture. I wish to hear Your praises being sung or described by others or the nectar of True Name being recited, which gives me peace of mind.

O Lord ! Let us pantake of the nectar of True Name through the Guru's Grace so that we may recite your Name only, while doing our daily chores, crossing rivers or travelling to other places.

When we try to sing Your praises day and night, then such persons are saved from the clutches of the god of death, (Yama) being imbued with the love of the Lord.

O Nanak ! The Guru minded persons, who remember the Lord all the twenty four hours, are made worthy of salvation by worshipping the lotus feet of the Lord. May be Guru grant us strength to perform such functions ! (4-10-61)

i) **Asa Mahala - 5 (Page 386)**

Jake' simran sookh niwas
bhaiee kalyan dukh hovat nass (1)

Harhar ta'nt ma'nt Gur dina
eh sukh Nanak andin chee'na (4-11-62)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਜਾਕੈ ਸਿਮਰਨਿ ਸੂਖ ਨਿਵਾਸ ॥ ਭਈ ਕਲਿਆਣ ਦੁਖ ਹੋਵਤ ਨਾਸ ॥ ੧॥

ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰਿ ਦੀਨਾ ॥
ਇਹੁ ਸੁਖੁ ਨਾਨਕ ਅਨਦਿਨ ਚੀਨਾ ॥੪ ॥੧੧॥੬੨॥

ii) **Central Theme :** O Brother ! Enjoy the bliss of singing the praises of the Lord and be happy by pleasing the Guru (with your recitation of True Name) so that you may attain salvation by ridding yourself of all the ills and sufferings.

We could attain the Lord within ourselves by following the True teachings of the Guru .

O friend ! If you do not think ill of anyone else, you will not come to grief due to sufferings.

O Nanak ! The Guru has blessed us with the magic of Lord's True Name, so that by its meditation we have enjoyed its thrill day and might. (4-11-62)

i) **Asa Mahala - 5 (Page 386)**

Jis neech ko koiee na jane'
Naam jap'at oh choh kunt ma'nai (1)

Sadh sung ma'n sov'at ja'gai
Tab prabh Nanak meethai la'gai (4-12-63)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥ ਨਾਮ ਜਪਤ ਉਹ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

ਸਾਧ ਸੰਗਿ ਮਨ ਸੋਵਤ ਜਾਗੈ ॥ ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ ॥੪॥੧੨॥੬੩॥

ii) **Central Theme :** O Lord ! I am craving for a glimpse of Your vision, so pray grant me the boon of Your True Name so that I could perceive You. The person, whom no one knows in the world, becomes known all over the world by meditating on True Name and the whole world pays obeisance to him by washing his lotus-feet, but thin gift could be gained only through the grace of the holy saints.

O Nanak ! The person, who gets the company of holy saints, enjoys the True Name as sweets, because his mind wakes up from the slumber of ignorance, and he gains acceptance in the Lord's Court. (4-12-63)

i) **Asa Mahala - 5 (Page 387)**

e'ko e'ki nain niharou'
Sa'da sa'da har naam samaro' (1)

Karan karavan Antarjami
anand ka'rai Nanak ka soami (4-13-64)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੬)

ਏਕੋ ਏਕੀ ਨੈਨ ਨਿਹਾਰਉ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮਾਰਉ ॥੧॥

ਕਰਨ ਕਰਾਵਨ ਅੰਤਰਜਾਮੀ ॥ ਅਨੰਦ ਕਰੈ ਨਾਨਕ ਕਾ ਸੁਆਮੀ ॥੪॥੬੩॥੬੪॥

ii) **Central Theme :** O Brother ! I always sing the praises of the Lord, and mediatate on His True Name, and recite the Name of the Lord in the company of holy saints, who pervades everywhere in equal measure. The Lord's writ runs throughout the world and everything is controlled as per Lord's Will, who could create and destroy this universe in a moment. (as it plreases Him)

O Nanak ! I enjoy the bliss of reciting and remembering the True Name of such a Lord, who is responsible for every cause and effect and controls everything, knowing the inner feelings and secrets of all human beings. (4-13-64)

i) **Asa Mahala - 5 (Page 387)**

kot janam ke' rahai bhava'rai
dulbh deh jeeti nahi harai (1)

Na'am padarth naunidh sidh
Nanak Gur te' paiee bu'dh (4-14-65)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੭)

ਕੋਟਿ ਜਨਮ ਕੇ ਰਹੇ ਭਵਾਰੇ ॥ ਦੁਲਭ ਦੇਹ ਜੀਤੀ ਨਹੀ ਹਾਰੇ ॥ ੧॥

ਨਾਮੁ ਪਦਾਰਥ ਨਉਨਿਧਿ ਸਿਧਿ ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ਬੁਧਿ॥ ੪॥ ੧੪॥ ੬੫॥

ii) **Central Theme :** O Brother ! I have attained the vision of the Lord in the company of holy saints, and all my sorrows, and sufferings have been eliminated. Now my wanderings of ages have come to an end, and I am going to make a success of this life by uniting with the Lord, instead of losing this battle of life.

The holy saints of the Lord possess all the powers of improving the lot of human beings but the association of such holy saints is possible only for few fortunate persons who are predestined by Lord's Will. Since the time the Lord has bestowed on me this blessing, my mind has been stabilised, and all the desires for worldly possessions have been satisfied, and the inner fire for more and more things quenched. O Nanak ! we have understood and realised one thing from the Guru's guidance that the treasure of the nectar of True Name is such that all the worldly treasures are included

in it; and we attain the most precious thing, the nectar of Lord's True Name. (4-14-65)

i) **Asa Mahala - 5 (Page 387)**

miti tia's agya'n andherai
sadh sewa agh katai ghanerai (1)
---
ratan janam e'h saphal bhia
ko'h Nanak prabh kari me'ya (4-15-66)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੭)

ਮਿਟੀ ਤਿਆਸ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥ ਸਾਧ ਸੇਵਾ ਅਘ ਕਟੇ ਘਨੇਰੇ ॥ ੧॥

ਰਤਨੁ ਜਨਮੁ ਇਹੁ ਸਫਲੁ ਭਇਆ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਰੀ ਮਇਆ ॥ ੪॥ ੧੫॥ ੧੧॥

ii) **Central Theme :** Since the time I have taken refuge at the lotus feet of the Guru, my heart has been completely purified and by listening to the Lord's True Name, I have enjoyed the bliss of life in the fourth stage of Equipoise. All my sins have been washed away by serving the holy saints and the darkness of lack of knowledge (ignorance) has been removed and the desire for vicious thoughts or sinful actions has been satisfied or quenched.

Now the mind's obstinacy is also got rid of, with the help of the nectar of True Name; and I feel a pleasure and joy in carrying out the Will of the Lord while there is no distinction between joy or sorrow now. The sins of ages have been completely eliminated by taking the support of the Guru's lotus-feet.

O Nanak ! This human life, the most valuable gift of Nature, has been successfully spent in meditating on True Name through the Lord's Grace and the aim of life achieved fully. (4-15-66)

i) **Asa Mahala - 5 (Page 387)**

Satgur apna sa'd sa'da sama'rai
Gur ke' charan ke's sung jharai

Gur parbrahm parmesa'r aap

a'ath p'ehar Nanak Gur j'aap (4-16-67)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ੴਨਾ ੩੮੭)

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਸਮਾਰੇ ॥ ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ ॥ ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰ ਜਾਪਿ ॥੪॥੧੬॥੬੭॥

ii) **Central Theme :** O my mind ! Everything else except the Lord's True Name in this world is false and transient; so you should also wake up from the slumber of inaction and by meditating on True Name make your fortune effective towards the winning side. Serve the True Guru for attainment of the Lord and try to dust the lotus-feet of the Guru with your hair.

O my mind ! Try to recite the Guru's Word (Gurbani) with love, so that your sufferings could be ended through the Guru's Grace. Except the Guru there is no other benefactor, of True Name whom we could approach.

O Nanak ! Remember the Lord's True Name and recite the Guru's word as the Guru is an embodiment of the Lord Himself. By meditating on the Guru, the meditation of the Lord is automatically covered and this life could be usefully spent in remembering the Lord. (4-16-67)

i) **Asa Mahala - 5 (Page 387)**

Aapai pae'd bisthari sa'akh
apni kheti aapai ra'kh (1)

Koh Nanak Gur bharam bhau kho'ya
anand roop Sabh nain aloya' (4-17-68)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ੴਨਾ ੩੮੭)

ਆਪੇ ਪੇਡ ਬਿਸਥਾਰੀ ਸਾਖ ॥ ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ ॥੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥
ਅਨਦ ਰੂਪੁ ਸਭੁ ਨੈਨ ਅਲੋਇਆ ॥੪॥੧੭॥੬੮॥

ii) **Central Theme :** Wherever I look around, I perceive the same Lord

Himself in every being like tree and its branches. The Lord Himself is the sun and the rays of the sun; infact, the Lord is pervading Himself in the physical appearance or in the hidden form in Nature. He is to be seen in both the forms, ie. without any physical form or in the physical form.

O Nanak ! The Guru has dispelled my fear and doubts and I have seen, Lord's blissful appearance in all forms of creation with my own eyes and I am fully enamoured by 'His Presence all over. (4-17-68)

i) **Asa Mahala - 5 (Page 387)**

Uka't sianap kichhu na jana
din rein te'ra naam vakha'na (1)

Kichhu na jana ma't me'ri thori
binvat Nanak oat prabh tori (4-18-69)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੭)

ਉਕਤ ਸਿਆਨਪ ਕਿਛੂ ਨ ਜਾਨਾ ॥ ਦਿਨੁ ਰੈਣਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ ॥ ੧ ॥

ਕਿਛੂ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਥੋਰੀ ॥
ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭ ਤੋਰੀ ॥ ੪ ॥ ੧੮ ॥ ੬੯ ॥

ii) **Central Theme :** O Lord ! I meditate on Your True Name day and night, but I possess no qualities and my intelligence is also poor as You only have controlled everything including cause and effect of each. I am an ignorant fool without any power to think and have inculcated The True Name in my heart, as my only support. I have meditated on True Name only without having concentrated on penance or long meditation.

O Nanak ! I have only one support of the Lord and without having much common sense, I even do not know how to sing the prayers of the Lord. (4-18-69)

i) **Asa Mahala - 5 (Page 388)**

"Har har akhar doeai eh ma'la
japat japat bhaeia deen dayala (1)

Koh Nanak jo ra'chai naie'

har mala ta'kai sung jaiai" (4-19-70)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੭)

ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ ॥ ਜਪਤ ਜਪਤ ਭਏ ਦੀਨ ਦਇਆਲਾ ॥ ੧॥

ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ ॥ ਹਰਿ ਮਾਲਾ ਤਾਕੈ ਸੰਗਿ ਜਾਇ ॥ ੪॥ ੧੯॥ ੭੦॥

ii) **Central Theme :** O Guru ! My only prayer is to give me refuge at your lotus feet through your Grace and bestow the True Name of the Lord. The Lord bestows His blessings on those persons who meditate on True Name. When some one inculcates Lord's True Name in one's heart, then his sufferings through the cycle of births and deaths is climinated, and he never feels unsteady here or hereafter.

O Nanak ! The person, who develops love and devotion for the Lord's True Name, has the strength of True Name always on his side to protect him in the next world. (4-19-70)

i) **Asa Mahala - 5 (Page 388)**

Jis ka sabh kichh tiska hoiai
tis jan le'p na biapai koiai (1)

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koh Nanak Gur poo'ra pa'ya
bharam mo'h sagal binsa'ya (4-10-71)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੮)

ਜਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸਾ ਕਾ ਹੋਇ ॥ ਤਿਸੁ ਜਨ ਲੇਪੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥ ੧॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਪੂਰਾ ਪਾਇਆ ॥ ਭਰਮੁ ਮੋਹੁ ਸਗਲ ਬਿਨਸਾਇਆ ॥ ੪॥ ੧੦॥ ੭੧॥

ii) **Central Theme :** When man becomes slave (servant) of the Lord, with self-surrender who controls everything in the world, then neither sin nor virtue have any effect on such a person; and he becomes worthy of salvation. Such a person develops a routine so that he remains happy in following the Will of the Lord, as he seeks refuge at the lotus-feet of the Lord by renouncing everything and worldly falsehood has no effect on

him. The person, who has inculcated the treasure of True Name in his heart, does not have any worries, even in his dreams.

O Nanak ! The Guru-minded persons, who have realised the True Guru, have got rid of all doubts attachments and misgivings thus dispelling their dual-mindedness and finally have merged with the Lord. (4-10-71)

i) **Asa Mahala - 5 (Page 388)**

Jo so parson hoio'u prabh me'ra
Ta dukh bharam koh kaisa ne'ra (1)

Koh Nanak kaun oh karma
Jakai ma'n vasia' har naa'ma (4-21-72)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੮)

ਜਉ ਨ ਪ੍ਰਸੰਨ ਹੋਇਓ ਪ੍ਰਭ ਮੇਰਾ ॥ ਤਾਂ ਦੂਖੁ ਭਰਮੁ ਕਹੁ ਕੈਸੇ ਨੇਰਾ ॥੧॥

ਕਹੁ ਨਾਨਕ ਕਉਨ ਉਹ ਕਰਮਾ ॥ ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਨਾਮਾ ॥੪॥੨੧॥੭੨॥

ii) **Central Theme :** O Brother ! When my Lord is pleased with me, then no sufferings or misgiving come in my way. O' Lord ! I live by listening to Your praises only, pray save me from the ocean of life (through Your Grace) ! When I have remembered the Guru, all my worries are overcome. The Lord is the only Truth which will remain True even in the end, so always try to recite His True Name, wearing it like a wreath of flowers, around your neck.

O Nanak ! Once a person inculcates True Name in his heart, then there is no other job which needs to be done by him, for his emancipation. (4-21-72)

i) **Asa Mahala-5 (Page 388)**

Kaam karod ahnkar vigutai.
har simran kar har jan chhutai. (1)

Koh Nanak jo prabh sarnai'ee
eh'a(n) sukh a'gai ga't paiee. (4-22-73)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੯)

ਕਾਮਿ ਕ੍ਰੋਧ ਅੰਹਕਾਰਿ ਵਿਗੂਤੇ ॥ ਹਰਿ ਸਿਮਰਨ ਕਰਿ ਹਰਿ ਜਨ ਛੂਟੇ ॥

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭੁ ਸਰਣਾਈ ॥ ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ ॥੪॥੨੨॥੭੩॥

ii) **Central Theme :** The Guru-minded persons have saved themselves from the vices by reciting True Name whereas the self willed persons are always engrossed in vices like the sexual desires and egoism, due to their ignorance. Thus the virtuous Guru-minded persons have attained peace and tranquillity of mind, while the others are passed through the cycle of Rebirths due to their dual-mindedness. O Nanak ! The Guru-minded persons, have perceived the Lord and enjoy the eternal bliss by seeking the Lord's support. (4-22-73)

i) **Asa Mahala-5 (Page 389)**

tu mera tarung hum meen tumarai.
tu mera thakur hum terai duarai (1)

---

andin japon Naam gu'nn ta'as
Nanak ki prabh peh arda's (4-23-74)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੯)

ਤੂੰ ਮੇਰਾ ਤਰੰਗੁ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥ ਤੂੰ ਮੇਰਾ ਠਾਕੁਰੁ ਹਮ ਤੇਰੈ ਦੁਆਰੈ ॥੧॥

ਅਨਦਿਨੁ ਜਪਉ ਨਾਮ ਗੁਣ ਤਾਸਿ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਹਿ ਅਰਦਾਸਿ ॥੩॥੨੩॥੭੪॥

ii) **Central Theme :** O Lord ! You are our creator, and we are like your slaves, seeking Your support always. We get thrilled with joy on having your glimpse and you have always helped use for attaining salvation, as you are all powerful. O Nanak ! My only prayer to the Lord is to enable me recite His True Name and sing His praises ! (4-23-74)

i) **Asa Mahala-5 (Page 389)**

rovan harai jhooth kamana
h'ass h'ass sog karat bega'na (1)

Koh Nanak jo la'ya Naam .
saphal janam ta'ka parvan. (4-24-75)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੯)

ਰੋਵਨਹਾਰੈ ਝੂਠੁ ਕਮਾਨਾ ॥ ਹਸਿ ਹਸਿ ਸੋਗੁ ਕਰਤ ਬੇਗਾਨਾ ॥ ੧॥

ਕਹੁ ਨਾਨਕ ਜੋ ਲਾਇਆ ਨਾਮ ॥ ਸਫਲ ਜਨਮੁ ਤਾਕਾ ਪਰਵਾਨ ॥ ੪॥ ੪੨॥ ੭੫॥

ii) **Central Theme :** The person, who does not accept the Lord's Will, enjoys at gaining something while he waits at his losses. Thus the whole life is spent without the Lord's worship, and repenting in the end. Since the World functions under the influence of the three-pronged Maya (worldly falsehood), as such there is no escape from the cycle of births and deaths. O Nanak ! The person, who is imbued with the love of the Lord, leads a successful and fruitful life. (4-24-75)

i) **Asa Mahala-5 (Page 389)**

Soiai rehi prabh khabar na ja'ni. bhor bhi'a bahur pachhata'ni (1)

Sadh sung mitai bharam anadha'rai. Nanak meli sirjan harai (4-25-76)

ਆਸਾ ਮਹਲਾ ੫ ॥ ਪੰਨਾ ੩੮੯)

ਸੋਇ ਰਹੀ ਪ੍ਰਭੁ ਖਬਰਿ ਨ ਜਾਨੀ ॥ ਭੋਰੁ ਭਇਆ ਬਹੁਰਿ ਪਛੁਤਾਨੀ ॥ ੧॥

ਸਾਧ ਸੰਗਿ ਮਿਟੇ ਭਰਮ ਅੰਧਾਰੇ ॥ ਨਾਨਕ ਮੇਲੀ ਸਿਰਜਣਹਾਰੇ ॥ ੪॥ ੨੫॥ ੭੬॥

ii) **Central Theme :** The person, who sleeps in the slumber of ignorance, repents at the time of death, as it does not behove us to be lithargic in the Lord's worship. This human life is given to us as an invaluable gift for our earlier good deeds, but we waste it engrossed in worldly pleasures and egoism. O Nanak ! The persons, who have dispelled their ignorance in the company of holy saints, will get united with the Lord-creator. (4-25-76)

i) **Asa Mahala - 5 (Page 389)**

Charan kamal ki a'as piarai
jam kankar nas gaye' vicharai (1)

Nanak ki ardas sunijai
kewal na'am ridai mehdejai (4-26-77)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੮)

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥ ਜਮ ਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥

ਨਾਨਕ ਕੀ ਅਰਦਾਸ ਸੁਣੀਜੇ ॥ ਕੇਵਲ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਜੈ ॥੪॥੨੬॥੭੭॥

ii) **Central Theme :** O Lord ! You are inculcated in our hearts when we are blessed with Your Grace, then all our ills are eliminated by meditating on True Name. The god of death, Yama is also afraid of the persons and shun their presence, who have sought refuge at the lotus feet of the Lord, though this Yama pesters all others badly. The porsons, who are really keen for having Your glimpse and yearn for it, enjoy the bliss of Your union by meeting You in the state of equipoise. O Nanak ! I have only one prayer to the Lord that I may be blessed with True Name and I may inculcate Your Name in my heart through His Grace. (4-26-77)

i) **Asa Mahala - 5 (Page 389)**

"Ma'n triptanai mitai janjal
prabh apna hoia' kirpal (1)

---

mit gayee bha'al ma'n sahej sama'na
Nanak pa'ya na'ann khazana (4-27-78)

(Guru Arnaj Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੮੯)

ਮਨੁ ਤ੍ਰਿਪਤਾਨੇ ਮਿਟੇ ਜੰਜਾਲ ॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ ॥੧॥

ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁ ਸਹਜਿ ਸਮਾਨਾ ॥
ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੭੮॥

ii) **Central Theme :** O Brother ! Now my mind is fully satiated and all my false attachments to worldly possessions have been dispelled since the time the Lord has favoured me with His Grace. Since I have developed love for the holy saints, I have attained unity with the Lord-Spouse who is omni-potent. The Lord has strengthened my faith in the efficacy of True Name by granting me the boon of His remembrance in the company of holy saints and all my thirst for worldly pleasures has been quenched. The fire of worldly desires in my heart has been extinguished through the Lords' Grace.

O Nanak ! Now my search for Lord's Secrets has ended on attaining the wealth of True Name and my heart enjoys the bliss of life by meditating on True Name in the fourth stage of equipose. (4-27-78)

i) **Asa Mahala-5 (Page 390)**

Thakur siun ja' ki ba'n a'iee
bho'jan pooran rehai aghaiee (1)

---

jako daya karo'h me'rai soami
koh Nanak nahi tin ka'ami
koh Nanak nahi tin ka'ami (4-28-79)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੦)

ਠਾਕੁਰ ਸਿਉ ਜਾਕੀ ਬਨਿਆਈ ॥ ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ ॥੧॥

ਜਾਕੋ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ ॥ ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ ॥੪॥੨੮॥੭੯॥

ii) **Central Theme :** O Lord ! The person, who is blessed with Your Grace, is never found wanting in any of his needs or requirements and instead all the worldly treasures (all the eighteen sidhis for worldly possessions) are attained by such a Guru-minded person. The evil effects of anybody else's efforts or his powers have become meaningless since the Lord Almighty is the real master of this person. The holy saints of the Lord meditate on the True Name themselves and make others also join them in this effort, thus enjoying the pure and real food of Lord's bliss. They are never found wanting in any of their worldly or spiritual requirements.

O Nanak ! Such Guru-minded persons, are fully satisfied by inculculating True Name in their hearts and are never short of any worldly possessions. (4-28-79)

i) **Asa Mahala-5 (Page 390)**

jo mein apna satgur dhia'ya
T'ab me'rai ma'n maha sukh pa'ya (1)

---

dekh chalat ma'an bhaeai dila'sa

Nanak dass te'ra bharva'sa (4-29-80)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੩੯੦)

ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰ ਧਿਆਇਆ ॥ ਤਬ ਮੇਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

ii) **Central Theme :** O Lord ! All my desires have been fulfilled since the time I have pinned my faith in Your support and help. My mind i fully satisfied by watching Your Nature and worldly drama of this creation of the universe. I have experienced peace and tranquillity of mind alongwith all comforts of life by following the Guru's teachings.

I have clarified all my doubts and shortcoming by attaining the True Lord through meditation of True Name and now I have lost count of my sins or virtuous deeds even, being immersed in His love.

O friend ! Since the time I have inculcated the Lord's love in my heart, I have overcome all my fear-complex and the worry of death or the cycle of births and deaths . Infact, Now I have attained perfect bliss of life (4-29-80)

i) **Asa Mahala- 5 (Page 390)**

Andin Moosa laaj tukaiee
girt koop me'h khaihe' mithaiee (1)

Sadh sung japio har rai
Nanak jivai har gu'nn gaiai (4-30-81)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੦)

ਅਨਦਿਨ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ ॥ ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ ॥੧॥

ਸਾਧ ਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ ॥ ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩੦॥੮੧॥

ii) **Central Theme :** O Brother ! Man is engrossed in the worldly veil of falsehood (Maya) so much that he never meditates on Lord's True Name while the rat of death is nibbling at the cord of his life slowly but constantly

day and night. He has fallen in a deep well of ignorance and is in great trouble but he does not realise his position by being busy in enjoying worldly pleasures. He spends his life in thinking only (about the secrets of Nature) without realising the reality of this transient life, that it is like the shortening shadows of a tree. This foolish man considers his body as a permanent feature whereas its structure is like the house of sand built on the banks of a river which could be destroyed in no time by the waves of this river water.

O Nanak ! The Guru-minded persons, who meditate on True Name of the Lord in the company of holy saints, always enjoy the bliss of life by singing the Lord's praises. (4-30-81)

i) **Asa Mahala-5 (Page 390)**

u'nkai sung tu karti kail
unkai sung hum tu'm sung mail
---
jo'r vichhorai Nanak tha'ap
apni kudra't janai a'ap (4-31-82)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੦)

ਉਨਕੈ ਸੰਗਿ ਤੂੰ ਕਰਤੀ ਕੇਲ ॥ ਉਨਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ ॥

ਜੋੜਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥ ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

ii) **Central Theme :** O my body ! What is your value without this life and soul? You are just like dust and it is only with the help of this soul and the throbbing life within that you have been given certain respect and regard. Without this soul you were only suffering.

O my body ! With the company of this soul and the life within that you have been offered a certain status and all the relatives also deal with you till the life within you is maintained. The soul does not undergo any death or rebirth as it is with the Lord's Will that the soul functions in various forms.

O Nanak ! But the Lord alone knows how this soul is resting inside the body and it is with Lord's Will only that we meet or depart from each other. The secret of all this life and thereafter is only known to the Lord.

(So we should moditate on Lord's True Name, so long this body lives) (4-31-82)

i) **Asa Mahala-5 (Page 390)**

Na oh mar'ta na hum daria
na oh binsai na hum kar'ia

Nanak Gur khoiai bhara'm bhanga
hum oiai mil hoiai ik runga (4-32-83)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੦)

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥

ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭ੍ਰਮ ਭੰਗਾ ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥੪॥੩੨॥੮੩॥

ii) **Central Theme :** The soul is an image of the Lord himself, so the soul is permanent and ever existent and it does not suffer death by any one. The Lord benefactor and the soul are both one and the same thing, as this soul is a part of the Prime-Soul only. In case the Lord is an embodiment of True bliss, and is perfect without any dirt or worry then we, being a part of the great being, also enjoy the same joy and bliss.

The Lord has no worry, no short comings, no desires and no thoughts beset Him; similarly we also do not have any worries; as the real thing is the Lord Himself. O Nanak ! The Guru has removed all my doubts and misgivings and we have become one with the Lord by merging in Him completely. (4-32-83)

i) **Asa Mahala - 5 (Page 391)**

anik bha'nt kar sewa kariai
jiu pra'n dhan a'gai dhariai

Bheai kirpal Gopal Govind
Sadh sung Nanak bakhsindh (4-33-84)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੧)

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ ॥ ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਗੈ ਧਰੀਐ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦ ॥੪॥੩੩॥੮੪॥

ii) **Central Theme :** O my friend ! The Guru-minded persons, who have attained unity with the Lord-Spouse (like the wedded woman uniting with her spouse) prompt us to hand over our body and soul to such Guru minded persons by serving them, who have already merged with the Lord by reciting His Name. I offer myself as a sacrifice to such persons who are loved by the Lord. I would like to be in their company and serve them being their slave. But if my luck favours me and I am pre-destined, only then I could get unison with the Lord through love and dedication. I would like to serve them day and night by ridding myself of ego and accepting refuge at the holy feet of the saints.

O Nanak ! The unity with the Lord-benefactor is gained through the Lord's Grace in the company of holy saints only, when we get merged with the Lord. (4-33-84)

i) **Asa Mahala - 5 (Page 391)**

Prabh ki preet Sa'da sukh hoiai
prabh ki preet dukh lagai na koiai
---
koh Nanak te'rai kurban
sant oat prabh ter'a taan

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ - ੫ ॥ (ਪੰਨਾ ੩੯੧)

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ ॥

ਕਹੁ ਨਾਨਕ ਤੈਰੈ ਕੁਰਬਾਣੁ ॥ ਸੰਤ ਓਟ ਪ੍ਰਭ ਤੇਰਾ ਤਾਣੁ ॥੪॥੩੪॥੮੫॥

ii) **Central Theme :** O my friend ! We could ever enjoy peace of mind by imbibing love of the True Lord; by remembering the Lord we could purify our heart by removing the dirt of ego. Develop such a love and devotion for the Lord so that he becomes your support every moment of your life.

O dear friend ! You will get all the treasures of this world by developing

love for the Lord and get honour and recognition in this world and hereafter; also you could cross this ocean of life successfully by getting attached to the Lord.

O Nanak ! I would offer myself as a sacrifice to the holy saints, in whose company we could attain the love of the Lord and self-realisation. (4-34-85)

i) **Asa Mahala - 5 (Page 392)**

bhoopat hoi kai raj ka'maya
kar kar anarth vihajhi maya

Soiee mu'kta tis raaj ma'al
Nanak das jis khasam dayal (4-35-86)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ - ੫ (ਪੰਨਾ ੩੯੨)

ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥ ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਝੀ ਮਾਇਆ ॥

ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥ ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲ ॥੪॥੩੫॥੮੬॥

ii) **Central Theme :** This foolish man degrades himself because of his ego alone, just as the pitcher is full of water and takes time (to empty itself) towards its destruction. At times this man amasses wealth functioning as a king through oppressive measures, and then the master passes this wealth to someone else, snatching it from him. But man does not remember the Lord who is so close to him.

At times he collects huge armies, but as soon as he breathes his last, he is reduced to dust and ash. He lives in palatial buildings alongwith his queens and has a large family of sons and daughters. He has collected lot of elephants and horses and dresses of his choice and he is so much engrosed in these material things, that he blindly follows these like a blind man and wastes his life in these things only.

O Nanak ! The Lord who has created us also destroys us, and He alone arranges for our salvation, but all these things are like a dream.

O Nanak ! The person on whom the True Master showers His Grace, becomes deserving of salvation and he alone enjoys the pleasures of this life, alongwith all other comforts, (4-35-86)

i) **Asa Mahala - 5 (Page 392)**

in siu preet kari ghane'eri
jou miliai tou vadhai vadh'eri
---
koh Nanak ja satgur pa'ya
ghar sagla mein sukhi vasa'ya (4-36-87)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੨)

ਇਨੁ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ ॥ ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੈ ਵਧੇਰੀ ॥

ਕਹੁ ਨਾਨਕ ਜਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਘਰੁ ਸਗਲਾ ਮੈ ਸੁਖੀ ਵਸਾਇਆ ॥੪॥੩੬॥੮੭॥

ii) **Central Theme :** O Brother ! This worldly falsehood (Maya) has engulfed so much in its fold that the fire of worldly desires within us never gets extinguished and we always pine for more and more ; but this love of Maya could be got rid of, by taking refuge at the Guru's lotus feet. Now we have got united with the Lord, by ridding ourselves of this worldly veil of falsehood (maya) which had enticed our mind ; and we have realised its true form with the Guru's guidance that it is only false and valueless.

This Maya has great cheats like sexual desires, anger as its slaves, which do not spare its friends even and entangle them also in their net; but with Guru's Grace I have controlled these vices even.

O Nanak ! Since I have met the True Guru, my body and mind have attained peace and joy; all the magic or villainy of sexual desires have come to an end, resulting in perfect bliss for me. (4-36-87)

i) **Asa Mahala - 5 (Page 392)**

Aath pehar nikat kar janai
prabh ka kia meetha ma'nai
---
kar jor' Nanak kare' ardas
mohai santeh tahil deejai gu'nn ta'as (4-37-88)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ - ੫ ॥ (ਪੰਨਾ ੩੯੨)

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥ ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥

ਕਰਿ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥ ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣ ਤਾਸਿ ॥

ii) **Central Theme :** O Brother ! The saints follow such a life pattern that it is difficult to praise their services. They always consider the Lord as closeby and take His actions with sweet acceptance. They have True Name alone as their support and live like the dust of the lotus feet of all others; they have their mainstay in True Name alone. They remain in eternal bliss singing the praises of the Lord. For them friend and foe are alike, and they do not recognize any other authority except the Lord's. Their company could eliminate crores of sins, and remove the sufferings of all others. They are strong of body and mind and they have overcome all the challenges of Maya.

O Nanak ! May the Lord bestow on me the service of the holy saints alongwith their qualities; even the gods want their association as their service and vision, both are fruitful. (4-37-88)

i) **Asa Mahala - 5 (Page 393)**

Sagal sookh jap e'kai Na'am
Sagal dharam har ke gu'nn ga'am

---

mohai garib ko leho ralaie
Nanak ayai paeai sarnai (4-38-89)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ - ੫ ॥ (ਪੰਨਾ ੩੯੩)

ਸਗਲ ਸੂਖ ਜਪਿ ਏਕੈ ਨਾਮ ॥ ਸਗਲ ਧਰਮ ਹਰਿ ਕੇ ਗੁਣ ਗਾਮ ॥

ਮੋਹਿ ਗਰੀਬ ਕਉ ਲੇਹੁ ਰਲਾਇ ॥ ਨਾਨਕ ਆਇ ਪਏ ਸਰਣਾਇ ॥੪॥੩੮॥੮੯॥

ii) **Cental Theme :** The company of holy congregations is the purest form of worship, in whose presence we get all sorts of comforts and pious life by meditating on True Name. We could develop the love of the Lord in the company of holy saints and by meditating on True Name in their presence, we get our minds illumined, dispelling all the darkness of ignorance, and we attain perfect bliss and comforts through

the Guru's Grace.

The meditation on True Name in the company of holy saints includes all such penance as bathing at holy places, or listening to Vedas. Infact, the Guru-minded persons become purified and shower their blessings and enlightenment all over the place, by their company of holy saints and we cannot describe their mode of action in being acclaimed all over.

O Nanak ! I would like to have a glimpse of such saints, this is my prayer with folded hands to the Lord to bless me with such a company so as to unite me with Himself; as I have sought Lord's refuge now. (4-38-89)

i) **Asa Mahala - 5 (Page 393)**

A'ath pehar u'dak isnani
sad hi bhog lag'ai so gyani
---
haath char'io har saligram
koh Nanak Gur kino daan (4-39-90)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੩)

ਆਠ ਪਹਰ ਉਦਕ ਇਸਨਾਨੀ ॥ ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ਸੁ ਗਿਆਨੀ ॥

ਹਾਥ ਚੜਿਓ ਹਰਿ ਸਾਲਗਿ ਰਾਮੁ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੋ ਦਾਨ ॥੪॥੩੯॥੯੦॥

ii) **Central Theme :** O Brother ! The service of the Lord in the company of holy saints is really of the highest order, and includes all such types of worship as that of gods or the worship of their statues. We fall at the lotus feet of such Guru-minded persons who are immersed in the True Name all the twenty-four hours (and with this bath, they offer prayers to their gods). The praise of such a Lord are sung on all sides and all four corners of the world and His light is emitted everywhere and His abode is amidst the holy saints, which is like the heaven.

The praises of the Lord are sung in the midst of such holy saints who sing the Lord's praises and enjoy the eternal bliss. But the company of holy saints is bestowed by the Lord on those persons, whom he wishes and is pleased with; and then such Guru-minded persons fall at the lotus-feet of holy saints, seeking their support.

O Nanak ! The Guru has blessed us with this boon that we have been united with the Lord. The person, whom the Lord wishes, is enabled to cross this ocean of life successfully by uniting them with such holy saints (where the Lord resides), (4-39-90)

i) **Asa Mahala - 5 Panchpada 1 (Page 393)**

je'h paindai looti panha'ri
So marag santan doorari (1)
---
koh Nanak jis satgur poora
vajai takai anhad toora (4-40-91)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਚਪਦਾ ੧ ॥ (ਪੰਨਾ ੩੯੩)

ਜਿਹ ਪੈਡੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੂਰਾਰੀ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ਵਾਜੇ ਤਾਕੇ ਅਨਹਦ ਤੂਰਾ ॥੪॥੪੦॥੯੧॥

ii) **Central Theme :** O Lord ! The path of (Yama) the god of death has been kept away from me with the help of Your True Name and I have attained salvation. The Guru has blessed me with the meditation of True Name. The Lord keeps the path, on which a helpless person (like a woman fetching water) is robbed by five vices, away from the saints. The path on which the (Yama) god of death is very much active, is kept away from the Lord's disciples and the saints always keep themselves away from such a path.

The Guru-minded persons, who keep themselves in the company of holy saints, get united with the Lord and even the assistants of Dharam Raj (god of justice) Chitar & Gupat do not keep any accounts of action of such persons.

O Nanak ! The Guru minded person who has found the perfect Guru, always listens to the unstrung music of Nature (all pervasive music), and finally merges with the Lord. (4-40-91)

i) **Asa Mahala - 5 Dupda 1 (Page 393)**

Sadhu sung sikha'yo Naam
sarab manorath pooran ka'am
---

amrit sabad pivai jan koiai
Nanak ta' ki paramgat hoiai (2-41-92)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦਾ ੧ ॥ (ਪੰਨਾ ੩੯੩)

ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ ॥ ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥

ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ ॥ ਨਾਨਕ ਤਾਕੀ ਪਰਮਗਤਿ ਹੋਇ ॥੨॥੪੧॥੯੨॥

ii) **Central Theme :** When the moon of knowledge shone forth due to the Guru's Grace, the darkness of ignorance disappeared and I got united with the Lord in the fourth stage of equipoise within myself. (within the heart). I have attained the treasure of True Name in the company of holy saints and my worldly desires have come to naught while all my dealings and doings have been successful.

O Nanak ! The Lord is the treasure load of all the jewels of True Name by meditating on which we do not suffer any losses or shortcomings. But this nectar of True Name is attained by few Guru-minded person only and the persons who attains this True Name, get united with the Lord, attaining salvation and perfect bliss. (2-41-92)

i) **Asa Ghar 7 Mahala - 5 (Page 393)**

Har ka na'am ridai nit dhia'ee
sangi sa'thi sagal tra'iee (1)

Te'ra kia meetha la'gai
har na'am padarath Nanak mangai (2-42-93)

(Guru Arjan Dev)

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੩)

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥ ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

ii) **Central Theme :** O Brother ! I always remember the Lord's True Name with which I have been able to swim across this ocean of life, along with other colleagus. The Guru is always by my side and I always recite the

Lord's Name through the Guru's Grace as a result of which the Lord always has protected me.

O Nanak ! I always accept the Lord's Will with pleasure. O Lord ! I always seek the blessings of True Name. May the Lord bestow on me the boon of True Name through His Grace ! (2-42-93)

i) **Asa Mahala - 5 (page 394)**

Sadhu Sangat taria sansar
Har ka Naam mane'h adha'r (1)
---
ja kai mastak likhia bhaag
koh Nanak ta' ka thir sohaag (2-43-94)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੪)

ਸਾਧੂ ਸੰਗਤਿ ਤਰਿਆ ਸੰਸਾਰੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰ ॥ ੧ ॥

ਜਾਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਭਾਗੁ ॥ ਕਹੁ ਨਾਨਕ ਤਾਕਾ ਥਿਰੁ ਸੋਹਾਗੁ ॥ ੨ ॥ ੪੩ ॥ ੯੪ ॥

ii) **Central Theme :** The Guru-minded persons, who have taken the support of Lord's True Name, have successfully crossed this ocean of life in the company of holy congregations. The holy saints who love the Lord's True Name, always worship the lotus feet of the beloved Guru.

O Nanak! The persons who are fortunate and are pre-destined by Lord's Will, have their Lord-Spouse always alive so that they enjoy the conjugal love of their spouse always and are always perceiving their lord, as He is omni-present.

i) **Asa Mahala - 5 (Page 394)**

Meethi a'gya pir ki la'agi
so'kan ghar ki kant tiagi
---
koh Nanak mori pooran aa's
satgur maili prabh gu'nn ta'as (4-1-95)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੪)

ਮੀਠੀ ਆਗਿਆ ਪਿਰ ਕੀ ਲਾਗੀ ॥ ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ ॥

ਕਹੁ ਨਾਨਕ ਮੋਰੀ ਪੂਰਨ ਆਸ ॥ ਸਤਿਗੁਰ ਮੇਲੀ ਪ੍ਰਭ ਗੁਣ ਤਾਸ ॥ ੪॥ ੧॥ ੯੫॥

ii) Central Theme : O Brother ! Since the time I have obeyed the orders of the Lord-spouse with pleasure, my Lord has also left (my sokin) his second wife and enabled me to leave all the worldly desires. The beloved Lord-spouse has embellished me with various good qualities and bestowed on me all my wedded rights and now there is no fear of separation from the Lord-spouse.

It is very good that I have realised all the comforts of life and peace of mind by obeying the orders of the Lord-spouse ; thus having solace within me through the stage of equipoise. Now I have become the slave of my Lord-spouse, who is ever-existent and beyond my comprehension; and by the time I started serving my Master sincerely, the five vices of sexual desire, anger have completely left me free. (freed me from their clutches) The Lord has made a simple person like me, without any qualities or intelligence, as His spouse ; I still do not understand the reasons behind it as neither I had any good qualities nor the company of holy saints. Since the time I have met the Lord and perceived Him in person, I have enjoyed the conjugal love of the spouse and have attained peace of mind.

O Nanak ! Now my hopes and desires have been fulfilled and the Guru has enabled me to unite with the Lord, the fountain head and the treasure of all virtues and good qualities. (4-1-95)

i) Asa Mahala - 5 (Page 394)

ma'athai trikuti drist karoor
bolai kau'ra jehba ki phoor

---

homain pachai ma'nmukh mooraka
Gur Nanak ba'h pakar hum rakha (4-2-96)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੪)

ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸ਼ਟੀ ਕਰੂਰਿ ॥ ਬੋਲੇ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ ॥

ਹਉਮੈ ਪਚੈ ਮਨਮੁਖ ਮੂਰਾਖਾ ॥ ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਿਰ ਹਮਰਾਖਾ ॥ ੪॥ ੨॥ ੯੬॥

ii) **Central Theme :** The whole world is engrossed in the bondage of worldly falsehood (maya). The Lord has created the woman, Maya (worldly falsehood) who has controlled the whole world with its bewitching and attractive features and attachments but we have been saved from its effects through the Guru's teachings. This maya has enamoured even the greatest men, including gods like Brahma even, while we have been protected by the Guru's Grace. The Guru-minded persons have been saved from its effects by reciting True Name. Even people visiting holy places of pilgrimage or those keeping fasts have been engulfed by this Maya (falsehood) and this has resulted in keeping the Lord away from us. On the other hand, the self-willed persons are in the bondage of ego so we find the whole world is in the control of Maya. (worldly falsehood)

O Nanak ! The Guru has escorted us to safety by holding our arm and saving us from the clutches of Maya. (4-2-96)

i) **Asa Mahala - 5 (Page 394)**

Sarab dookh jab bisr'eh soami
e'ha o'ha kaam na prani (1)

---

koh Nanak prabh simroh e'k
ga't paieeai Gur poorai te'k (4-3-97)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੪)

ਸਰਬ ਦੂਖ ਜਬ ਬਿਸਰਿਹ ਸੁਆਮੀ ॥ ਈਹਾ ਊਹਾ ਕਾਮਿ ਨ ਪ੍ਰਾਨੀ ॥ ੧॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਏਕ ॥ ਘਤਿ ਪਾਈਐ ਗੁਰ ਪੂਰੇ ਟੇਕ ॥ ੪॥ ੩॥ ੯੭॥

ii) **Central Theme :** Man undergoes sufferings by forgetting the Lord; it is only the saints who have attained peace and tranquillity by reciting the Lord's True Name. But it is possible only provided the Lord Himself diverts us towards True Name, through His own Grace and enables us to enjoy life's bliss. But the self-willed person perceives the Lord as a distant entity though He resides within us. The self willed person forgets Him being busy with vices and sinful actions.

O Nanak ! Let us remember the one Lord, and meditate on True Name as we could attain salvation by pinning our hopes and taking the support of the perfect Guru. (3-4-97)

i) **Asa Mahala - 5 (Page 395)**

Na'am japat ma'n ta'n sabh haria
kalmal dokh sagal parharia (1)
---
jis ma'n vasia har ka naam
Nanak tis u'per ku'rban (4-4-98)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ (ਪੰਨਾ ੩੯੫)

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਸਭਿ ਹਰਿਆ ॥ ਕਲਮਲ ਦੋਖ ਸਗਲ ਪਰਹਰਿਆ ॥੧॥

ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਕਾ ਨਾਮੁ ॥ ਨਾਨਕੁ ਤਿਸੁ ਊਪਰਿ ਕੁਰਬਾਨ ॥੪॥੪॥੯੮॥

ii) **Central Theme :** The Guru minded persons, who have meditated on True Name have dispelled all their sins while their body and mind has attained peace and tranquillity alongwith joy.

O Brother ! The day, I attained salvation by singing the praises of the Lord, and meditating on True Name, was really worth while and lucky.

We have got rid of five vices like sexual desires and anger in the company of the Guru ; and have got over the fear of the cycle of births and deaths by meditating on True Name; but all this has been achieved by meeting the Guru only.

O Nanak ! We are a sacrifice to such a Guru-minded person, who sings the praises of the Lord by inculcating True Name in his heart. (4-4-98)

i) **Asa Mahala - 5 (Page 395)**

Gav lehe tu gavan ha'rai
jia pind ke pran adharai
---
ardas kari poorai Gur pass
Nanak man'gai har dhan ra'as (4-5-99)

(Gur Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੫)

ਗਾਵਿ ਲੇਹਿ ਤੂ ਗਾਵਨਹਾਰੇ ॥ ਜੀਅ ਪਿੰਡ ਕੇ ਪ੍ਰਾਨ ਆਧਾਰੇ ॥

ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ ॥ ਨਾਨਕੁ ਮੰਗੈ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ ੪॥ ੫॥ ੯੯॥

ii) **Cental Theme :** O Brother ! Remember the Lord always, who has bestowed everything like body and soul, and the Lord always remains in a state of joy and bliss. We offer ourselves as a sacrifice to the saints with whose Grace we have inculcated True Name in our hearts. No one could ever destroy the blessings of the Lord, as the blessings are endless. We should always inculcate the love of such a Lord in our hearts.

We should always sing the praises of the Lord with every breath, with whose support we may attain salvation and a state of perfect bliss. If the Lord bestows His Grace, then we could perceive the Lord everywhere.

O Nanak ! I have only one prayer to the Lord that I may be granted the wealth of True Name as my capital investment in this world's business of life. (4-5-99)

i) **Asa Mahala - 5 (page 395)**

Pra'thmai mitia' ta'n ka dookh.
ma'n sagal ko hoa' sookh.

Gur Nanak jako bhia' dayala.
so jan hoa sa'da nihala (4-6-100)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੫)

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਦਾ ਦੂਖ ॥ ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੂਖ ॥

ਗੁਰ ਨਾਨਕ ਜਾਕਉ ਭਇਆ ਦਇਆਲਾ ॥ ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ ॥ ੪॥ ੭॥ ੧੦੦॥

ii) **Central Theme :** Once we attained True Name through the Guru's Grace, we got rid of all our ills and sufferings. I offer mysel as a scarifice to the Guru,who has bestowed on me the gift of True Name. All our miseries have ended since we took refuge at the lotus feet of the Guru. I have attained such a boon through the Guru's Grace, that my mind is fully at peace and the fire of worldly desires is extinguished. I have now inculcated the Guru's

lotus feet in my heart, as a result of which, an ignoble person like me, with no place to fall back upon and with no other qualities, the Guru has bestowed honour and recognition on me, breaking loose all my shackles of (Maya) worldly falsehood. Now I have tasted the nectar of True Name through the Guru's Word, (Gurbani) and satiated myself.

O Nanak ! The person, who is fortunate and puedestined by Lord's Will has sought refuge at the lotus feet of the Guru and taken Lord's support discarding all other help. Now the Guru has blessed me with True Name, as he is so pleased with me that he is bestowing on me all his favours. (4-6-100)

i) **Asa Mahala - 5 (page 396)**

Satgur sa'chai dia' bhe'j
chir givan upjia' sanjog
---
gujhi chhani nahi ba'at
Gur Nanak tutha kini da'at (4-7-101)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੬)

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥ ਚਿਰੁ ਜੀਵਨ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥

ਗੁਝੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ ॥ ਗੁਰੁ ਨਾਨਕ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥੪॥੭॥੧੦੧॥

ii) **Central Theme :** (The hymn was sung at the time of Guru Har Gobind's birth)

The Guru (Guru Ramdas) has bestowed His Grace on me and I have been blessed with a son, and this has resulted in a wave of joy through out the family. The child's mother had felt very happy when she conceived the child and now the Lord's saint has taken birth and whatever was pre-destined, I have been blessed with that, thus the truth has come to light. Now joy and felicitations have replaced the sorrow prevailing earlier in the family, and all the (ladies) friends sing praises of the Lord, which has pleased the Lord. Now the family of Sodhis will flourish, and the lineage will continue further. Once I got the reward I had wished for, my heart was imbued with Lord's love, eliminating all signs of worry or fear as the Guru has bestowed this favour on me. Now I speak as ordained by the Lord like a child proud of

his father, that Guru Nanak was pleased with me who bestowed this blessing of a son. There is no secret about it, whatever I have said is pure truth. So we should thank the Lord for His Grace. (4-7-101)

i) **Asa Mahala - 5 (Page 396)**

Gur poorai ra'khia de' ha'th
pragat bhia jan ka partap (i)
---
jiu pind joban ra'khai pra'n
koh Nanak Gur ko kurban (3-8-102)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੬)

ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ ॥ ਪ੍ਰਗਟ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ ॥ ੧॥

ਜੀਉ ਪਿੰਡੁ ਜੋਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨ ॥ ੩॥ ੮॥ ੧੦੨॥

ii) **Cental Theme :** O Brother ! Let us remember the Guru, and meditate on the Guru alone; as the prayer of the heart is to be addressed to the Guru. The Guru has given His protection to me, and finally the status and prestige of this humble servant of the Lord was established in the world.

Once I have sought refuge at the Guru's lotus feet, all my services have been accepted and the Guru is pleased with me. The Guru has bestowed on us this body, soul, youth and wealth.

O Nanak ! I offer myself as a sacrifice to the Guru who has bestowed His Grace on me, with all these blessings (3-8-102).

i) **Asa Ghar 8 kafi Mahala - 5 (Page 396)**
'ik onkar Satgur prasad

mein banda bai kharid sach sahib mera
jiu pind sab tisda sab kichh hai tera. (i)
---
je' lakh karam kamaieeaih kichh pavai na bandha
Jan Nanak kita naam dhar hore chhodia dhandha. (4-1-103)

(Guru Arjan Dev)

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੫ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੩੯੬)

ਮੈ ਬੰਦਾ ਬੈਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬ ਮੇਰਾ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ ॥੧॥

ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ ॥
ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੋਡਿਆ ਧੰਧਾ ॥੪॥੨॥੧੦੩॥

ii) Central Theme : O Lord ! I have been Your slave (bought and paid for) and You are the master. All this body and soul which we think as belonging to Man is infact bestowed by You through Your Grace. O my Master ! Apart from You, all other supports are false and transient. You are my only hope, the benefactor of all benedictions and blessings showered on me.

This human being has been united with You, through Your Grace; as You are the pride of this humble servant and I have only Your support. The person, blessed with Your unison, always functions as per Your Will as Your dictates are the highest and purest form of Your Will, and we do not comprehend the extent of Your Will. We accept with pleasure whatever the Lord bestows on us with His pleasure as our cleverness is of no avail.

O Nanak ! Even if we were to adopt various means, doing millions of functions, but the fire of worldly desires never gets extinguished. Since we have taken the support of True Name leaving all other actions, the mind is at peace, and the fire of desires is extinguished. (4-1-103)

i) Asa Mahala - 5 (Page 396)

Sarab sukhan mein bha'lia har jeva'd na koiaiee
Gur tuthai te' paieeai sach sahib soiee (1)

Naam dhiavo sa'd sada har har man runge'
jiu pran dhan guru hai Nanak kai sungai (4-2-104)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੬)

ਸਰਬ ਸੁਖਾ ਮੈ ਭਾਲਿਆ ਹਰਿ ਜੇਵਡ ਨ ਕੋਈ ॥
ਗੁਰ ਤੇਠੇ ਤੇ ਪਾਈਐ ਸਚੁ ਸਾਹਿਬ ਸੋਈ ॥੧॥

ਨਾਮੁ ਧਿਆਵਹੁ ਸਦ ਸਦਾ ਹਰਿ ਹਰਿ ਮਨੁ ਰੰਗੋ ॥
ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਕੋ ਸੰਗੋ ॥੪॥੨॥੧੦੪॥

ii) **Central Theme :** I offer myself as a sacrifice to the Guru O Lord ! Pray bestow me with Your Grace so that I may not forget Your True Name for a moment; as there is no other bliss or joy equal to that of True Name. But this boon of True Name is attained only if the Guru's Grace is forthcoming. The person, who has inculcated True Name in his heart, gets rid of the bondage of worldly falsehood (maya) as he has listened to and accepted the Guru's Word in practice.

The Guru's praise is beyond me, as He is the ocean of Truth and so what could I say about Him? The Guru is an embodiment of Truth, whcih remains in force since ages.

O Nanak ! All my possessions (things) like my body, soul and wealth belong to the Guru and I meditate on Lord's True Name, bestowed on me by the Guru, and I am fully immersed in the Name. (4-2-104)

i) **Asa Mahala - 5 (Page 397)**

Sa'iee alakh apar bho'ri ma'n vasai
dookh dard ro'g mai mainda hub nasai (1)

Baid kateb sansar humbahun bah'ra
Nanak ka patsah disai ja'hra (4-3-105)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੭)

ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ ॥
ਦੂਖ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ ॥੧॥

ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾਹੂੰ ਬਾਹਰਾ ॥
ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ ॥੪॥੩॥੧੦੫॥

ii) **Central Theme :** If I could inculcate the love of the Lord in my heart even for a short while, then my sufferings due to ignorance could be dispelled. I offer myself as a sacrifice to the Lord, whose True Name brings joy and bliss in my body and soul by reciting it. Once the Lord listened to my talk slightly, I felt such a thrill in my body that I cannot even explain it. The Lord has attached a person without any qualities, like me to Himself

and I got fully enamoured by Himself once I perceived His glimpse who pervades everywhere and treats all as equals.

O Nanak ! The Lord is much different either from descriptions given in Vedas or Koran or from the rest of the world as no one has been able to gauge or evaluate Him so far. But my True Lord is perceived in the world as a living personality and is omni-present, which brings joy and bliss of life to my heart. (4-3-105)

i) **Asa Mahala - 5 (Page 397)**

Lakh bhagat a'ra'dheh japtai piuo piuo
kawan ju'gat mela'voa mirgu'nn bikhaee jui (1)

---

jaisai pa'sa hara'voa te'sa samsar sabh
Nanak bandhan ka'at mila'voh a'ap prabh (4-4-106)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੭)

ਲਾਖ ਭਗਤ ਆਰਾਧਹਿ ਜਪਤੇ ਪੀਉ ਪੀਉ ॥
ਕਵਨ ਜੁਗਤਿ ਮੇਲਾਵਉ ਨਿਰਗੁਣ ਬਿਖਈ ਜੀਉ ॥੧॥

ਜੈਸੇ ਪਸੁ ਹਰਿਆਉ ਤੈਸਾ ਸੰਸਾਰੁ ਸਭ ॥
ਨਾਨਕ ਬੰਧਨ ਕਾਟਿ ਮਿਲਾਵਹੁ ਆਪਿ ਪ੍ਰਭ ॥੪॥੪॥੧੦੬॥

ii) **Cental Theme :** O Lord ! Millions of people offer prayers to You with love and devotion, Pray, enable me also to unite with You under some pretext.

O Lord ! This whole universe is Your creation and every one depends on You for support. The self-willed persons, devoid of Your True Name, die in anguish while the holy saints always perceive You close by but You support Guru-minded persons who have served You, are saved from undergoing the cycle of births and deaths; while the self-willed paved from undergoing the cycle of births and deaths; while the self-willed persons who have forgotten You are found to be in a bad shape.

O Nanak ! The whole world, having for saken You suffer like an animal and gets into trouble.

O Lord ! My prayer to You is to unite me with Yourself by cutting my

shackles of ignorance through Your Grace. (4-4-106)

i) **Asa Mahala - 5 (Page 397)**

habai thok visar hiko khia'l kar
jhootha laihe' guma'n ma'n ta'n arp dhar (1)

Tina piara Ram jo prabh bh'ania
Gur prasad akath Nanak vakha'nia (4-5-107)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੭)

ਹਭੇ ਥੋਕ ਵਿਸਾਰਿ ਹਿਕੋ ਖਿਆਲੁ ਕਰਿ ॥
ਝੂਠਾ ਲਾਹਿ ਗੁਮਾਨੁ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥੧॥

ਤਿਨਾ ਪਿਆਰਾ ਰਾਮੁ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਅਕਥ ਨਾਨਕਿ ਵਖਾਣਿਆ ॥੪॥੫॥੧੦੭॥

ii) **Central Theme :** O Brother ! Let us devote our body and mind and offer ourselves to the service of the Lord, by getting rid of our false prestige and ego, and concentrate on one Lord, forgetting all worldly attachments. Let us midtate on True Name of the Master and pray to Him thanking Him for all these facilties which are bestowed on us by Him.

O Lord ! The person, who is blessed with Your Grace, engages himself in search of Truth and performs such actions that he proceeds to Your presence with honour, and flying colours.

O Brother ! Meditate on True Name of the Lord who is ever-existent being immortal and lead a fruitful life. (construct a house which does not perish easily). Preserve the Lord's True Name with care.

O Nanak ! The Guru-minded persons have remembered the indescribable Lord and recited His True Name. They have meditated on True Name by developing love and devotion for Him, which he has reciprocated. (4-5-107).

i) **Asa Mahala - 5 (Page 397)**

jina na visrai na'am se kine'ha
bhe'd na ja'noh mool saiee je'ha (1)

---

dina's rein ardas smallai sah sah
Nanak ki locha'(n) pu'r sa'cha patsah (4-6-108)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ (੩੯੭)

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥ ਭੇਦ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥੧॥
ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮਾਲੇ ਸਾਹ ਸਾਹ ॥
ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥੪॥੬॥੧੦੮॥

ii) **Central Theme :** O Lord ! My body and mind has enjoyed the bliss and thrill of uniting with You and there is joy and comfort everywhere dispelling all sufferings. What sort of people are they, who never forsake You? I think such persons are Your embodiments, being equal in stature and powers. The whole creation of Yours is in fact having the benefits of the dust of the lotus feet of such persons.

The persons, recognized by You, are the saints honoured by the world; and You are known through out the world.

O Lord ! I meditate on Your True Name by day and night.

O Nanak ! I pray to the Lord to unite me with Himself fulfilling all my desires and wishes. (4-6-108)

i) **Asa Mahala - 5 (Page 397)**

Pu'r riha sarab thaie hamara khasam soiai
e'k sahib sir chhat dooja a nahi koiai (1)

Jap jap har ka Naam kadai na jhooriai
Nanak daras pias loch'a(n) pooriai. (4-7-109)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੭)

ਪੂਰਿ ਰਹਿਆ ਸਭ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੋਇ ॥
ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤੁ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥੧॥

ਜਪਿ ਜਪਿ ਹਰਿ ਕਾ ਨਾਮੁ ਕਦੇ ਨ ਝੂਰੀਐ ॥

ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਲੋਚਾ ਪੂਰੀਐ ॥੪॥੭॥੧੦੯॥

ii) **Central Theme :** O Lord ! I do not perceive anyone else equal to You. Pray keep us in the state, as it pleases You. The Lord is our protector and pervades everywhere. You maintain everyone and never forsake the person, who inculcates You in his heart. You direct the whole world as per Your will and save Your holy saints.

O Nanak ! I crave for a glimpise of Yours. Kindly accept my prayer, as by recting Lord's True Name, one does not have any grudge. (4-7-109)

i) **Asa Mahala - 5 (Page 398)**

Kia Soveh Na'am visa'r ga'fal gehlia
kiti e't' daria'eai vanjan v'ehdian (1)

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maha bikha'm sansar virlai pekhia
Chhootan har ki saran le'kh Nanak le'khia' (4-8-110)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੮)

ਕਿਆ ਸੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ਗਾਫਲ ਗਹਿਲਿਆ ॥
ਕਿਤਿ ਇਤੁ ਦਰੀਆਇ ਵੰਞਨਿ ਵਹਦਿਆ ॥੧॥

ਮਹਾ ਬਿਖਮੁ ਸੰਸਾਰੁ ਵਿਰਲੈ ਪੇਖਿਆ ॥
ਛੂਟਨੁ ਹਰਿ ਕੀ ਸਰਣਿ ਲੇਖੁ ਨਾਨਕ ਲੇਖਿਆ ॥੪॥੮॥੧੧੦॥

ii) **Central Theme :** O my mind ! Why are you so much interested in the slumber of ignorance, having forgotten the Lord ? The whole world, having forsaken the Lord is being carried away in this flood of (the river of) worldly desires. We should sing the Lord's praises in the company of holy saints so as to cross this ocean of life successfully. Whatever comforts and pleasures man enjoys, devoid of True Name, lead him to the cycle of births and deaths.

This body of yours, which you maintain with lot of care by applying many scents, is liable to perish except the meditation of True Name, which alone is likely to accompany you to the next world.

O Nanak ! Your only escape from this world lies in seeking refuge at the lotus feet of the Lord, depending on the fortune pre-destined for you by the

Lord's Will. It is rather difficult to cross this deep ocean of life but few Guru-Minded persons have realised this through the knowledge gained by the Guru's guidance. They have finally been united with the Lord because of their good fortune and Lord's Will.

i) **Asa Mahala - 5 (Page 398)**

Koiai na kis hi sung kahai garbiai (1)
e'k na'am adha'r bhojal tarbiai

Sacha guni nidhan tu prabh gehar ghambhirai
aas bharosa khasam ka Nanak ke' jiarai (4-9-111)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੮)

ਕੋਇ ਨ ਕਿਸਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ ॥
ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ ॥੧॥

ਸਚਾ ਗੁਣੀ ਨਿਧਾਨ ਤੂੰ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ ॥
ਆਸ ਭਰੋਸਾ ਖਸਮ ਕਾ ਨਾਨਕ ਕੇ ਜੀਅਰੇ ॥੪॥੯॥੧੧੧॥

ii) **Central Theme :** O Brother ! The support presented by the Lord's True Name is so effective that we could cross this ocean of life successfully. Then what are you so proud of ? No one could ever give company to you in your journey through this world to the next.

O Perfect Guru ! You are the only hope of this helpless person and a glance of your vision gives me peace and tranquillity of mind.

O Brother ! The only wealth of singing Lord's Praises would be helpful in your journey to the next world whereas the worldly riches and possessions will be of no avail. The worldly pleasures and gains of this veil of falsehood (Maya) are transient like the shadow of a tree ; it is only few Guru-minded persons who have attained the treasure of True Name, by singing the praises of the Lord.

O Lord ! You are the fountain head of all virtues.

O Nanak ! I have only the Lord's support which enables me to survive in this World. (4-9-111)

i) **Asa Mahala -5 (Pag 398)**

Jis Simrat dukh jaeai sahej sukh paieeai
rein dinas kar jo'r har har dhiaeeai (1)

Sookh sahej anand gha'na Nanak jan dhoo'ra
karaj saglai sidh bhaeai bhetia Gur poora (4-10-112)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੮)

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ਸਹਜ ਸੁਖੁ ਪਾਈਐ ॥
ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਧਿਆਇਐ ॥੧॥

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣਾ ਨਾਨਕ ਜਨ ਧੂਰਾ ॥
ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ॥੪॥੧੦॥੧੧੨॥

ii) **Central Theme :** O Nanak ! My Master is the creator of this universe and is pervading everywhere being omni-present. We should always sing his praises day and night so as to gain the comforts of life eliminating all the ills and sufferings. The Lord has supported us everywhere, just as He saved us in the fire of mother's womb even. Infact Lord's True Name gives us joy and peace and tranquillity of mind.

O Nanak ! We gain bliss and joy of life by seeking the dust of the lotus-feet of Lord's saints. All our jobs and hopes are fulfilled through the company of holy saints and we enjoy the spiritual bliss. (4-10-112)

i) **Asa Mahala - 5 (Page 399)**

Gobind gunni nidhan Gurmukh ja'niai
Hoi kirpal dayal har rung ma'niai (1)

Janam maran dukh kaal simrat mit ja'viaee
Nanak kai sukh soi jo prabh bh'aviaee (4-11-113)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੯)

ਗੋਬਿੰਦ ਗੁਣੀ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥੧॥

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਲ ਸਿਮਰਤ ਮਿਟਿ ਜਾਵਈ ॥
ਨਾਨਕ ਕੈ ਸੁਖੁ ਸੋਇ ਜੋ ਪ੍ਰਭ ਭਾਵਈ ॥੪॥੧੧॥੧੧੩॥

ii) **Central Theme :** O Saints ! Let us sing the praises of the Lord and remember His various actions and meditate on True Name of the Lord, forgetting all worldly norms of behaviour. Infact, only Guru-minded people understand the qualities of the Lord, and when the Lord favours us with his Grace, then only we enjoy the joy out of True Name. This world is false and transient but we could gain lot of pleasure and joy out of remembrance of True Name.

The Guru-minded person, who has recited the True Name is worthy of praise and thanks, as very few people enjoy receiving the dust of the lotus-feet of the Lord.

O Nanak ! While we sing the praises of the Lord, with repetition of His True name, we rid ourselves of the sufferings of the cycle of births and deaths; and we enjoy all worldly pleasures and comforts in whatever pleases the Lord. (4-11-113)

i) **Asa Mahala - 5 (Page 399)**

avoh meet ikatar hoi ra'skas sab bhunch'eh
amrit naam har har japoh mil pa'pa muncheh. (1)

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durmat mad'd jo peevatai bikhlipat kamli
Ram rasain jo ratai Nanak sach amli (4-12-114)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੯)

ਆਵਹੁ ਮੀਤ ਇਕਤ੍ਰ ਹੋਇ ਰਸਕਸ ਸਭਿ ਭੁੰਚਹ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਹੁ ਮਿਲਿ ਪਾਪਾ ਮੁੰਚਹ ॥੧॥

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀਪਤਿ ਕਮਲੀ ॥
ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥੪॥੧੨॥੧੧੪॥

ii) **Central Theme :** O Friends ! Let us all get together to partake of the nectar of True Name, which is very sweet and difficult to attain, and

enjoy the bliss of True Name by getting rid of our sins. Let us ponder over our behaviour and meditate on True Name which will destroy all the vices like sexual desires alongwith all other sufferings.

Let us therefore be humble and rid ourselves of all egoistic tendencies, and trade in the true merchandise of True Name, which brings us honour. The Guru-minded persons, who have surrendered the body and (soul) wealth to the Lord, are really fortunate as they enjoy His union.

O Nanak ! The persons who are immersed in the nectar of True Name are true addicts while those persons who are drunk with wine, being unconscious are infact mad as they waste this precious life in false and temporary addiction.

O Friends ! Let us enjoy the bliss of True Name only. (4-12-114)

i) **Asa Mahala - 5 (Page 399)**

U'dam kia kr'aiya aranbh racha'ya
Na'am japai jap jivna Gur mantar drira'ya (1)

Na'am dhan Gu'nn gao labh poorai Gur ditta
vanjarai sant Nanaka prabh saho amita (4-13-115)

(Guru Arjan Dass)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੯)

ਉਦਮੁ ਕੀਆ ਕਰਾਇਆ ਆਰੰਭੁ ਰਚਾਇਆ॥
ਨਾਮੁ ਜਪੇ ਜਪਿ ਜੀਵਣਾ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥੧॥

ਨਾਮੁ ਧਨੁ ਗੁਣ ਗਾਉ ਲਾਭੁ ਪੂਰੈ ਗੁਰਿ ਦਿਤਾ॥
ਵਣਜਾਰੇ ਸੰਤ ਨਾਨਕਾ ਪ੍ਰਭੁ ਸਾਹੁ ਅਮਿਤਾ ॥੪॥੧੩॥੧੧੫॥

ii) **Central Theme :** Since the time the Guru has made us realise and concentrate on His message, we have really started living a true life by meditating on True Name. We bow in reverance at the lotus-feet of the Guru who has dispelled all our doubts and misgivings. The Guru has bestowed on us the gift of His prayers and remembrance through the Lord's Grace.

The Lord has united us with Himself by following His Will and dictates and has bestowed on us the boon of True Name through His Grace.

We sing the Lord's praises by reciting True Name of the Lord, destroyer of our ego, which has helped us to fulfil our moral values of meditation and True Name.

O Nanak ! The Guru has favoured us with the profit of the wealth of True Name, by singing Lord's praises in the company of holy saints, the merchants of the Great banker. So we have satiated ourselves by meditating on True Name. (4-13-115)

i) Asa Mahala - 5 (Page 399)

Ja'ka Thakur tuhi prabh ta'kai vadbha'ga
oh Sohel'a sa'd sukhi sabh bhram bhau bha'ga (1)

---

amrit ra's har kirtano ko virla pivai
vajoh Nanak milai e'k Na'am rid jap jap jivai (4-14-116)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੩੯੯)

ਜਾਕਾ ਠਾਕੁਰ ਤੁਹੀ ਪ੍ਰਭ ਤਾਕੇ ਵਡਭਾਗਾ॥
ਓਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ॥੧॥

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੋ ਕੋ ਵਿਰਲਾ ਪੀਵੈ॥
ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ॥੪॥੧੪॥੧੧੬॥

ii) Central Theme : We are like the servants or menials of the Lord Almighty who is our great Master. Our True Name is controlling everything and is the cause and effect of all formal practices. The person whose Guru is great and powerful, is really fortunate and enjoys all the comforts and joys of life. By serving the Guru one could cross this ocean of life successfully and get the dust of the lotus-feet of the Lord or the healing touch of the Lord's lotus-feet. Why should we be worried and afraid of anybody else, when there is no other power except the True Lord ?

O Lord ! The disciple who is favoured by Your Grace is accepted by You; and gets the bliss of life by having a glimpise of Your vision, alongwith all the teasures of the world within himself.

O Nanak ! There are a few persons of good fortune who partake of the nectar of True Name by singing Lord's Praises. I would spend my life in meditating on Your Name. O Lord ! I am bestowed with the gift of Your

True Name, so that I could merge with You, O Lord ! by reciting Your True Name. (4-14-116).

i) **Asa Mahala - 5 (Page 400)**

Ja prabh ki hoan cheruli so sabh te' u'cha
sabh kichh ta'ka ka'dhiai thora or moocha (1)

---

sagli daasi thakurai sabh kehti me'ra
jise'h sigarai Nanaka tis sukh'eh base'ra (4-15-117)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੦)

ਜਾ ਪ੍ਰਭ ਕੀ ਹਉ ਚੇਰੁਲੀ ਸੋ ਸਭ ਤੇ ਊਚਾ॥
ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਕਾਢੀਐ ਥੋਰਾ ਅਰ ਮੂਚਾ॥ ੧॥

ਸਗਲੀ ਦਾਸੀ ਠਾਕੁਰੈ ਸਭੁ ਕਹਤੀ ਮੇਰਾ॥
ਜਿਸਹਿ ਸੀਗਾਰੇ ਨਾਨਕਾ ਤਿਸੁ ਸੁਖਹਿ ਬਸੇਰਾ॥ ੪॥ ੧੫॥ ੧੧੭॥

ii) **Central Theme :** My body, mind, soul and wealth; everything I have, belongs to Lord. I am the slave of my Master and my mind is purified by reciting the True Name of the Lord. My Lord is considered to be the greatest of all.

O Lord ! The person, who accepts You as his Master, gets satiated with all the comforts of life and enjoys the eternal bliss by attaining the invaluable jewel of True Name.

I would also advise my colleagues to acquire this wealth of True Name in the company of holy saints.

O Nanak ! All the human beings are the slaves of the Master and everyone considers the Lord spouse as his own : but the person, who is embellished by the Lord Himself, gets the comforts of life. So we should seek the Lord's Grace only. (4-15-17)

i) **Asa Mahala - 5 (Page 400)**

Santa ki hoiai da'sri e'h achara sikhri
sagal gunna gu'nn u'ttamo bharta du'r na pikhri (1)

---

tis hi chaj sigar sabh saiee roop apa'r ri

saiee soha'gan Nanaka jo bhani kartar ri (4-16-118)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੦)

ਸੰਤਾਂ ਦੀ ਹੋਇ ਦਾਸਰੀ ਏਹੁ ਅਚਾਰਾ ਸਿਖੁਰੀ ॥
ਸਗਲ ਗੁਣਾ ਗੁਣ ਊਤਮੋ ਭਰਤਾ ਦੂਰ ਨ ਪਿਖਰੀ ॥ ੧ ॥

ਤਿਸਹੀ ਚਜੁ ਸੀਗਾਰੁ ਸਭੁ ਸਾਈ ਰੂਪਿ ਅਪਾਰਿ ਰੀ ॥
ਸਾਈ ਸੋਹਾਗਣੀ ਨਾਨਕਾ ਜੋ ਭਾਣੀ ਕਰਤਾਰਿ ਰੀ ॥ ੪ ॥ ੧੬ ॥ ੧੧੮ ॥

ii) **Central Theme :** O my mind ! You should consider the Lord as close by and never consider Him far away. You should always remain as a slave to the saints and this is greatest quality one can have.

You should inculcate the Lord's True Name in your heart and leaving aside your own cleverness you should always consider the Lord within yourself. You should embellish yourself by accepting the Lord's Will and perceive the Lord before you always by ridding yourself of dual mindedness. (you should paint the betel nut with such things).

O Brother ! You should always burn the lamp of the Guru's Word as the light emitting source and acceptance of Lord's Will with pleasure should be your motto so that you could unite with the Lord.

O Nanak ! Whosoever accepts the Will of the Lord-spouse is to be considered the duly-wedded companion of the Lord, and he leads a worth while life alongwith good character and other embellishments, who is acceptable to the Lord. So, we should always follow the Lord's will and carry out his dictates. (4-16-118)

i) **Asa Mahala- 5 (Page 400)**

Diga'n doula touoo lo jo ma'n ke' bharma
bhra'm ka'tai gur apnai paiai bisrama (i)

---

na ko du'sman dokhia nahi ko manda
Gur ki sewa sevako Nanak Khasmai banda (4-17-119)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੦)

ਡੀਗਨ ਡੋਲਾ ਤਊ ਲਉ ਜਉ ਮਨ ਕੇ ਭਰਮਾ॥
ਭ੍ਰਮ ਕਾਟੇ ਗੁਰਿ ਆਪਣੈ ਪਾਏ ਬਿਸਰਾਮਾ॥ ੧॥

ਨਾ ਕੋ ਦੁਸਮਨ ਦੋਖੀਆ ਨਾਹੀ ਕੋ ਮੰਦਾ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੋ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ॥ ੪॥ ੧੭॥ ੧੧੯॥

ii) **Central Theme :** O Nanak ! I have become Lord's slave since the time I have become Guru's disciple by serving the Guru. The Guru has cut off all my bondage and doubts since I have taken refuge at the Guru's lotus feet and I never move from my position or my mind is never unsteady. All my problems of having sexual pleasures have become meanigless. The Guru has granted me through His guidance such a knowledge that it has eased my thinking of belongingness of worldly possessions and the cycle of births and deaths has also been eliminated. I was undergoing sufferings till I realised the importance of obeying Lord's Will which I have understood through the Guru's guidance. Now I have experienced the real bliss of life and I have no more foes as I visualise everyone in the world as my friend with the same image of the Lord appearing in all human beings. (I perceive the same Lord functioning in all beings) (4-17-119)

i) **Asa Mahala - 5 (Page 401)**

"Sookh Sahej anand ghana har Kirtan gao.
Gire'h niva'rai satguru de' a'pna nao. (1)

---

bhai binsai bharam moh gaeai ko disai na bia.
Nanak rakhai parbraham phir dookh na thia." (4-18-120)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੧)

"ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥
ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥

ਭੈ ਬਿਨਸੈ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੋ ਦਿਸੈ ਨ ਥੀਆ ॥
ਨਾਨਕ ਰਾਖੈ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੂਖੁ ਨ ਥੀਆ" ॥ ੪॥ ੧੮॥ ੧੨੦॥

(ii) **Central Theme :** O Brother! The greatest achievement in this

achievement in this world, even better than alms-giving or penance is the attainment of Lord's True Name. So the person, who recites Lord's True Name with tongue and sings the Lord's praises, is blessed by the Lord and all his functions in the world are successfully performed with Lord's Grace. The bliss of singing Lord's praises and the joy of meditation of True Name is beyond description. In face, the Guru has helped us to get rid of all vices and vicious thoughts like sexual desires with the help of True Name.

I offer myself as a sacrifice to the Guru, who has enabled me to inculcate True Name in my heart, which is the real aim of life. Whosoever remembers the Lord and is accepted by the Lord, is above all worldly formalities like auspicious or non-auspicious acts or even the fear complex of god of death.

O Nanak ! The person, who attains Lord's True Name, perceives the whole world as his own, with Lord's image penetrating every thing, so that he gets rid of his worldly attachments or misgivings as nobody appears to him as different from his own. In fact, the Lord protects him from all calamities and he enjoys perfect bliss in the world. (4-18-120)

(So we should take the support of True Name)

i) **Asa Ghar 9 Mahala - 5 (Page 401)**
Ik Onkar Satgur Prasad

Chitvou chitav sarb sukh pa'voa a'gai bha'vo ke' na bha'va.
ek datar sagal hai jachik doosar kai pe'h javo. (1)

---

bhio kirpal dayal prabh Thakar ka'tio bandh gravo.
koh Nanak jou sadh sung pa'eou tou phir
Janam na avou" (4-1-121)

(Guru Arjan Dev)

ਆਸਾ ਘਰੁ ੯ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਚਿਤਵਉ ਚਿਤਵਿ ਸਰਬ ਸੁਖ ਪਾਵਉ ਆਗੈ ਭਾਵਉ ਕਿਨ ਭਾਵਉ ॥
ਏਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ ॥੧॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲ ਪ੍ਰਭੁ ਠਕੁਰੁ ਕਾਟਿਓ ਬੰਧੁ ਗਾਵਉ ॥
ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧ ਸੰਗੁ ਪਾਇਓ ਤਉ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਉ" ॥੪॥੧॥੧੨੧॥

ii) **Central Theme :** From whom else could I seek the favour of meeting

my requirements and needs as the Lord is my only is my only benefactor ? I only pray to the Lord and recite His Name, as He is the only Giver of all joy and comforts but I am not sure whether the Lord would appreciate and approve of my remembering His Name in this manner.

I am always yearning to have a glimpse of the Lord Just Like the sons of Brahma who were always feeling the difficulty in meeting the Lord Almighty. The Lord is really limitless, and it is very difficult to gauge His Greatness, infact none could ever evaluate Him.

O Nanak ! I have been able to get rid of the bondage of ignorance by serving the Guru, through the Lord's Grace, and I have attained True Name in the Company of holy saints. This has resulted in eliminating the suffering of going through the cycle of births and deaths, and I only recite the Lord's True Name. (4-1-21)

i) **Asa Mahala - 5 (Page 401)**

"Antar gavoa baha'r gavoa, gavoa jaag sava'ri.
Sung chalan ko tosa dina Gobind naam ke' beohari. (1)

Jan Nanak ko e'h daan deho prabh sant rein u'rdhari.
Sarvani katha nain daras pekhoa mastak Gur charnari." (4-2-122)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਅੰਤਰਿ ਗਾਵਉ ਬਾਹਰਿ ਗਾਵਉ ਗਾਵਉ ਜਾਗਿ ਸਵਾਰੀ ॥
ਸੰਗ ਚਲਨ ਕਉ ਤੋਸਾ ਦੀਨਾ ਗੋਬਿੰਦ ਨਾਮ ਕੇ ਬਿਉਹਾਰੀ ॥੧॥

ਜਨ ਨਾਨਕ ਕਉ ਇਹੁ ਦਾਨੁ ਦੇਹੁ ਪ੍ਰਭ ਪਾਵਉ ਸੰਤ ਰੇਨ ਉਰਿਧਾਰੀ ॥
ਸ੍ਰਵਨੀ ਕਥਾ ਨੈਨ ਦਰਸੁ ਪੇਖਉ ਮਸਤਕੁ ਗੁਰ ਚਰਨਾਰੀ" ॥੪॥੨॥੧੨੨॥

ii) **Central Theme :** O my friend ! I have only True Name as my support so I always sing the prises of the Lord whether in sitting or standing postures. Infact, the Guru has bestowed on me the boon of True Name as my sustenance on the passage to the next world (at the time of death); so I meditate on True Name of the Lord, which is the only merchandise I deal with in my business of life; and impress upon others as well.

The Lord has fulfilled my desires by bestowing the gift of True Name, so I depend on True Name as my only support both in suffering or joy. The

Guru has convinced me and impressed upon me the efficacy of True Name with the help of holy congregations, so I sing the praises of the Lord day and night.

O Nanak ! I seek the dust of the holy feet of the saints from the Lord so that I may listen to the Guru's Word with my ears and have a glimpse of the Lord with my eyes. My head bows to the feet of the Guru and I wish to be fully immersed in the love of the Lord. (4-2-122)

i) **Ik Onkar satgur Prasad**
Asa Ghar 10 Mahala - 5 (Page 402)

"Jisno tu asthir kar mane'h te pahun dodaha.
putar kalitar greh sagal samigri sabh mithia asnaha. (1)

---

re' ma'n lekhai cha'le'h le'khai baiseh le'khai lainda saha.
Sa'da kirat kar Nanak Har ki ubrai satgur charan otaha" (4-1-123)

(Guru Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਘਰੁ ੧੦ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਜਿਸ ਨੋ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੋਦਾਹਾ ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ ਅਸਨਾਹਾ ॥੧॥

ਰੇ ਮਨ ਲੇਖੈ ਚਾਲਹਿ ਲੇਖੈ ਬੈਸਹਿ ਲੇਖੈ ਲੈਦਾ ਸਾਹਾ ॥
ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਣ ਓਟਾਹਾ" ॥੪॥੧॥੧੨੩॥

ii) **Central Theme :** O my mind ! Why do you so much pine crave for worldly possessions as they are all temporary and false except the Lord's True Name ? All these things which we see around us are transiet, so we should benefit by meditating on True Name.

This life, however long it may be, must come to an end just as a new dress or clothes get torn after sometime or there is an end to a wall. Just as the salt gets dissolved in water in no time, similarly this body wears out and faces death in no time.

O Nanak ! This life is controlled as controlled as per the Lord's dictates aand the pre-destined will of the Lord and the individual's written fortune. So we should always sing the praises of the Lord. Infact, we could cross this ocean of life successfully by taking refuge at the lotus feet of the Guru

and reciting the Lord's True Name. (4-1-123)

i) **Asa Mahalla - 5 (page 402)**

"Apust bat te' bhaiee seedhri doot du'st sajnaiee.
andhkar meh rattan pargasio maleen bu'dh huchhnaiee. (1)

---

e'k jih gu'nn kavan vakhanai agam agam agamaiee.
Da's daas daas ko karioh jan Nanak har sarnaiee." (4-2-124)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਅਪੁਸਟ ਬਾਤ ਤੇ ਭਈ ਸੀਧਰੀ ਦੂਤ ਦੁਸਟ ਸਜਨਈ ॥
ਅੰਧਕਾਰ ਮਹਿ ਰਤਨੁ ਪ੍ਰਗਾਸਿਓ ਮਲੀਨ ਬੁਧਿ ਹਛਨਈ ॥

ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਵਖਾਨੈ ਅਗਮ ਅਗਮ ਅਗਮਈ ॥
ਦਾਸੁ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਈ" ॥੪॥੨॥੧੨੪॥

ii) **Central Theme :** O Lord ! Thou art so great and limitless that Thou art beyond my comprehension, so which of Thy qualities should I recount while describing Thy might ? I have sought refuge at Thy feet, so pray make me slave of Thy slaves and purify me with the dust of the lotus feet of Thy holy saints. Since the time the Lord hath bestowed His Grace on me, I have enjoyed perfect bliss by meditating on Lord's True Name through the Guru's guidance, in the Company of holy saints. My hearts has been purified and my mind illumined with the light of the knowledge, gained from the Lord's True Name. Previously nobody used to bother about me and I was exerting for getting ever small amount of money but now all my desires for worldly acquisitions have been eliminated and I am honoured everywhere. Previously nobody would allow me to come near him even, while now they worship me. Now my anger has been cooled down and I have attained peace of mind. O Lord ! Thou art truly limitless, and beyond my comprehension. (4-2-124)

i) **Asa Mahala - 5 (Page 402)**

"Re moor'ai La'hai ko tu dhila dhila totai ko baig dh'aya.
sasat vakhar tu ghinai nahi papi ba'dha re na'ya. (1)

---

din dayal Kirpal prabh Thakar bhagat te'k har na'ya.

Nanak a'hai saran prabh ayao's ra'akh la'aj apnaya." (4-3-125)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਰੇ ਮੂੜੇ ਲਾਹੇ ਕਵੁ ਤੂੰ ਢੀਲਾ ਢੀਲਾ ਤੋਟੇ ਕਉ ਲੇਗਿ ਧਾਇਆ ॥
ਸਸਤ ਵਖਾਰ ਤੂ ਘਿੰਨਹਿ ਨਾਹੀ ਪ੍ਰਾਪੀ ਬਾਧਾ ਰ ਨਾਇਆ ॥

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭੁ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਆ ॥
ਨਾਨਕ ਆਹਿ ਸਰਣ ਪ੍ਰਭ ਆਇਓ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ" ॥੪॥੩॥੧੨੫॥

ii) **Central Theme :** O foolish Mind ! The Lord's True Name, which purifies the sinners, the no interest for you and you do not take its support. It is rather surprising that you are hankering after worldly things leading to losses while you hardly understood the profitable business of reciting and maditating on True Name.

I have sought the support of the Lord through the Guru's guidance. This foolish man delays and shows laziness while meditating on True Name but is ever ready for backbiting and slander of others. He never cares for developing love of Truth and true religion but always runs after another person's wealth, son or wife making effects to woo them.

O Nanak ! I have sought the Lord's support with lõt of effect and eagerness. O Lord, Protector of the poor and benevolent Lord Merciful ! I have always enjoyed depending on Thy support through True Name. Pray protect me from vices considering me as Thy own discipline or slave. (4-3-125)

i) **Asa Mahala - 5 (Page 402)**

"Mithia sung sung lapatavai moh maya kar ba'dhai.
jeh jano so cheet na a'vai ahang budh bhaeai a'ndhai. (1)
---
eun japiou bhai purakh bidhate.
bhio kirpal deep dukh bhanjan janam maran dukh la'athai. (1)
(Pause-2) (4-4-126)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੨)

"ਮਿਥਿਆ ਸੰਗਿ ਸੰਗਿ ਲਪਟਾਏ ਮੋਹ ਮਾਇਆ ਕਰ ਬਾਧੇ ॥

ਜਹ ਜਾਨੋ ਸੋ ਚੀਤਿ ਨ ਆਵੈ ਅਹੰਬੁਧਿ ਭਏ ਆਂਧੇ ॥੧॥

ਇਉ ਜਾਪਿਓ ਭਾਈ ਪੁਰਖੁ ਬਿਧਾਤੇ ॥
ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਾਨ ਜਨਮੁ ਮਰਣ ਦੁਖ ਲਾਥੇ "
॥੧॥ਰਹਾਉ ਦੂਜਾ ॥੪॥੪॥੧੨੬॥

ii) **Central Theme :** O My mind ! Why do you not meditate on Lord's True Name by developing love for the Lord. You are abiding in this false and temporary human frame and are always engrossed in vicious and sinful actions. This man spends this life busy in worldly falsehood and greedy acquisitions. He does not raealise that this life is passing and transient and liable to perish and is always spending the days and nights in egoistic possessions or selfish motives so he is always engrossed in false pursuits, He is taken through the cycle of births and deaths engulfed by vices like sexual desires, anger and greed.

O Nanak ! I enjoy the bliss of life in the company of the Guru and holy saints when the Guru bestows His Grace on me.

O my mind ! Remember the Lord day and night so as to rid yourself of all your ills and sufferings.

O Brother ! Recite the Lord's True Name with such dedication that you become deserving of receiving Lord's Grace, thus getting rid of all your afflictions and the cycle of births and deaths.

(So let us mediate on Lord's True Name day and night) (4-4-126)

i) **Asa Mahala - 5 (Page 403)**

"Nimakh ka'am soa'd ka'ran kot dinas dukh paveh.
ghari mohat rung mane'h phir boha'r pachhtaveh.

Sagal sansar ehai bidh biapio so ubrio jis Gur poora.
koh Nanak bhav sagar tario bhaeai puneet sarira." (4-5-127)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੩)

"ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥
ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਦਹਿ ਫਿਰ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥੧॥

ਸਗਲ ਸੰਸਾਰੁ ਇਹੈ ਬਿਧਿ ਬਿਆਪਿਓ ਸੋ ਉਬਰਿਓ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ॥
ਕਹੁ ਨਾਨਕ ਭਵਸਾਗਰੁ ਤਰਿਓ ਭਏ ਪੁਨੀਤਾ ਸਰੀਰਾ" ॥੪॥੫॥ ੧੨੭॥

ii) **Central Theme :** O Blind Man ! Try to remember the Lord as your life span is nearing its end and your death is imminent. You are spending you life in enjoying vices and getting temporary pleasure in sexual desires which finally lead you to lot of suffering, though later to repent.

Whatever you perceive in the world should be considered tasteless and meaningless; just as the company of a snake is bound to land you in trouble. Similarly the company of another's wife or wealth will lead to suffering in the end. You are completely forgetful of True Name, which will accompany you (after death) to the next world while you are busy in enjoying worldly pleasures and the Company of relatives and friends.

O Nanak ! The whole world is engrossed in the worldly veil of falsehood but whosoever has found the company of a perfect Guru, has been saved from these false attachments. We could cross this ocean of life successfully through the Guru's guidance in the company of holy saints by purifying our body and mind. (4-5-127)

i) **Asa Mahala - 5 dupade (Page 403)**

"Luk kamano soiee tu'm pekhio moor'mugadh mukrani.
aa'p kamanai ko lai ba'ndh phir pachhai pachhtani. (1)

---

jit jit laeai tit tit la'gai kia ko karai prani.
bakhas leho pa'rbrahm soami Nanak sa'd Kurbani." (2-6-128)

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੪੦੩)

"ਲੂਕਿ ਕਮਾਨੋ ਸੋਈ ਤੂਮ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ ॥
ਆਪ ਕਮਾਨੇ ਕਉ ਲੇ ਬਾਂਧਿ ਫਿਰਿ ਪਾਛੇ ਪਛੁਤਾਨੀ ॥੧॥

ਜਿਤੁ ਜਿਤੁ ਲਾਏ ਤਿਤੁ ਤਿਤੁ ਲਾਗੋ ਕਿਆ ਕੋ ਕਰੈ ਪਰਾਨੀ ॥
ਬਖਸਿ ਲੈਹੁ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ" ॥੨॥੬॥ ੧੨੮॥

ii) **Central Theme :** O foolish Man ! How could you hide your actions from the Lord, who is perceiving everything, being omni-present, though you may be trying to perform certain acts secretly in this world ? You have to face the consequences of your own actions, even though you may repent afterwards. The Lord knows in advance about all your deeds even though

you may try to perform them in secracy.

O Nanak ! This human being performs all actions in accordance with the dictates of the Lord, as nothing is in his own control.

O Lord ! O my True Masterr ! I offer myself as a sacrifice to Thee. My only prayer to Thee is to protect me (against evil doings) through Try Grace. (2-6-128)

i) **Asa Mahala - 5 (Page 403)**

"apne' sewak ki aapai ra'khai a'apai Na'am japa'vai.
jeh jeh kaaj sewak ki tah'a 'taha' u'th dha'vai. (1)
---
tis sewak kai hoan balhari jo a'pnai prabh bha'vai.
tiski soiai sun'ni ma'n haria tis Nanak parsan avai."

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੩)

"ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥
ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥

ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੈ ਪ੍ਰਭ ਭਾਵੈ ॥
ਤਿਸਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ" ॥੨॥੭॥੧੨੯॥

ii) **Central Theme :** O Load ! Thou always hath appeared in person before Thy disciples and given them a glimpse of Thy vision and whatever favouars he has asked for Thou given them to him. The Lord Himself favoureth His disciples with the gifts of True Name and protecteth them against all ills. The Lord Himself moves around to complete the tasks of Him devotees.

O Nanak ! I offer myself as a sacrifice to those devotees who have pleased the Lord and are liked by Him. I always pine for a glimpse of such Guru-minded persons, as it gives immense joy and peace of mind when I hear their praises all around. (2-7-129)

i) **Asa Ghar 11 mahala - 5 (Page 404)**
"Ik Onkar Satgur Prasad

"Natua' bhe'kh dikhavai bohbidh jaisa hai oh tai sa' re'.

anik joan bhra'mio bhram bhitar sukhe'h nahi perve'sa re'. (1)

Khojat khojat khoj bichario ta't Nanak eh ja'ne re'.
Simrat Na'am nidhan nirmolak ma'n ma'nik patiana re'. (3-1-130)

(Guru Arjan Dev)

ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

"ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ ਰੇ ॥
ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿਓ ਭ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ ਪਰਵੇਸਾ ਰੇ ॥੧॥

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ ਜਾਨਾ ਰੇ ॥
ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੋਲਕ ਮਨੁ ਮਾਣਕੁ ਪਤੀਆਨੇ ਰੇ" ॥੩॥੧॥੧੩੦॥

ii) Central Theme : O Nanak ! I have come to the conclusion after lot of research that Lord's True is an invaluable nectar; by meditaing on this Name, I have realised peace of mind and full satisfaction. Man cannot charge his real self even after passing through various froms of life, while going through the cycle of life and death, just as the show man (magician) cannot alter his appearance and luck inspite of his clever moves and tricks, and there is no real peace or joy to him.

O my friendly saints ! Everything else except the Lord's worship and meditation is useless in this life. Whosoever has sung the praises of the Lord in the Company of holy congregations, has fruitfully spent this life. The whole world is engrossed in the three-pronged Maya (of lust for power, greed and peace) while we could cross this ocean of life successfully through the Guru's guidance in the company of holy saints. So our main aim in life is "meditation of Lord's True Name, and to enjoy the bliss of life." (3-1-130)

i) Asa Mahala - 5 dupade' (Page 404)

"Gur prasad merai ma'n vasia jo so pa'vo re'.
Na'am rung e'h ma'n tripta'na bahur na kathu'n dhavo re'. (1)

Jab dekho prabh apne soami tou ave'h cheet na pavo re'.
Nanak da'as prabh a'ap pehra'ya bhram blau me't likha'vo re'." (2-2-131)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ 808)

"ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸ ਪਾਵਉ ਰੇ ॥
ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਾਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂੰ ਧਾਵਉ ਰੇ ॥੧॥

ਜਬ ਦੇਖਉ ਪ੍ਰਭੁ ਅਪਨਾ ਸੁਆਮੀ ਤਉ ਅਵਰਹਿ ਚੀਤਿ ਨ ਪਾਵਉਰੇ ॥
ਨਾਨਕੁ ਦਾਸੁ ਪ੍ਰਭਿ ਆਪ ਪਹਿਰਾਇਆ ਭ੍ਰਮ ਭਉ ਮੇਟਿ ਲਿਖਾਵਉਰੇ" ॥੨॥੨॥੧੩੧॥

ii) **Central Theme :** O Brother ! My Lord is the greatest and the highest authority in the Universe, so it behoves us to meditate on Lord's awe and fear (wonder-awe) in our minds as He is capable of creating this world and then destroying it in no time. I have inculcated the Lord's love in my heart through the Guru's Grace so whatever I have wished, I have always attained it; and my search and wanderings have come to an end by taking the support of True Name and my mind has attained peace and tranquillity.

O Nanak ! I, The humble devotee of Lord, have been blessed with of True Name and all my fear complex and doubts have been cast away. Once we get an insight into Lord's vision and His glimpse, then the mind attains stability and concentration and does not wander into fruitless efforts; thus one gets immersed in the Lord's feet. (2-2-131)

i) **Asa Mahala -5 (Page 404)**

"Cha'r bern choha'n ke' mardaan khat darsan kar tali re'.
Sunder su'ghar sarup sianai panchoh hi mohai chhali re'. (1)

Vadi koam vas bh'ageh nahi mohkam fauj hatha'li re'.
Koh Nanak tin jan nirdaalia sadh sangat kai jhali re'." (2-3-132)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ 808)

"ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀਰੇ ॥
ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀਰੇ ॥

ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀਰੇ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਿਲਆ ਸਾਧ ਸੰਗਤਿ ਕੈ ਝਲੀਰੇ" ॥੨॥੩॥੧੩੨॥

ii) **Central Theme :** O brother ! There is hardly any brave person who has overcome these five vices like sexual desire in the company of holy saints and he alone could be considered a perfect human being. These five

vices or robbers are so strong and effective that they have controlled all the four castes (Khatri, Brahmin) or the scholars of six sha'stras and none could escape their clutches.

O Nanak ! A few Guru-minded persons alone have really overpowered the army of these five vices or enemies with the help of holy congregations, else none could bear the onslaughts of such strong enemies. (five vices)

(So we should control these vices in the compaany of holy saints.) (2-3-132)

i) **Asa Mahala - 5 (Page 404)**

"Niki jia ki har katha u'ttam aan sagal ras phiki re'. (Pause-1)

---

bikhari nirari apari sehjari sadh sung Nanak piki re'." (2-4-133)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੪)

"ਨੀਕੀ ਜੀਅ ਕੀ ਹਰਿ ਕਥਾ ਉਤਮ ਆਨ ਸਗਲ ਰਸ ਫੀਕਰੇ ॥੧॥ ਰਹਾਉ ॥

ਬਿਖਾਰੀ ਨਿਰਾਰੀ ਅਪਾਰੀ ਸਹਜਾਰੀ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਪੀਕਰੇ" ॥੨॥੪॥੧੩੩॥

ii) **Central Theme :** O Nanak ! Which is the discourse, distinct, strange and leading to peace of mind, higher than all others in fruitful effectiveness ? The highest discourse or discussion is the singing of Lord's praises in the company of holy congregations.

In fact, all other worldly pleasures and enjoyments are meaningless and tasteless as compared to the praise of the Lord as one enjoys perfect bliss of life in singing Lord's Greatness and praises. Even all the yogis, mendicants, people of wisdom and scholars of Vedas or Shastras have concluded that there is nothing equivalent to Lord's praise being discussed and propagated, which gives one peace and transquillity of mind. (2-4-133)

i) **Asa Mahala - 5 (Page 404)**

"Hamarai piari amrit dha'ri.
Gur nimkah na ma'n te' ta'ri re'. (Pause-1)

Khin rum gurgam hardam neh jam.

har kanth Nanak urhari re'."

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੪)

"ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤ ਧਾਰੀ ॥ ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀਰੇ ॥ ੧॥ ਰਹਾਉ ॥

ਖਿਨੁ ਰਮ ਗੁਰਮੁਖ ਹਰਿ ਦਮ ਨਹ ਜਮ ॥ ਹਰਿ ਕੰਠ ਨਾਨਕ ਉਰਹਾਰੀ ਰੇ" ॥ ੨॥ ੫॥ ੧੩੪॥

ii) **Central Theme :** The Guru's Word (Gurbani) which is the fountain-head of the nectar of True Name, is very dear to us, as such we cannot afford to forsake it even for a moment, with the Guru's Grace. The bliss and joy of the company of holy congregations and a glimpse of the Guru's holy saints is beyond description and then singing the praises of the through the Guru's Word gives us real bliss.

O Nanak ! The Guru-minded persons, who have sung the Lord's praises thorugh the Guru's Word with understanding and concentration, and have recited the Guru's Word with devotion in every breath or every morsel of food and being fully immersed in Lord's True Name, have crossed this ocean of life successfully. They finallyget united with the Lord and do not suffer the pangs of separation from the Lord, being tortured through the cycle of births and deaths or at the hands of the god of death. (2-5-134)

(So we should always enjoy the bliss of life through singing Guru's Word.)

i) **Asa Mahala - 5 (Page 404)**

"Niki sadh sangani (Pause)
pa'her mo'orat pa'l ga'vat ga'vat Govin•d Govind va'khani. (1)

---

hoan horo tu' Thakur go'ro Nanak saran pachha'ni." (3-6-135)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੪)

"ਨੀਕੀ ਸਾਧ ਸੰਗਾਨੀ ॥ ਰਹਾਉ ॥
ਪਹਰ ਮੂਰਤ ਪਲ ਗਾਵਤ ਗਾਵਤ ਗੋਬਿੰਦ ਗੋਵਿੰਦ ਵਖਾਨੀ ॥ ੧ ॥

ਹਉ ਹਉਰੋ ਤੂੰ ਠਾਕੁਰੁ ਗਉਰੋ ਨਾਨਕ ਸਰਨਿ ਪਛਾਨੀ" ॥ ੩ ॥ ੬ ॥ ੧੩੫ ॥

ii) **Central Theme :** O Lord! The company of holy saints and hold congregations is really the highest attainment. Thy saints sing Thy praises and recite Thy True Name in the company of holy congregtations through the Guru's Word (Gurbani). They are always attached to the lotus-feet of the Lord whether in sitting, standing, moving or sleeping postures, remembering the Lord every moment.

O Nanak ! We have now realized the value of the support of Lord's lotu-feet aand always sing the Lord's praises. Now we appreciate that we are so small and insignificant beings before the Great Lord Almighty, who is beyond our comprehension. (3-6-135)

(So we should seek the company of the holy saints and sing the Lord's praises through the Guru's Word.)

i) **Rag Asa Mahala 5 Ghar 12 (Page 404)**

"Tiag sagal sianapa' bhaj parbrahm Nirankar.
e'k sa'che' naam bajho'n sagal de'esal chha'r. (1)
---
e'k te'k a'adhar e'ko e'k ka ma'n jor.
Nanak japiai mil sadh sang har bin our na hore." (4-1-136)

(Guru Arjan Dev)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੨॥ (ਪੰਨਾ ੪੦੪)

"ਤਿਆਗਿ ਸਗਲ ਸਿਆਨਪਾ ਭਜੁ ਪਾਬ੍ਰਹਮ ਨਿੰਰੰਕਾਰ ॥
ਏਕ ਸਾਚੇ ਨਾਮ ਬਾਝਹੁ ਸਗਲ ਦੀਸੇ ਛਾਰ ॥੧॥

ਏਕ ਟੇਕ ਆਧਾਰੁ ਏਕੋ ਏਕ ਕਾ ਮਨਿ ਜੋਰਿ ॥
ਨਾਨਕ ਜਪੀਐ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਬਿਨੁ ਅਵਰ ਨ ਹੋਰ" ॥੪॥੧॥੧੩੬॥

ii) **Central Theme :** O Brother! Always look up to the Lord as abiding within you or closeby. The Guru-minded persons who have realized this through the Guru's guidance, are always immersed in the love of the Lord. There is no need for being too clever; instead try to meditate on Lord's True Name as everything else, whatever is perceivable, is false and fruitless being transient, like the dust which has no value.

We should always sing the praises of the Lord, and seek His support, as apart from Him there is no other power or authority whose refuge we should seek for attaining peace of mind. Infact, we could save ourselves

from the clutches of Yama (god of death) and the cycle of births and deaths by seeking the lotus feet of the Lord. We could save ourselves from the onslaughts of the Yama and the cycle of births and deaths with the help of treasure of True Name and get rid of all our sufferings, though this wealth of True Name is attained, only by the person bestowed with the Grace of the Lord !

O Nanak ! We should always sing the praises of the Lord, in the company of holy saints, as there is no other power on earth, worth depending for our support. Therefore we should always seek Lord's support with body and mind and cross of life. (4-1-136)

i) **Asa Mahala - 5 (Page 405)**

"jiu ma'n ta'n pran prabh ke' diai sab ra's bho'g.
dean bandhap jia da'ata saran r'akhan jog. (1)

---

charan saran dayal te'ri tu nimanai ma'n.
jia pran adhar te'ra Nanak ka prabh ta'an." (4-2-137)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੫)

"ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਦੀਏ ਸਭਿ ਰਾਸ ਭੋਗ ॥
ਦੀਨ ਬੰਧਪ ਜੀਆ ਦਾਤਾ ਸਰਣਿ ਰਾਖਣ ਜੋਗੁ ॥੧॥

ਚਰਣ ਸਰਣ ਦਇਆਲ ਤੇਰੀ ਤੂੰ ਨਿਮਾਣੇ ਮਾਣੁ ॥
ਜੀਅ ਪ੍ਰਾਣ ਆਧਾਰ ਤੇਰਾ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਤਾਣ" ॥੪॥੨॥੧੩੭॥

ii) **Central Theme :** O my mind ! Meditate on Lord's True Name all the time, and develop love and devotion for the Lord, who alone would protect you in this world and the next as well, hereafter. The Lord alone hath bestowned on us this body, mind, soul and life alongwith all the worldly pleasures and we should seek His support only, as He is the benefactor of all beings. Some people plan to cross this ocean of life successfully by gaining knowledge of Vedas and Shastras, while some others engage themselves in formal religious practices, penance and other austerities (like fasting) but the highest and noblest practice is the meditation of Lord's True Name. All the vices and sinful actions like sexual desires, ego are cast away in the company of the True Guru, so the best is to recite the Lord's True Name.

O Nanak ! I only perceive the True Lord as my mainstay for the body and soul, and He alone is my main strength. O Lord ! Thou art the pride of the humble and lowly and I have faith in Thy support only, so I seek the dust of Thy lotus-feet. (4-2-137)

(So we should always seek the support of Lord's True Name).

i) **Asa Mahala - 5 (Page 405)**

"dole dole maha dukh pa'ya bina sadhu sung.
khaat la'bh Gobind har ra's parbrahm ik rung. (1)

Kar kirpa parbrahm gu'nn te'ra jas gao.
sarab sukh vadi vadiaiee jap jivai Nanak nao." (4-3-138)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੫)

"ਡੋਲਿ ਡੋਲਿ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਬਿਨਾ ਸਾਧੂ ਸੰਗਿ ॥
ਖਾਟਿ ਲਾਭੁ ਗੋਬਿੰਦ ਹਰਿ ਰਸੁ ਪਾਰਬ੍ਰਹਮ ਇਕ ਰੰਗ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਤੇਰਾ ਜਸੁ ਗਾਉ ॥
ਸਰਬ ਸੁਖ ਵਡੀ ਵਡਿਆਈ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਨਾਉ" ॥੪॥੩॥੧੬੮॥

ii) **Central Theme :** O my mind ! Try to meditate on Lord's True Name alone, leaving aside all other attachments and remember the Lord while taking every breath or morsel of food. It is only after my wanderings in vain without the company of holy saints and having suffered during life, that I have realized and appreciated the appreciated the joy and peace of mind which one could get by reciting True Name in the company of holy saints. So it behoves us to sing Lord's Praises all the twenty four hours, discarding all our cleverness. We should always take the support of the Lord, who is our friend and guide, and sing His praises seeking refuge at His lotus feet.

O Nanak ! We get all the comforts and honour by meditating on Lord's True Name, but we could sing the Lord's praises only when He blesses us with His Grace; thus enjoying perfect bliss. (4-3-138)

i) **Asa Mahala - 5 (Page 405)**

"Udam karo karavoh Thakur pe'khat sadhu sung.

har har Naam chara'voh rungan aapai hi prabh rung. (1)

Janam janam ke' kilvikh ka'atai majan har jan dho'or.
bhaeai bhagat bharam bhau na'asai har Nanak sada hajoor." (4-4-139)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੫)

"ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰ ਪੇਖਤ ਸਾਧੂ ਸੰਗਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੜਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭ ਰੰਗਿ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲ ਵਿਖ ਮਜਨੁ ਹਰਿ ਜਨ ਧੂਰਿ ॥
ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ ਹਜੂਰਿ" ॥੪॥੪॥੧੩੯॥

ii) **Central Theme :** O my beloved Lord ! I am craving for Thy glimpse now, having listened to Thy Name through Thy praises. Now my prayer to Thee is to inculcate Thy True name in my heart through Thy Grace.

O my Master ! Pray bestow on me the company of holy saints through Thy Grae, and bless me with the devotion of Thy True Name so that I may always remain imbued with Thy love and True Name and recite Thy praises in ecstacy.

O Lord ! This body, soul and the wealth I have got, is all Thy favour and benediction, as notheing is in our hands, so we should be happy and satisfied in whatever way and state Thou keepeth us.

O Nanak ! We can wash away all our sins and the filth of ages by taking the dust of the lotu-feet of the Lord's devotees and all our doubts and misgivings are cast away by our love and devotion of the Lord. We always perceive the Lord within us or close by, so we are always pining for Thy Grace to favours us with Thy True Name, O Lord ! (4-4-139)

i) **Asa Mahala - 5 (Page 405)**

"Aga'm agochar daras te'ra so paeai jis mastak bhag.
aap kirpal kirpa prabh dha'ri satgur bakhsia har na'am.

---

har jiu soiee kare'h je bhagat terai ja'cheh eh te'ra birdh.
bar jo'r Nanak daan ma'ngai a'pnia santa dah har daras." (4-5-140)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੫)

"ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ ਨਾਮੁ ॥੧॥

ਹਰਿ ਜੀਉ ਸੋਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੇ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ ਬਿਰਦੁ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਗੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ ਦਰਸੁ" ॥੪॥੫॥੧੪੦॥

ii) Central Theme : O Lord ! The person, who is fortunate enough and is pre-destined by the Lord's Will could only perceive Thee. Whosoever is blessed with Lord's Grace, gets the boon of True Name from the Guru. Guru Nanak has helped this present age of Kalyug with proper guidance to attain salvation. So all the persons with a perverted mentality and vicious thoughts are engaged in Thy servie through the Guru's guidance.

O Lord ! Thou art pervading the whole universe after creating it. The god of justice (Dharam Raj) even is wonder struck to find that all persons are seeking Thy support through the Guru's guidance and the hell is almost giving a deserted outlook.

All the ages like Sat Yug, Treta or Doa'par consider the age of Kali-yug as the highest and most important age. In this period one gets the reward of his actions immediately after performing certain actions.

O Nanak ! The Lord accepts the demand and carries out all the functions as it suits His saints or as demanded by them. I always seek from Thee with folded hands the favour of uniting and meeting Thy saints only so as to merge with the Lord. (4-5-140)

i) Asa mahala - 5 Ghar 13 (Page 406)
'iK onkar satgur prasad'

"Satgur bachan tum'ar'e nirgun'n nistarai. (Pause-1)
maha bikhadi du'sht apvadi te' puneet sanghare'. (1)

Koiai na ja'nai koiai na manai se' pargat har dwa'rai. (3)
Kavan u'pma deo kavan va'daiee Nanak khin
khin va'rai." (4-1-141)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੬ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੦੬)

"ਸਤਿਗੁਰ ਬਚਨ ਤਮਾਰੇ ॥ ਨਿਰਗੁਣ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥
ਮਹਾ ਬਿਖਾਦੀ ਦੁਸਾਟ ਅਪਵਾਦੀ ਤੇ ਪੁਨੀਤ ਸੰਗਾਰੇ ॥੧॥

ਕੋਇ ਨ ਜਾਨੈ ਕੋਇ ਨ ਮਾਨੈ ਸੇ ਪਰਗਟੁ ਹਰਿ ਦੁਆਰੇ ॥੩॥
ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਵਡਾਈ ਨਾਨਕ ਖਿਨੁ ਖਿਨੁ ਵਾਰੇ ॥" ੪॥੧॥੧੪੧॥

ii) **Central Theme :** O Guru ! Even the most unqualified persons, having no qualities have crossed this ocean successfully by following the Guru's Word. The worst type worst type of slanderers and brutes have been purified in Your company. Those persons, who were being tortured through the cycle of births and deaths for ages, have also been saved by listening to the Guru's Word, alongwith the family members.

Ever the persons, who were not known and respected anywhere, are now received with honour in the Lord's Court.

O Nanak ! I offer myself as a sacrifice to the Lord, who is so Great and powerfully and beyond my comprehension that it rather difficult to sing His praises. (4-1-141)

i) **Asa Mahala - 5 (Page 406)**

"Ba'var soiai re'hai. (Pause-1)
moh ku'tumb bikhai ra's ma'tai ge'han ga'hai. (1)

Amrit Na'am padarath sungai til ma'rm na lehai. (3)
Kar kirpa ra'khai sat sungai Nanak saram a'hai." (4-2-142)

(Guru Arjan Dev)

ਆਸਾ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੪੦੬)

"ਬਾਵਰ ਸੋਇ ਰਹੇ ॥੧॥ ਰਹਾਉ ॥
ਮੋਹ ਕੁਟੰਬ ਬਿਖੈ ਰਸ ਮਾਤੇ ਮਿਥਿਆ ਗਹਨ ਗਹੇ ॥੧॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਦਾਰਥੁ ਸੰਗੇ ਤਿਲੁ ਮਰਮੁ ਨ ਲਹੈ ॥੩॥
ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਸਤਿਸੰਗੇ ਨਾਨਕ ਸਰਣਿ ਅਹੇ" ॥੪॥੨॥੧੪੨॥

ii) **Central Theme :** This human being, a simpleton and unintelligent person, spends his life in the slumber of ignorance and wasted his time in

family attachments or vices and sinful actions. This self-willed person considers the worldly pleasures and other worldly activities as real ones, which in fact mare unreal and false; and does not any heed to the real thing, the nectar of True Name.

O Nanak ! The Guru-minded persons, who have been united with the Lord in the Company of holy saints, have sought refuge at the lotus-feet of the Lord, while all others are engrossed in false worldly pleasures. (4-2-142)

i) **Asa Mahala - 5 tipdai (Page 406)**

"Oha pre'm piri. (Pause-1)
Kanik m'anik gaj motian la'lan ne'h na'h nahi. (1)

---

nanak tapat hari; milai prem piri." (3-3-143)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ ਤਿਪਦੇ ॥ (ਪੰਨਾ ੪੦੬)

"ਓਹਾ ਪ੍ਰੇਮ ਪਿਰੀ ॥੧॥ ਰਹਾਉ ॥ ਕਨਿਕ ਮਾਣਿਕ ਗਜ ਮੋਤੀਅਨ ਲਾਲਨ ਨਹ ਨਾਹ ਨਹੀ ॥੧॥

ਨਾਨਕ ਤਪਤਿਹਰੀ ॥ ਮਿਲੈ ਪ੍ਰੇਮ ਪਿਰੀ" ॥੩॥੩॥੧੪੩॥

ii) **Central Theme :** Even the most precious and valuable things, like gold, diamonds, rubies and emeralds or jewels or elephant's tusk cannot come upto the standard of the love of the Lord-spouse. In face, even any kingdom or its possessions, or power and worldly pleasures cannot equal the love of the Lord which is most precious.

The Guru-minded persons, who have sought refuge at the lotus-feet of the holy-saints and have worshipped them, always enjoy all comforts and bliss of life.

O Nanak ! Those persons, who have been united with the Lord with the help of their love and devotion, have got rid of their affictions and the inner burning desires are cast away. (3-3-143)

i) **Asa Mahala - 5 (Page 406)**

"Gure'h dikha'iyo loiena. (Pause-1)
e'eteh utte'h gha't gha't gha't gha't tuhi tuhi mohina. (1)

Santan parsan balhari darsan Nanak sukh sukh soiena." (3-4-144)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੬)

"ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥੧॥ ਰਹਾਉ ॥
ਈਤਹਿ ਊਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥੧॥

ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ" ॥੩॥੪॥੧੪੪॥

ii) **Central Theme :** O Lord ! Thou art prevalent every where being omni-present and pervadeth everything in the world; which I have perceived with my own eyes and have fully accepted its genuineness.

O Lord ! Thou art the cause and effect of everything happening in this word and are established beautifully in Thy position.

O Nanak ! We offer ourselves as a sacrifice to the lotus feet of the holy saints, having had a glimpse of the saints and worshipping them, as with this vision we have attained peace of mind and joy so that we could now relax in peace and comfort. (3-4-144)

i) **Asa Mahala- 5 (Page 406)**

"Har har naam amola oh sahej suhe'la. (Pause-1)
sung sahaiee chhod na jaiee oh ageh atola. (1)

---

alakh lakha'ya Gur te' pa'ya Nanak eh har ka chola." (3-5-145)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੬)

"ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥ ਓਹੁ ਸਹਜਿ ਸੁਹੇਲਾ ॥੧॥ ਰਹਾਉ ॥
ਸੰਗਿ ਸਹਾਈ ਛੋਡਿ ਨ ਜਾਈ ਓਹੁ ਅਗਹ ਅਤੋਲਾ ॥੧॥

ਅਲਖੁ ਲਖਾਇਆ ਗੁਰ ਤੇ ਪਾਇਆ ਨਾਨਕ ਇਹੁ ਹਰ ਕਾ ਚੋਲਾ" ॥੩॥੬॥੧੪੫॥

ii) **Central Theme :** My Lord is always helping us in our efforts though He is beyond our reach and comprehension. His True Name is such an invaluable and rare attainment that we could have peace and joy by meditating

on it. The Lord is the mainstay of the holy saints and is like my brother, and is as dear as father and mother to me.

O Nanak ! This True Name of the Lord is the popular food of the saints and this knowledge has helped us to be comfortable, having perceived the Lord on all sides. (3-5-145)

i) **Asa Mahala - 5 (Page 406)**

"Aapni bhagat nibahe'; Thakur aya'o a'hai. (Pause-1)
Na'am padarth hoiai sakarath hirdai charan basahe'. (1)

Na'am dhiavo sahej samavo Nanak har gu'nn ga'hai." (3-6-146)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੬)

"ਆਪੁਨੀ ਭਗਤਿ ਨਿਬਾਹਿ ॥ ਠਾਕੁਰ ਆਇਓ ਆਹਿ ॥ ੧॥ ਰਹਾਉ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਹੋਇ ਸਕਾਰਥੁ ਹਿਰਦੈ ਚਰਨ ਬਸਾਹਿ ॥ ੧॥

ਨਾਮੁ ਧਿਆਵਉ ਸਹਿਜ ਸਮਾਵਉ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਹਿ" ॥ ੩॥ ੬॥ ੧੪੬॥

ii) **Central Theme :** O Lord ! Pray grant me Thy worship and prayers as I have approached Thee with great hopes and expectations. Pray allow me to inculcate Thy True Name in my heart so that I could make my life successful by attaining Thy invaluable True Name.

O Lord ! Kindly grant me the company of Thy saints which could bring me salvation and the true religious practices.

O Nanak ! I would like to merge with Thee, O Lord, by meditating on True Name in the company of holy saints, in the fourth stage of Equipoise; thus singing Thy praises with the peace of mind and enjoying bliss of life. (3-6-146)

i) **Asa Mahala- 5 (Page 406)**

"Thakur charan sohavai; har santar pa'vai. (Pause-1)
aap gava'ya save kama ya gu'nn re's ga'vai. (1)

---

daya tuhari kia jant vichari Nanak bal bal ja'vai." (3-7-147)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੬)

"ਠਾਕੁਰ ਚਰਣ ਸੁਹਾਵੇ ॥ ਹਰਿ ਸੰਤਨ ਪਾਵੇ ॥੧॥ ਰਹਾਉ ॥
ਆਪੁ ਗਵਾਇਆ ਸੇਵ ਕਮਾਇਆ ਗੁਨ ਰਸਿ ਰਸਿ ਗਾਵੇ ॥੧॥

ਦਇਆ ਤੁਹਾਰੀ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵੇ" ॥੩॥੭॥੧੪੭॥

ii) **Central Theme :** O my Master ! O Lord ! The saints have found the support of Thy lotus-feet, which are beautiful and pure. They have enjoyed the bliss of singing Thy praises by ridding themselves of their ego and pride. They are only keenly interested in having Thy glimpse, as there is none else for them to fall back upon.

O Nanak ! We offer ourselves as a sacrifice to those saints who have sought through Thy Grace; else this poor man, with little intelligence is not capable of doing anything worthwhile. (3-7-147)

i) **Asa Mahala - 5 (Page 407)**

"e'k simar ma'n mahi. (Pause-1)
Na'am dihiavoh ridai basavoh tis bin ko nahi. (1)

Jain ko daata purakh bidhata Nanak ghat a'hi.: (3-8-148)

Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੭)

"ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥
ਨਾਮੁ ਧਿਆਵਹ ਰਿਦੈ ਬਸਾਵਹੁ ਤਿਸੁ ਬਿਨੁ ਕੋ ਨਾਹੀ ॥੧॥

ਜੀਅਨ ਕੋ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਨਾਨਕ ਘਟਿ ਘਟਿ ਆਹੀ" ॥੩॥੮॥੧੪੮॥

ii) **Central Theme :** O Brother ! Try to inculcate the Lord's love in your heart and meditate on Lord's True Name as there is no other hope or support for us. By seeking refuge at the lotus feet of the Lord, we cast away all our sufferings and attain whatever we wish for.

O Nanak ! The Lord, who is the benefactor of all beings and is the deciding authority on our actions, pervades everywhere being omni-present. (3-8-148)

i) **Asa Mahala- 5 (Page 407)**

"har bisrat so mooa'. (Pause-1)
Naam dhiavai sarab phal pa'vai so jan sukhia hua'. (1)

Koh Nanak jis satgur bhetia so jan nehchal thia." (3-9-149)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੭)

"ਹਰਿ ਬਿਸਰਤ ਸੋ ਮੂਆ ॥੧॥ ਰਹਾਉ ॥
ਨਾਮ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੋ ਜਨੁ ਸੂਖੀਆ ਹੂਆ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੋ ਜਨੁ ਨਿਹਚਲੁ ਥੀਆ" ॥੩॥੯॥੧੪੯॥

ii) **Central Theme :** O Brother ! The person, who forgets to remember the Lord, dies a spiritual death. The person, who meditates on True Name, attains all sorts of comforts and joy in life and gets whatever he wishes for. While the self-willed person, even though he may become a great man with lot of powers like a king, but due to his ego, he gets entangled in worldly falsehood like the parrot's catching device (nalini) and suffers all sorts of affictions. He can never get out of the bondage of Maya.

O Nanak ! Whosoever has served the Guru and has been united with Him, finds honour and espect in the world and rids himself of the cycle of births and deaths, thus becoming immortal. (3-9-149)

i) **Asa Mahala- 5 Ghar 14 (Page 407)**
"Ik Onkar Satgur Parsad"

"Oh ne'ho navaila; a'pnai siu la'ag rehai. (Pause-1)

Nanak naam milai apni daya karoh." (2-1-150)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੪ (ਪੰਨਾ ੪੦੭)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

"ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਲਾਗਿ ਰਹੈ ॥੧॥ ਰਹਾਉ॥

ਨਾਨਕੁ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ ਕਰਹੁ" ॥੨॥੧॥੧੫੦॥

ii) **Central Theme :** O Nanak ! May the Lord bestow on me the boon of True Name through His Grace ! The time, when I remain immersed in the Lord's Name in an ecstacy of Lord's love, seems fresh and enjoyable to me. The Guru-minded persons, who are the favourites of the Lord, are always engaged in the love of the Lord, being fully occupied in Lord's prayers and worship. They escape from the cycle of births and deaths through meditation of True Name. So we should surrender our mind to the Lord's Will by reciting Lord's True Name all the time so as to get nerged with the Lord and remain united with Him. (2-1-150)

(Our aim in life should be to unite with the Lord by inculcating His love and True Name in our hearts.)

i) **Asa mahala- 5 (Page 408)**

"mil Ram piarai tu'm bin dhiraj ko na karai. (Pause-1)

Varat ne'm sanjam kar tha'ke'
Nanak sadh saran prabh sung vasai." (2-2-151)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੮)

"ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ ਬਿਨੁ ਧੀਰਜੁ ਕੋ ਨ ਕਰੈ ॥੧॥ਰਹਾਉ ॥

ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ ਵਸੈ" ॥੨॥੨॥੧੫੧॥

ii) **Central Theme :** O Lord ! Man can never find peace of mind without getting a glimpse of the Lord and developing love and devotion for Him.

O Brother ! Try to unite with the Lord as without getting closer to Him, there could be no solace and peace of mind.

O Nanak ! There is only one course open to us for uniting with the Lord, that is by seeking refuge at the lotus-feet of the holy saints in the company of holy congregation; as the Lord abides there Himself. All other effects, including studying and gaining knowledge of smritis and shastras or indulging in fasts, rituals or penance in order to control our senses, have ended in failure without achieving any thing fruitful in life. (2-2-151)

(So it is only through the company of holy saints that we could get united with the Lord and acquire His love as well.)

i) **Asa Mahala- 5 Ghar 15 par'tal (Page 408)**
'Ik Onkar Satgur Prasad'

"Bikar maya ma'd sosjh boojh na a,vai.
pakar ke's jam uthayao tad hi ghar javai. (1)

---

aiso jug mohai Gur dikhayo tou e'k kirat g'aya.
ma'n ta'n taj sianap Nanak aya'ia. " (4-1-152)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਘਰ ੨ ॥ (ਪੰਨਾ ੪੦੮)

"ਬਿਕਾਰਿ ਮਾਇਆ ਮਦਿ ਸੋਇਓ ਸੂਝ ਬੂਝ ਨ ਆਵੈ ॥
ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਰਿਓ ਤਦ ਹੀ ਘਰ ਜਾਵੈ ॥੧॥

ਐਸੋ ਜਗੁ ਮੋਹਿ ਗੁਰ ਦਿਖਾਇਓ ਤਉ ਏਕ ਕੀਰਤਿ ਗਾਇਆ ॥
ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਸਿਆਨਪ ਸਰਣਿ ਨਾਨਕੁ ਆਇਆ" ॥੪॥੧॥੧੫੨॥

ii) Central Theme : The foolish man, engulfed in vices and sinful actions due to the ego of worldly possessions and wealth, to collect and amass wealth due to his greed throughout his life and functions for the temporary and perishable honour and status by hurting other' feelings. It is only at the time of his death that he gets the correct realisation and bemoans his futile effects, but then it is too late. This foolish man does not allow the teachings of Vedas or Shastras (Hindu scriptures) to be followed but repents on losing the battle of life. (gamble of life)

O Nanak ! I have started singing the praises of the Lord since the Lord since the time I have realized the true picture of this world through the Guru's teachings and I have now sought refuge at the lotus feet of the Lord, forgetting about my prestige and cleverness. Now I enjoy the bliss of singing Lord's praises. (4-1-152)

(We should always engage ourselves in praising the Lord and should not waste this life in the Chase after worldly possessions)

i) **Asa Mahala - 5 (Page 408)**

"bapar Govind n'aeal, Sadh sant pir paeai. (Pause-1)

Har darsano dikhovoh mohe' tu'm batavoh.

Nanak deen saran a'yeai gal l'aeai." (2-2-153)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੮)

"ਬਾਪਾਰਿ ਗੋਵਿੰਦ ਨਾਏ ॥
ਸਾਧ ਸੰਤ ਮਨਾਏ ਪ੍ਰਿਅ ਪਾਏ ਗੁਨ ਗਾਏ ਪੰਚ ਨਾਦ ਤੂਰ ਬਜਾਏ ॥੧॥ਰਹਾਉ ॥

ਹਰ ਦਰਸਨੋ ਦਿਖਾਵਹੁ ਮੋਹਿ ਤੁਮ ਬਤਾਵਹੁ ॥
ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਏ ਗਲਿ ਲਾਏ" ॥੨॥੨॥੧੫੩॥

ii) Central Theme : O Brother ! I have attained the state of equipoise, when the Guru's Grace was bestowned on me, and I have had a glimpse of the Lord. Now I am completely devotion with the love of Lord's True Name and have developed devotion for the Lord by serving the holy saints, and am always immersed in His love now. Since the time I have developed affection for the Lord, and have meditated on the True Name of the Lord, I am hearing the ustrung music of the Nature, in the form of five important tunes.

Now we have merged with the Lord by inculcating the treasure of Lord's True Name in our hearts by getting rid of all our vicious thoughts and worldly desires, as we were separated from the Lord for a long time. The longing for uniting with the True Lord again was becoming too strong to be resisted any more.

O Nanak ! Now this humble servant of the Lord has sought refuge at the lotus-feet of the Lord, who has embraced me through His Grace. Infact, I have been finding some way out to have a glimpse of the Lord since long, as I was pining for His vision. (2-2-153)

(having been separated from the Lord since long, there was only one craving in the heart and now it has possible to unite with Him in the company of holy saints.)

i) Asa Mahala - 5 (Page 408)

"Kouoo bikham ga'r torai,
aas pias dhoh moh bharam hi te' horai. (Pause-1)

---

bharam bheet jeet mit'avou, nidh naam Nanak morai." (2-3-154)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੮)

"ਕੋਊ ਬਿਖਮ ਗਾਰ ਤੋਰੈ ॥ ਆਸ ਪਿਆਸ ਧੋਹ ਮੋਹ ਭਰਮ ਹੀ ਤੇ ਹੋਰੈ ॥ ੧॥ ਰਹਾਉ ॥

ਭ੍ਰਮ ਭੀਤਿ ਜੀਤਿ ਮਿਟਾਵਉ ॥ ਨਿਧਿ ਨਾਮੁ ਨਾਨਕ ਮੋਰੈ" ॥ ੨॥ ੩॥ ੧੫੩॥

ii) **Central Theme :** O Brother ! Is there any person, who could have got rid of worldly desires, lust for more possessions, cleverness and dishonesty, attachments to worldly possessions or vices like sexual desires, anger, greed, and prestige ?

O Nanak ! We could cast away all these ills and afflictions by singing the Lord's praises day and night, in the company of holy saints. Thus we could control the mind by eliminating the dividing (Wall) curtain between the Lord and ourselves and leading a successful life. Infact I have been blessed with the treasure of True Name by the Lord which has helped me to cross this ocean of life successfully. (2-3-154)

(It is only the Lord's True name, Which could rid you of all the five vices.)

i) **Asa Mahala - 5 (Page 408)**

"Ka'am karo'd lobh tiag, ma'n simar Govind Naam.
har bhajan saphal kaam. (Pause-1)

Prabh gopal deep dayal patit pavan parbrahm har charan simar ja'g.
kar bhagat Nanak pooran bha'g." (2-4-155)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੮)

"ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗੁ ॥ ਮਨਿ ਸਿਮਰਿ ਗੋਵਿੰਦ ਨਾਮ ॥
ਹਰਿ ਭਜਨ ਸਫਲ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪ੍ਰਭ ਗੋਪਾਲ ਦੀਨ ਦਇਆਲ ਪਤਿਤ ਪਾਵਨ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਚਰਣ ਸਿਮਰਿ ਜਾਗੁ ॥
ਕਰ ਭਗਤਿ ਨਾਨਕ ਪੂਰਨ ਭਾਗੁ" ॥ ੨॥ ੪॥ ੧੫੫॥

ii) **Central Theme :** O ,Brother ! Meditate on the Lord's True Name with devotion by ridding yourself of the vices of sexual desires, anger and greed. Thus all your jobs will be completed successfully by worshipping the Lord in this manner. Recite the Lord's True Name only by concentrating your mind on the lotus feet of the Lord and getting rid of all vicious

thoughts and sinful actions.

O Nanak ! Meditate on the Lord's True Name by seeking refuge at the lotus feet of the benevolent Lord, who is our benefactor and purifies the sinners like us. Remember the Lord by waking from the slumber of inaction and lithargy. If you are fortunate enough and pre-destined by Lord's Will you lead a successful life by serving and remembering the Master like this. (2-4-155)

(We should serve the Lord by ridding ourselves of vices Like sexual desire etc. as to successful life.)

i) **Asa Mahala- 5 (Page 409)**

"Harkh sog baira'g anandi, khel ri dikha'yo. (Pause-1)

Khinhu'n kirpa sadhu sung Nanak har rung la'yo." (2-5-156)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੦੯)

"ਹਰਖ ਸੋਗ ਬੈਰਾਮ ਅਨੰਦੀ ਖੇਲੁਰੀੀ ਦਿਖਾਇਓ ॥੧॥ਰਹਾਉ ॥

ਖਿਨਹੂੰ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗ ਨਾਨਕ ਹਰਿ ਰੰਗ ਲਾਇਓ" ॥੨॥੫॥੧੫੬॥

ii) **Central Theme :** O dear friend ! The Lord hath shown me the world's drama where there is sorrow and suffering somewhere, while there is joy and celebration elsewhere and someone else is engaged in detached prayers etc. This human being is dreading something one moment he is fearless, later he rushes to enjoy himself in vicious and sinful actions at another moment. At times he is busy enjoying worldly pleasures while at another moment he reliquishes all these enjoyments. Next moment he is engrossed in prayers, worship and penance while in no time he is wandering labouring under doubts, misgivings and dual-mindedness.

O Nanak ! The Lord enableth us to unite and join the company of holy saints through His Grace at times so that we could lead a successful life by imbibimg the love of the Lord and then meditating on Lord's True Name. (2-5-156)

(The Lord hath created the wonderful drama of the world but salvation lies in meditation of True Name in the Company of holy saints.)

i) **Rag Asa Mahala - 5 Ghar 17 Asavari (page 409)**
'Ik Onkar Satgur Prasad'

"Gobind Gobind kar ha'n, har har ma'n pyar ha'n

Rajan jog kar ha'n, koh Nanak log alogi ri sakhi." (2-1-157)

(Guru Arjan Dev)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੭ ਆਸਾਵਰੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੦੯)

"ਗੋਬਿੰਦ ਗਬਿੰਦ ਕਰਿਹਾ ॥ ਹਰਿ ਹਰਿ ਮਨਿ ਪਿਆਰਿ ਹਾਂ ॥

ਰਾਜਨੁ ਜੋਗੁ ਕਰਿ ਹਾਂ ॥ ਕਹੁ ਨਾਨਕ ਲੋਗ ਅਲੋਗੀਰੀ ਸਖੀ" ॥੨॥੧॥੧੫੭॥

ii) **Central Theme :** O dear friend ! There is only one path leading to unison with the Lord, that is, by inculcating love of the Lord in your heart and reciting the Lord's True Name all the time. Then concentrate your mind on the Lord's attainment following the Guru's teachings and ridding yourself of all worldly pleasures and other vicious thoughts or actions. This world is like a deep muddy place where man is sinking and it is rather difficult to get out of it, being engrossed in worldly falsehood. (Maya) ,These is no other way out of this morass except by seeking the support of the Guru and finding relief from this worldly falsehood.

O Nanak ! Once we inculcate the Lord' love in our hearts, then the mind attains peace and tranquillity and stabilises, when there is no difference between the home and the jungles for us for seeking peace. Even if man appears to be engaged in all sorts of worldly activities, but keeping himself detatched from such attachments, he could find salvation and enjoy the bliss of life in meditation of True Name. (2-1-157)

(Man could cross this ocean of life successfully by meditating on True Name, while performing all the duties of a householder.)

i) **Asavari Mahala- 5 (Page 409)**

"Mansa e'k ma'an ha'n, Gur siu nait dhian ha'n.

---

lathi tis bhukha'n ha'n, Nanak sahej samaiyo re' ma'na" (2-2-158)

(Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੪੦੯)

"ਮਨਸਾ ਏਕ ਮਾਨਿਹਾਂ॥ ਗੁਰ ਸਿਉ ਨੇਤ ਧਿਆਨਿ ਹਾਂ॥

ਲਾਥੀ ਤਿਸ ਭੁਖਾਨਿ ਹਾਂ॥ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਓ ਰੇ ਮਨਾ"॥ ੨॥ ੨॥ ੧੫੮॥

ii) **Central Theme :** O my mind ! When the Guru's Grace is bestowned on us, we could concentrate on the Guru by imbibing Guru's love in our hearts and then get involved in the service of the Guru's lotus-feet by inculcating the teachings of the holy saints in our minds. This is how to get united with the Lord. Then we could get rid of our dual-mindedness and attain the True Lord who pervades every where and is the fountain-head of this Universe. Thus we are enabled to eliminate the fear of death, getting over all our misgivngs. O Nanak ! The person who is fortunate and predestined by the Lord's Will, extinguishes the fire of worldly desires within himself and realises the importance and truth of self (attains self-realisation). Thus the Guru-minded person attains the True Lord in the fourth-stage of Equipoise, by ridding himself of all worldly desires and his thirst for worldly possessions. (2-2-158)

(The only path of merging with True Lord is to serve the lotus-feet of the Guru and meditate on True Name through the Lord's Grace.)

i) **Asavari Mahala-5 (Page 409)**

"har har har mu'nni ha'n japiai sahej dhuni ha'n.

Gur te' jania ha'n, Nanak ma'n ma'nai merai ma'na." (2-3-159)

(Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੪੦੯)

"ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਨੀ ਹਾਂ॥ ਜਪੀਐ ਸਹਜ ਧੁਨੀਹਾਂ॥

ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ॥ ਨਾਨਕੁ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ॥ ੨॥ ੩॥ ੧੫੯॥

ii) **Central Theme :** O my mind ! We should sing the praises of the Lord to unite with Him, though only those persons, who are pre-destined by the Lord's Will and fortunate enough, could attain Him. We could get over the worldly falsehood and all attachments and involvements in worldly affairs due to Maya, by imbibing His love in the state of Equipoise', in the company of holy saints, who have recited His True Name with their tongues.

O my mind ! The True Master, whom all the Munis (saints observing silence) are seeking, alone could fulfil all our desires and rid us of all our sufferings, being the fountain-head of all worldly pleasures and other benedictions. We should serve the True Lord as such.

O Nanak ! This secret has been revealed to me by the Guru and my mind has realized the value of Lord's love. We should merge with the Lord, who is beyond our imagination and comprehension and is not liable to destruction, by serving Him and that should be our ideal in life. (2-3-159)

(We should serve the Lord, and sing Praises through the Guru's guidance, so as to cross this ocean of life successfully.)

i) **Asavari Mahala - 5 (Page 410)**

e'ka oa't goh ha'n, Gur ka sabad koh ha'n

Saphal so aya ha'n, Nanak prabh bha'ya merai m'ana." (2-4-160)

(Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੪੧੦)

"ਏਕਾ ਓਟ ਗਹੁਹਾਂ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਹੁ ਹਾਂ॥

ਸਫਲੁ ਸੁ ਆਇਆ ਹਾਂ ॥ ਨਾਨਕ ਪ੍ਰਭ ਭਾਇਆ ਮੇਰੇ ਮਨਾ" ॥੨॥੪॥੧੬੦॥

ii) **Central Theme :** O my mind ! Try to seek the support of the True Lord, through the Guru's guidance, if you want peace and tranquillity. It is only through following the Guru's dictates that you could attain the boon of True Name, the treasure-head of all virtues.

O my mind ! The persons, whop have listened to and accepted in practice the teachings of the holy saints, have dispelled all their doubts and misgivings. They have further got over the fear complex of the approaching death by becoming humble like the dust of all and leading a life without any ego. (behaving like dead persons)

O Nanak ! The person who enjoys the bliss of meditating on True Name, never undergoes any sufferings but always sings the praises of the Lord, thus receiving honour and credit (acceptane) wherever he goes. Such a Guru-minded person spends a fruitful life and finds acceptance in the Lord's Presence. (2-4-160)

(We should lead a successful life by developing love for True Name through the Guru's guidance.)

i) **Asavari Mahala- 5 (Page 410)**

"mil har ja's ga'yeeai ha'n, parampaad pa'yeeai ha'n.

Gur ko kurban jao ha'n, Nanak japai nao merai ma'na." (2-5-161)

(Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੧੦)

"ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ਹਾਂ ॥ ਪਰਮ ਪਦੁ ਪਾਈਆ ਹਾਂ॥

ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ਜਾਉ ਹਾਂ ॥ ਨਾਨਕ ਜਪੇ ਨਾਉ ਮੇਰਾ ਮਨਾ" ॥੨॥੫॥ ੧੬੧॥

ii) **Central Theme :** O my mind ! Let us sing the praises of the Lord in the company of holy saints, so as to gain salvation or perfect bliss. O Nanak ! It is only few fortunate persons, who remain awake and alert in the worship and meditation of the Lord day and night. We should get rid of our vicious thoughts by seeking the dust of the lotus-feet of holy saints, thus saving ourselves from all sufferings and the cycle of births and deaths. Those persons, who have recited the True Name, have stabilised and attained peace and tranquillity.

O Nanak ! I would offer myself as a sacrifice to a Guru, through whose Grace I have attained the nectar of True Name and He alone is my friend and comrade. I do not seek the support of anyone else except the Lord's True Name as there is none else on whom I could have faith or satisfaction. So I cannot afford to forsake the True Lord even for a moment, and remain always immersed in Him. (2-5-161)

(We should recite the Lord's Name through the Guru's guidance, so as to find solace and perfect bliss.)

i) **Asavari Mahala- 5**

"Ka'ran karan tu ha'n, avar na sujhai mu ha'n

Patit udhar leho ha'n, Nanak ardas eho merai ma'na." (3-6-162)

(Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੧੦)

"ਕਾਰਨ ਕਰਨ ਤੂੰਹਾ ॥ ਅਵਰੁ ਨਾ ਸੁਝੈ ਮੂੰਹਾਂ ॥

ਪਤਿਤ ਉਧਾਰਿ ਲੇਹੁ ਹਾਂ ॥ ਨਾਨਕ ਅਰਦਾਸਿ ਏਹੁ ਮੇਰੇ ਮਨਾ" ॥ ੩ ॥ ੬ ॥ ੧੬੨ ॥

ii) Central Theme : O Lord ! Thou art the Creator and the cause and effect of everything in this world as I cannot perceive any other power except Thee. Whatever happens is as per Thy Will and dictates, so I would seek the dust of Thy lotus feet so as to attain peace and tranquillity of mind.

O Lord ! Pray bestow Thy Grace on me and protect my honour ! Now I spend my life with strict discipline and control by ridding myself of my ego, in the company of holy saints, so that all the sufferings are eliminated.

O Lord ! Whosoever has tasted Thy True Name, enjoys bliss of life by following Thy Will and does not consider other as bad by being humble like the dust of the lotus feet of the saints. But it is only the person blessed by Thy Grace, who attains this position.

O Nanak ! I have only one prayer to the Lord, that a sinner like me may be enabled to cross this ocean successfully through His Grace. The Lord is the only support of those persons who have nobody else to fall back upon. I have no other power to be my supporter or comrade; as the Lord Himself is the Creator and both the cause and Effect of the Universe. (3-6-162)

i) Asavari Mahala- 5 (Page 411)

"Oiai pardesia ha'n sundesian ha'n. (Pause-1)

Jisaih kirpal ha'n, Nanak bhagat soi." (2-7-163-232)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੧੧)

"ਓਇ ਪਰਦੇਸੀਆ ਹਾਂ ॥ ਸੁਨਤ ਸੰਦੇਸਿਆ ਹਾਂ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਿਸਹਿ ਕ੍ਰਿਪਾਲ ਹੋਇ ਹਾਂ ॥ ਨਾਨਕੁ ਭਗਤੁ ਸੋਇ" ॥ ੨ ॥ ੭ ॥ ੧੬੩ ॥ ੨੩੨ ॥

ii) Central Theme : O Nanak ! The persons, blessed with Lord's Grace, are the real disciples of the Lord and they became immortal by meditating on True Name of the Lord. The rest of the people, undergoing the torture

of the cycle of births and deaths, are like the guest who visit you for a while and then depart; and their lives are like a dream except those who recite the Lord's True Name. However, the persons who forgetful of the Lord, are always engrossed in the vicious and sinful acts of the worldly falsehood (Maya) and taken through the cycle of births and deaths. Everyday we hear about the death of someone or else who is ready to depart and such persons leave this world without taking any of the worldly possessions with them. (2-7-163-232)

(So the man becomes immortal through meditation of True Name, else this life is like a dream.)

i) **'Ik Onkar Satgur Parsad'**
Rag Asa Mahala-9 (Page 411)

birtha kahon kaun siun ma'n ki
"lobh grasio das hun dis dhavat aasa la'gio dhan ki. (Pause-1)

M'anas janam akarath khovat laaj na lok hasan ki.
Nanak har jas kiu nahi gavat bina'sai ta'n ki." (2-1-233)

(Guru Teg Bahadur)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯॥ (ਪੰਨਾ ੪੧੧)

"ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ॥
ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ॥ ੧॥ ਰਹਾਉ॥

ਮਾਨਸ ਜਨਮੁ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ॥
ਨਾਨਕ ਹਰਿ ਜਸਿ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ"॥ ੨॥ ੧॥ ੨੩੩॥

ii) **Central Theme :** O Nanak ! This man (human being) wastes his human life without any purpose, as he does not remember the Lord's True Name. Why does he not sing the Lord's praises so that he could get rid of his ignoble behaviour and actions ? He is so much engrossed in the greed for worldly possessions that he is not bothered about all others making him a laughing stock even.

O Lord ! How to describe the state of mind, as it is engrossed in the greed of worldly possessions, wealth and veil of falsehood (Maya) so much that he wanders around like a dog going for food at each house. This man is not at all aware of the Lord's Worship, while he undergoes sufferings in his

attempt to seek comforts and pleasues and begs to everyone for some sort of relief. (2-1-233)

(Man should spend this life in the meditation of the Lord, else this life would be wasted without purpose.)

i) **Rag Asa Mahala Astpadian Ghar 2 (Page 411)**
'Ik Onkar Satgur Prasad'

"Uttar avghat sarvar navai, bakai na bo'lai har gunn ga'vai

Su'nn Bharthar Nanak kahai bichar,
Nirmal na'am mer'a a'dhar." (8-1)

(Guru Nanak Dev)

ਰਾਗ ਆਸਾ ਮਹਲਾ ਅਸਟਪਦੀਆਂ ਘਰੁ ੨॥ (ਪੰਨਾ ੪੧੧)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

"ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨਾਵੈ॥ ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ॥

ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੇ ਬੀਚਾਰ॥ ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ"॥੮॥੧॥

ii) **Central Theme :** O Bharthar Yogi ! The persons, who sing the praises of the Lord in the company of holy saints, enjoys the bliss of life through the nectar of Lord's True Name. I have attained this knowledge that the Lord pervades everywhere thus protecting us always. We should speak the truth, get rid of our anger through Guru's Word, and get purified in the company of the Guru with a golden touch, which converts everything into gold by its touch like Pa'ras. The Lord does as it pleases Him, so we should keep our mind purified by keeping an eye on truth and falsehood. Sing the praises of the Lord with sweet Gurbani (Guru's Word), smear the body with the ash of Guru's service and attain peace of mind through a glance/glimpse of the Guru. We could attain unity with the Lord by meditating on Lord's True Name with full concentration, which is like bathing at all the holy places, and enjoy the bliss of True Name by following the Lord's Will. We should lead a detached life in this world, like the lotus flower which remains unaffected by the dirty water in which it blossoms, and be unaffected by the worldly falsehood even, while leading the life of a householder. We should recite the Lord's True Name, considering the Lord within us or very close to us.

O Nanak ! The Lord's True Name is my only support or mainstay in life. O Bharthar ! Listen to me carefully as this is my considered opinion that there is none else other than the Lord and the Lord does whatever pleases Him.

(We should lead a successful life by meditating on True Name in the company of holy saints and following the dictates of the Lord.)

i) **Asa Mahala-1 (Page 412)**

"Sab jap sab tup sab chatraiee, u'jhar' bharmai rahe' na paiee.

Sabad vicha'rai e'k liv ta'ra Nanak dhan swa'ran hara." (8-2)

(Guru Nanak) Dev)

ਆਸਾ ਮਹਲਾ੧॥ (ਪੰਨਾ ੪੧੨)

"ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭ ਚਤੁਰਾਈ॥ ਉਝੜਿ ਭਰਮੈ ਰਾਹਿ ਨ ਪਾਈ॥

ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵਤਾਰ॥ ਨਾਨਕ ਧੰਨੁ ਸਵਰਣਹਾਰਾ"॥੮॥੨॥

ii) **Central Theme :** The self-willed persons, in spite of their cleverness and formal practices of (prayer) worship, have lost their way due to their ignorance and are being cursed by all, without attaining True Name. The whole world, except the Guru-minded persons, gets destroyed without following the Lord's Will. The Guru-minded persons cross this ocean of life successfully, by reciting the True Name, get relieved of the Lord. The Guru-minded persons, who remember the Lord's True Name, get relieved of the fear complex of the god of death, Yama, as their heart blossoms forth with the flower of True Name through the Guru's guidance and they embellish (beautify) their lives with the Guru's Service. The self-willed persons, devoid of True Name, waste this precious life, in the false love of their families like wives and children.

The Guru-minded persons stabilise their wandering minds by concentration on Guru's Word ridding themselves of the worldly love and interest of five vices when they are united with the holy congregations through the Guru's Grace. The self-willed persons, however, are tortured through the cycle of births and deaths, being ignorant of the Guru's Word. The Lord limitless and His wonderful vision is beyond description, but we could get rid of all our sufferings by following Lord's Will and meditating on True Name,

though we are experiencing suffering or joy and pleasures through the Lord's Will, as it pleases Him.

O Nanak ! The Guru-minded persons have developed their concentration in the Lord's love by ridding themselves of their ego and following the Guru's Word and have been immersed in the Lord's love by meditating on True Name through the understanding of the Guru's Word. Their taking birth in this world is really worthwhile and memorable as they have helped so many others to improve their lives. But all this is possible through Guru's Grace alone that someone enjoys the bliss of life by perceiving the Lord within, through the Guru's guidance. He further enjoys all the pleasures of life as the Lotd has saved him from all sorts of ills and sufferings. (8-2)

(The self-willed persons, devoid of True Name undergo sufferings whereas the Guru-minded persons get united with the Lord and enjoy comforts by meditating on True Name through Guru's guidance.) (8-2)

i) **Asa Mahala-1 (Page 412)**

"le'kh asa'nkh likh likh ma'na, ma'n ma'niai sach surat vakhan.

---

bhe'ie milai bha'vai bhaikar, Nanak neech ke'hai bicha'r." (8-3)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੨)

"ਲੇਖ ਅਸੰਖ ਲਿਖਿ ਮਾਨੁ॥ ਮਨੁ ਮਾਨਿਐ ਸਚੁ ਸੁਰਤਿ ਵਖਾਨੁ॥

ਭਾਇ ਮਿਲੈ ਭਾਵੈ ਭਾਇਕਾਰੁ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ"॥੮॥੩॥

i) **Central Theme :** O Brother ! Let us consider the Lord alone as the Truthful authority and have faith on the Lord, who is almighty and beyond description, and inculcate His love in our hearts as the cycle of births and deaths is controlled by the Lord's Will only. The whole world faces the god of death due to its bondage with the worldly veil of falsehood and the Lord's True Name helps us to free ourselves from its clutches as there is no other benefactor of comforts except the Guru.

The Guru-minded persons alone lead a humble life without any ego through the Guru's guidance and attain salvation in this life by meditating on True Name and imbibing Lord's love. The Lord is the Master (King) with the

Guru as His Prime Minister so this human being could enjoy comforts in the company of the Guru. The Lord is the treasure of virtues and an ocean replete with gems and rubies; and the Lord has created this earth and the sky and pervades Himself everywhere. There are pundits and learned men galore, but there is hardly anyone devoted to thinking and discussing about Lord's True Name so everyone is wandering around in ego without the company of the Guru. Hardly any Guru-minded person realizes the truth and reality of this world, otherwise the whole world undergoes the cycle of births and deaths passing through joys and sorrows. O Nanak ! This humble and lowliest person has considered and concluded that there is only one (means) path to uniting with the Lord by following the Guru's guidance. The Lord could not be attained without effect and it is possible only through meditation of True Name by inculcating Lord's love in one's heart and this favour (boon) is available to the Guru-minded persons only. (8-3)

(So we should develop Lord's love with Guru's guidance and meditate on True Name, thus uniting with the Lord.)

i) Asa Mahala-1 (Page 413)

"e'k marai panchai mil ro'veh, homain ja'eai sabad ma'l dhoveh.

Nanak sootak janam marijat, Gur parsadi har ra's peejai." (8-4)

(Guru Nanak)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੩)

"ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ॥ ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ॥

ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ"॥੮॥੪॥

ii) Central Theme : O Lord ! Thou pervadeth everywhere and in every being, then who dies and who wails on his death ? When someone dies, all the five family members (i.e. mother, father, brother, wife and son) cry and wait over his death, but when someone lives a humble life by ridding himself of his ego (when one behaves like dead while being alive) through the Guru's guidance, then nobody weeps or cries. Whosoever attains self-realization by following this reasoning, finds solace in the fourth stage of Equipoise' while the self-willed persons suffer all sorts of afflictions without following the Guru's teachings. In fact the Lord alone is the Creator, and Cause and Effect for everything happening in this world. Everyone wails

at the loss of his own comforts, and none is bothered about the loss of the dead person. I would offer myself as a sacrifice to the lotu-feet of the Guru, so that we could cross this ocean of life successfully through the Guru's teachings. Whosoever dies in his life-time (being humble like the dead) attains real salvation and honour at the Lord's court. We could purify our ignoble sense with the help of meditation of True Name else all of us are engrossed in doubts, and misgivings including dual-mindedness, thus going through the cycle of births and deaths.

Infact, only real friend bemoan the deaths of a person just as the three-pronged Maya (worldly falsehood) bemoans the loss of ego of a person thus becoming humble (death of an individual's egoism). But we should meditate on True Name of the Lord in the fourth state of equipoise by developing love and devotion for the Lord, forgetting our comforts or sufferings. We should sing the praises of the Lord and attain salvation, else this life would be futile though the Lord prevades everybody, numbering in millions beyond count. The Lord Himself causes death and Himself suffers death in the individual as He is the Creator and the Destroyer as well; though we could get over all our misgivings by realising the meaning of the Guru's Word.

O Nanak ! Whosoever partakes the nectar of True Name through the Guru's Grace, is saved from the whims of impurity (at the birth time) though the whole world is full of impurities which pervades fire, water, land and births and deaths even which could be eliminated through recitation of True Name only. (8-4)

(So we should cross this ocean of life through meditation of True Name.)

i) **Rag Asa Mahala-1 (Page 413)**

"Aap-vicharai so parkhai heera, e'k drist ta'rai Gur poora.
Gur ma'nai ma'n te' ma'n dhira. (1)

Hira Naam jawehar la'l, ma'n moti hai tiska maal.
Nanak parkhai nadar nihal. (8-5)

(Guru Nanak)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੧3)

"ਆਪ ਵੀਚਾਰੈ ਸੁ ਪਰਖੇ ਹੀਰਾ ॥ ਏਕ ਦ੍ਰਿਸੋਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ ॥

ਗੁਰ ਮਾਨੇ ਮਨ ਤੇ ਮਨੁ ਧੀਰਾ॥ ੧॥

ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲ॥ ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸਕਾ ਮਾਲੁ॥
ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲ"॥ ੮॥ ੫॥

ii) **Central Theme :** O Nanak ! The person, who realises the value of the jewel of True Name, through the guru's Grace, enjoys the bliss and joy of this life by perceiving the Lord's presence in every being, with His light shining from every face. He then gets immersed in the Lord's True Name within himself and gets over his faults and shortcomings by serving the Guru in the company of holy saints. He further gets merged with the Lord in the fourth stage of Equipoise. Infact, self-realisation is the means of evaluating this gem of human-life; but with Guru's Grace and love, a single glance from Him could help us to cross this ocean. The Guru's message gives peace of mind and the Lord is such a shrewd jeweller that He could evaluate His disciples with one glance only. The person, who has collected the wealth of True Name gets purified and united with the Lord in the fourth stage of equipoise. He further eliminates all his worldly desires and hopes, thus uniting with the Lord within himself. The Lord who illuminates all the three phases (ages) and pervades everywhere, appears within him thus he finds the treasure of True Name within himself. So we should concentrate on the Lord, who pervades all the five elements, three-pronged worldly activity, all the nine worldly treasures and the all the four sides. But the self-willed persons without realising the Guru's teachings, does not enjoy the bliss of True Name but remains engrossed in the five vices like sexual desires so that he does not gain any thing in life without the Guru's guidance. (8-5)

(We should unite with the Lord by meditating on True Name through the Guru's Grace in the Company of holy saints.)

i) **Asa Mahala-1 (Page 414)**

Gurmukh Gyan dhian ma'n ma'an.
Gurmukh mahli ma'hal pachha'n Gurmukh surat sabad nisan

---

boodat jug dekhia tou dar bha'gai
Satgur ra'khai se' Vadbha'gai, Nanak Gur ki Charni laa'gai (8-6)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੪)

ਗੁਰਮੁਖਿ ਗਿਆਨ ਧਿਆਨੁ ਮਨਿ ਮਾਨ॥ ਗੁਰਮੁਖਿ ਮਹਲੀ ਮਹਲੁ ਪਛਾਨੁ॥
ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ॥

ਬੂਡਤ ਜਮ ਦੇਖਿਆ ਤਉ ਡਰਿ ਭਾਗੇ॥ ਸਤਿਗੁਰ ਰਾਖੇ ਸੇ ਵਡਭਾਗੇ॥
ਨਾਨਕ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੇ॥

ii) **Central Theme :** O Brother! The Guru-minded persons, who stand facing the Guru with knowledge and concentration, perceive the Lord pervading everywhere and recognise the Lord's path leading to His abode. They then attain the Lord by concentrating their minds on the Guru's Word. They have worshipped the Lord with such love and devotion that they have finally united with the Lord through meditation of True Name. They understand and appreciate the Lord's Will through the Guru's guidance, that everything happening in the world is as per Lord's Will. Moreover the Lord's light is shining in all the souls so that union and separation of individuals, or whatever happens in this world is as per the dictates of Lord's Will. They are engrossed in all sorts of whims, doubts and dual mindedness thus they have to face the god of death, Yama, while passing through the cycle of births and deaths.

O Nanak! The Guru-minded persons, who are fortunate, have been saved by the Lord Himself, as they are predestined by Lord's Will, and they cross this ocean of life with the Guru's guidance.

(So we could get united with the Lord through meditation of True Name in the company of the holy saints)

i) Asa Mahala-1 (Page 414)

gave'h geetai cheet aneetai, Ram sunavih kaha've'h beetai
bin Navai ma'n jhooth aneetai

Kar bichar a'acha'r pra'ta, satgur bachni eko ja'ata
Nanak Ram Naam ma'n ra'ata (10-7)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੪)

ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ॥ ਰਾਮ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ॥
ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਝੂਠੁ ਅਨੀਤੇ॥

ਕਰਿ ਬੀਚਾਰੁ ਆਚਾਰੁ ਪਰਾਤਾ॥ ਸਤਿਗੁਰ ਬਚਨੀ ਏਕੋ ਜਾਤਾ॥
ਨਾਨਕ ਰਾਮ ਨਮਿ ਮਨੁ ਰਾਤਾ॥ ੧੦॥ ੭॥

ii) Central Theme : O my mind! Why are you wandering so much ? Why do you not remain stable by concentrating on True Name within yourself like the Guru-minded persons who are satiated with True Name? You will be able to attain the True Lord by seeking Him in the fourth stage of equipoise. It is only the Guru-minded persons who are aware of this secret, but we cannot realise the Lord's vision without following the Guru's True Word. They attain self-realisation by immersing in True Name, thus acquiring the True Lord.

O my mind! Let us sing the praises of the Lord and perform noble actions through the Guru's Grace by immersing in True Name in the company of holy saints. Recite the nectar of Lord's True Name day and night by serving the Guru. The person whom the Lord guides towards this path, enjoy bliss by merging with the Lord and ridding himself of his ego, through the Guru's guidance. The self-willed persons, however remain impure in heart, without following the Guru's Word due to their cleverness and egoistic tendencies.

(We should unite with the Lord by meditating on True Name in the company of holy saints and Guru-minded persons)

i) Asa Mahala-1 (Page 415)

ma'n maigal sakat dewa'na, ba'n khand maya mohai hairana
it u't jahai kaal ke' chaapai, Gurmukh khoj lehai ghar a'apai

---

'sain eh man ma'ata, sarab rasain gurmukh ja'ata
bhagat het gur charan mivasai, Nanak har jan ke' dasan da'sa (9-8)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੫)

ਮਨੁ ਮੈਗਲੁ ਸਾਕਤ ਦੇਵਾਨਾ॥ ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ॥
ਇਤ ਉਤ ਜਾਹਿ ਕਾਲ ਕੇ ਚਾਪੇ॥ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੈ ਘਰੁ ਆਪੇ॥

ਰਾਮ ਰਮਾਇਣ ਇਹੁ ਮਨੁ ਮਾਤਾ॥ ਸਰਬ ਰਮਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ॥
ਭਗਤਿ ਹੇਤੁ ਗੁਰ ਚਰਣ ਨਿਵਾਸਾ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਕੇ ਦਾਸਨਿ ਦਾਸਾ॥ ੯॥ ੮॥

ii) Centre : O Brother! The Guru-minded person seeks the True Lord through self-realisation while the self-willed person, wanders around being

engrossed in the five vices like sexual desires, just as the elephant behaves in the madness of sexual urge, and moves around in distress for fear of spiritual death. We should engage ourselves in the meditation of True Name of the Lord by ridding ourselves of all the vices as without the Guru's guidance this mind cannot be controlled and stabilised. It is only through the company of the Guru that this foolish mind could be made to follow the right path by the Lord, and concentrates on the Lord's True Name by overpowering the fear of death.

The Guru-minded persons thus attain the Lord, by singing the Lord's praises in the company of the holy saints day and night. These Guru-minded persons realise the Lord who pervades everywhere, and is the fountain-head of all joys and comforts.

O Nanak! I offer myself as a sacrifice to the Lord's disciples, who seek refuge at the lotus feet of the Guru and I am the slave of the Lord's slaves, who finally merge with the Lord. (9-8)

i) **Asa Mahala-1 (Page 415)**

Ta'n binsai dhan ka'ko kehiai, bin Gur Ram Naam kat lehiai
Ram Naam dhan sung sakhaiee, ahnis nirmal har liv laiee

Na jam doot dookh tis la'gai, jo jan Ram Naam liv ja'gai
bhagat vachhal bhagta'n har sung, Nanak mukat bhae' har rung. (8-9)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੫)

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾਕੋ ਕਹੀਐ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ॥ ਅਹਿ ਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ॥

ਨਾ ਜਮ ਦੂਤ ਦੁਖੁ ਤਿਸੁ ਲਾਗੈ॥ ਜੋ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ॥
ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ॥ ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਰੰਗਿ॥੮॥੯॥

ii) **Central Theme :** O Brother! There is no other protector or helper for us except the Lord's True Name, so we do not forsake the True Name of the Lord, whether in joy or sorrow. For this reason, the Lord enables us to merge with Him except the True Name, but this treasure is not available to anyone except with the help of the Guru. But we, foolish people, are engrossed in the love of gold and silver, thus having dual-mindedness.

Forget the importance and efficacy of True Name.

O Lord! Whosoever is favoured by Thy Grace is enabled to get over his fear complex by meditating on Thy Name, and singing praises; thus getting free from the clutches of the god of death.

O Lord! Whosoever is forsaken by Thee, forgets True Name, while the Guru-minded person, through Thy Grace, gets under Thy protection by reciting Thy True Name.

O Nanak! The Guru-minded persons attain salvation being imbued with the love of the Lord in the company of holy saints. They never suffer from any fear complex of the god of death (yama) by waking from the slumber of ignorance through meditation of True Name and Guru's guidance. (8-9)

(We could also get rid of all worldly bondage through meditation of True Name).

i) Asa-Mahala 1 iktuki (Page 416)

Gur se'vai so Thakur ja'nai, dookh mitai sach sabad pachhanai
Ram japo meri sakhi sakhaini, Satgur sei dekhoh prabh naini (Pause 1)

Nanak Ram Na'am sarnaiee
Satgur rakhai bandh na paiee (8-10)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ਇਕਤੁਕੀ॥ (ਪੰਨਾ ੪੧੬)

ਗੁਰ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ॥ ਦੁਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ॥
ਰਾਮ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭ ਨੈਨੀ॥ ਰਹਾਉ॥

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੱਧੁ ਨ ਪਾਈ॥ ੮॥ ੧੦॥

ii) Central Theme : O my friend ! Let us meditate on Lord's True Name, and get a glimpse of the Lord's vision by serving the Guru. Whosoever realises the Lord through the service of the Guru, gets relieved of all his ills and sufferings. All the other worldly relationships, and involvements are the cause of bondage with the worldly veil of falsehood. (Maya).

The worldly interests like the love of mother and father; or the love of the

son, daughter and wife; or all to her formal religious practices in the world except the remembrance of the Lord's True Name, are the cause of our bondage in worldly falsehood, being engrossed in dual mindedness.

Even amassing of wealth, discourses on Vedas, or all other acts without the remembrance of the Lord, are all involvements in worldly veil of falsehood leading to destruction of this world in the false love of worldly activities.

O Nanak! The Guru has protected the Guru-minded persons who have sought refuge at the lotus-feet of the Guru and meditated on Lord's True Name, by relieving them from the worldly bondage. (8-10)

(So let us spend this life in the love of the Lord through meditation of True Name ridding ourselves of all worldly falsehood through the Guru's guidance).

i) **Rag Asa Mahala 1 Astpadia Ghar 3 (Page 417)**
"ik onkar satgur parsad"

jiu sir sohan patian ma'ngi paeai sandhoor,
se sir kati munian gal wich a'vai dho'or
mahelan ander hondian hu'n behan na milai hadoor
---
ik ghar aveh a'pnai ik mil mil puchheh su'kh
ikna e'ho likhia be'h be'h rove'h dukh
jo tis bha'vai so thiai Nanak kia manukh (7-11)

(Guru Nanak Dev)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ (ਪੰਨਾ ੪੧੭)

ਜਿਨ੍ਹ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਸੀ ਪਾਇ ਸੰਧੂਰ
ਸੇ ਸਿਰ ਕਾਤੀ ਮੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ
ਮਹਲਾ ਅੰਦਰਿ ਹੋਂਦੀਆ ਗੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ॥

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ॥
ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਆ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ॥

ii) **Central Theme :** O Lord! My salutations to Thee! No one has ever been able to realise Thy greatness or power. Thou perceiveth everything in different forms as it pleases Thee.

(This hymn was sung after Babar's attack on Emnabad and its total destruction.)

All the women, who were enjoying all the pleasures of life, residing in palaces, were facing now a terrible situation, with their hairs cut, and were passing through hell, facing all sorts of afflictions.

Infect their wealth and beauty have gone against them, thus they were subjected to humiliation as against being taken in decorated palanquins.

But all this is happening as per the Will of the Lord; so that some persons are being honoured while some others are being punished. All have been diverted from their true path and neither Hindus are able to pray nor Muslims could offer their prayers and remember God. All have been diverted from the true religious functions.

O Nanak! This poor man is helpless and cannot do anything. It happens as it pleases the Lord. Some people are killed in the battle while some others reach home safely and are being welcomed while others are narrating their sad stories and are wailing. Even the king has lost the Lord's love being engrossed in worldly pleasures but all this happens with Lord's Will. (7-11)

(We should follow Lord's Will, as everything in the world is happening as per His dictates).

i) **Asa Mahala 5 (Page 417)**

Kaha so khe'l tabela gho'rai kaha bheri sehnaiee
kaha so teg bund gadera'r kaha so lal kawaiee
Kaha so a'rasia moh bankai e'thai disai nahi (1)

---

aapai karai karai, karta kisna aa'kh sunaiyeeai
dukh sukh tewai bha'nai hovai kisthai jaeai ruaiyeeai
hukami hukam chalasai vigsaj Nanak likheria pa'yeeai (7-12)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫॥ (ਪੰਨਾ ੪੧੭)

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ॥
ਕਹਾ ਸੁ ਤੇਰਾ ਬੰਦ ਸਾਡੇ ਰੜਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ॥
ਕਹਾ ਸੁ ਆਰਸੀਆਂ ਸੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸਨੋ ਆਖਿ ਸੁਣਾਈਐ॥
ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸਥੈ ਜਾਇ ਰੂਆਈਐ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ॥ ੭॥ ੧੨॥

ii) **Central Theme :** O Lord! Thou art conducting and controlling the functioning of this world as it pleases Thee; at one stage Thou create this universe while at another moment. Thou destroy all this creation. At Emnabad, where a few days earlier one could see people enjoying life, moving around wearing swords and red coloured dresses and the women were being embellishing themselves with beauty aids, now all those things are not to be seen any more. People are fighting and dying for amassing wealth, but it cannot be collected without committing sins. It is only when the Lord wisheth that man is made to go astray, when he has forgotten man. Now the war between Mughals and Pathans has caused much loss of life and damage to property. How do they spend their nights in distress and wailings? O Lord! Whom shall we approach with our complaints as Thou art Thyself responsible and controlling all these untoward and unpleasant incidents, and all the joy and sufferings are received by us as per Thy will and dictates.

O Nanak! The Lord conducts all His activities for us as per His will, as it pleases Him, and we have to reap the reward of all our actions, performed by us under His command. All the worldly games and drama is being conducted by the Lord as per His Will. (7-12)

(So we should accept Lord's Will with pleasure, as He alone creates and destroys us and the Universe).

i) **"Ik onkar Satgur Parsed"**
Asa ka'af Mahala-1 Ghar 8 astpadia (Page 418)

Jaise' goe'l goeli taisai sansara
Koo'r kamave'h a'dmi bandhe'h ghar bara
Jagoh ja'goh sootioh chalia vanjara (Pause 1)

Jiu laha tota tivai vaat chaldi a'aiee
jo tis bha'vai Nanka sa'iee vadiaiee. (10-13)

(Guru Nanak Dev)

॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੮ ਅਸਟਪਦੀਆ॥ (ਪੰਨਾ ੪੧੮)

ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲਿ ਤੈਸੇ ਸੰਸਾਰਾ॥ ਕੂੜੁ ਕਸਾਵਹਿ ਆਦਮੀ ਬਾਂਧਹਿ ਘਰੁ ਬਾਰਾ॥
ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿ ਹੋ ਚਲਿਆ ਵਣਜਾਰਾ॥ ੧॥ ਰਹਾਉ॥

ਜਿਉ ਲਾਹਾ ਤੋਟਾ ਤਿਵੈ ਵਾਟ ਚਲਦੀ ਆਈ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ॥ ੪॥ ੧॥ ੮॥

ii) **Central Theme :** O Brother! Let us wake up from the slumber of ignorance and open our eyes with the true knowledge of the Lord and see how this human being has already reached almost close to the death. This world is like a pasture and man like a cowboy who comes for a short while for grazing of cows;

We should realise the fundamental truth that we are not going to live permanently here as after some time this body will perish and the soul will depart. What is the use of building houses here when we are not to stay here for long?

O Nanak! Man is lost completely in the slumber of his ignorance and could be shaken up by the Lord on his attaining self-realisation through His Grace and grant of proper guidance. We should, therefore, inculcate all good qualities, ridding ourselves of vicious thoughts and sinful actions, instead of amassing wealth only, which will not accompany us to the next world. The successful businessman is the one who would proceed to the next world with some profit and gain in the form of love of the Lord. So let us sow the seeds of True Name, with profitable business in view, provided the Lord's Grace is bestowed on us, then with Guru's guidance, we could attain the real thinking and get interested in listening to and meditation of Lord's True Name.

(We should meditate on Lord's True Name, attaining self-realisation and spend this life renouncing worldly falsehood and wealth).

i) **Asa Mahala-5 (Page 418)**

Cha'rai kunda'n dhoondia ko nimi mainda
je' tu'd bha'vai sahiba tu main hou' te'nda
dar beeta mein neemko kai kari salam
hiko meinda tu' dhani sa'ch mukh na'am

Gur te' dar ghar ja'niai so jaeai sinjhanai
Nanak Na'am na visrai sachai ma'n ma'nai (8-14)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੯)

ਚਾਰੇ ਕੁੰਡਾ ਢੂਢੀਆ ਕੋ ਨੀਮੀ ਮੈਡਾ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂੰ ਮੈ ਹਉ ਤੈਡਾ॥
ਦਰੁ ਬੀਤਾ ਮੈ ਨੀਮਿਕੋ ਕੈ ਕਰੀ ਸਲਾਮੁ॥
ਹਿਕੋ ਮੈਡਾ ਤੂ ਧਣੀ ਸਾਚਾ ਸੁਖਿ ਨਾਮੁ॥ ਰਹਾਉ॥

ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੋ ਜਾਇ ਸਿਞਾਣੈ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਮਨੁ ਮਾਨੈ॥੯॥ ੧੪॥

ii) Central Theme : O Lord! I meditate and recite Thy True Name as Thou art my true master; there is none else except Thee whom I have realised as my friend and that there is no other friend of mine except Thee. I only wish that I may not forget Thy True Name, which I have accepted as my only support through the Guru's guidance.

O Lord! There are many sidhas worshipping Thee for acquiring various occult powers (Ridhis and Sidhis); many Yogis wander around in different forms without attaining self-realisation or following the Guru's message. Many persons study Puranas without realizing and appreciating the reality that the Lord resides within us. There are some others, calling themselves celebates but are caught up in various whims and misgivings, thus passing through the cycle of births and deaths, without attaining salvation.

There are some others, who are leading householders' lives but serving the Guru, engage themselves in meditation of True Name, thus remaining alert in Lord's love and devotion.

O Nanak! The persons, who attain the Lord through meditation of True Name in the company of holy saints, never forsake True Name and are loved and accepted by the Lord. (8-14)

i) Asa Mahala 1 (Page 419)

mansa mane'h samaile' bhoujal sa'ch tar'na
aa'd juga'd dayal tu Thakur te'ri sarna
Tu da'ato hum ja'chika har darsan deejai

Gurmukh Naam dhiaieeai ma'n andir bhijai (Pause 1)

---

har ka Na'am nidhan hai poorai Gur diya
Nanak Naam na visrai math amrit piya (8-15)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੯)

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੇ ਭਉਜਲੁ ਸਚਿ ਤਰਣਾ॥
ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ॥
ਤੂ ਦਾਤੌ ਹਮ ਜਾ ਚਿਕਾ ਹਰਿ ਦਰਸਨੁ ਦੀਜੈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਅੰਦਰੁ ਭੀਜੈ॥ ੧॥ ਰਹਾਉ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੇ ਗੁਤਰ ਦੀਆ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਪਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤ ਪੀਆ॥ ੪॥ ੧੫॥

ii) Central Theme : O Lord! Thou art our benefactor for ages and our True Master. I have come to have a glimpse of Thy vision, so pray grant us Thy audience or meeting, we have got our mind immersed in the love of Lord's True Name through the Guru's guidance, so we could cross this ocean of life successfully by diverting our mind from the vicious thoughts or worldly pleasures.

The self-willed persons, being engrossed in false worldly attachments, do not find any reward like the barren land giving no yield. O blind person! Let us try to inculcate the True Lord's love in our heart by getting rid of worldly greed as man undergoes suffering, only due to his ego and greed. Let us meditate on Lord's True Name day and night by seeking refuge at the lotus feet of the Lord and get rid of our dual-mindedness, else we will depart from this world empty-handed, being robbed of all our good qualities. The self-willed person, however, gets curses of others by talking rudely and wasting this life in vain like the stone which remains dry and unaffected by water even being inside water.

O Nanak! The perfect Guru has bestowed on us the nectar of True Name, so with Guru's Grace we only pray that we should not forget this True Name and become immortal by partaking this nectar. This is our earnest prayer, O Lord! (8-15)

(O Man! Try to inculcate Lord's love in your heart by ridding yourself of worldly greed, so as to cross this ocean successfully).

i) **Asa Mahala 1 (Page 419)**

chalai chalanha'r vaat vata'ya
dhund pitai sansar sach na bha'ya
kia bhaviai kia dhoondiai Gur sabad dikhaya
manta mo'h visarjia apnai ghar aya (Pause 1)

Nanak mangai sach Gurmukh ghaliai
mein tujh bin avar na koi nadar nihaliai (9-16)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੧੯)

ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ ॥ ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰੁ ਸਚੁ ਨ ਭਾਇਆ ॥ ੧॥
ਕਿਆ ਭਵੀਐ ਕਿਆ ਢੂਢੀਐ ਗੁਰ ਸਬਦਿ ਦਿਖਾਇਆ ॥
ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਿਆ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥ ੧॥ ਰਹਾਉ ॥

ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ ॥
ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥ ੯॥ ੧੬॥

ii) **Central Theme :** O Brother! We got over our wanderings and confusion, once the Guru enabled us to unite with the Lord through His guidance. Now we have attained self-realisation by getting rid of our ego and worldly love, so that our mind is fully stabilised concentrating on our inner feelings and the soul within. Normally man is likely to waste his life in fruitless efforts by getting engulfed in worldly pleasures forgetting the true path and truth itself.

The Guru-minded persons unite with the True Lord with the help of True Name, thus avoiding the cycle of births and deaths. What are you crying for the dead person? O Man! The real detachment is developed by singing the praises of True Lord and appreciating Lord's Will, as nothing could be achieved through false worldly attachments. The person, who understand and accepts Lord's Will spends his life successfully and is received with honour in the Lord's presence. The self-willed persons however, not obeying Lord's Will, undergo all sorts of punishments and sufferings. The self-willed persons, engrossed in worldly pleasures and by losing their conscience, get caught by the god of death (yama) while the Guru-minded persons, benefit from this life, by ridding themselves of ego, and appreciating the difference between Truth and falsehood.

O Nanak! I have no other support except that of the Lord; and we could enjoy the bliss of life provided the Lord bestows His Grace on us. We are yearning for attainment of Truth (True Name), after lot of effort and hard labour. May the Lord bless us with His Grace and the True Name of the Lord! (9-16)

i) **Asa Mahala 1 (Page 420)**

Kia jungle dhoondi jaeai mein ghar ban haria'vla
Sach tikai ghar aieai sabad utavla
jeh dekha' teh soi avar na javiai
Gur ki kar kamaie' mahal pachh'aniai (Pause 1)

---

ratna parakh so dhani tin kimat pa'iee
Nanak Sahib man vasai sa'chi vadiaiee (8-17)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੨੦)

ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ॥
ਸਚਿ ਟਿਕੈ ਘਰਿ ਘਰਿ ਸਬਦਿ ਉਤਾਵਲਾ॥ ੧॥
ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ॥
ਗੁਰਕੀ ਕਾਰ ਕਮਾਂਇ ਮਹਲੁ ਪਛਾਣੀਐ॥ ੧॥ ਰਹਾਉ॥

ਰਤਨਾ ਪਾਰਖੁ ਸੋ ਧਣੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚੀ ਵਡਿਆਈ॥ ੮॥ ੧੭॥

ii) **Central Theme :** O Brother! Once I have attained self-realisation through the Guru's service, I perceive the True Lord all around as there is no other power besides Him. So now my mind is stabilised and concentrated on the Lord alone through the Guru's guidance, who abides within us.

When the Lord wills through His pleasure then one may get united with the Lord and get realisation of Truth by following Lord's Will. Once the Lord is inculcated in the heart, he bestows all types of benedictions on us and there is no dearth of anything.

The person, who serves other gods and goddesses instead of the Lord, loses like the person in a boat of stones which is bound to be drowned. When the person attains realisation of the soul and perceives the Lord within himself, then he offers his body and soul and surrenders himself to the Lord

completely. The birth and death is in the control of the Lord but the person, who gets rid of his ego and becomes humble like a dead person, becomes immortal.

O Nanak! Whosoever gets united with the Lord, becomes a true evaluator of Truth like a perfect jeweller dealing with diamonds. Such Guru-minded persons alone could appreciate the value of unity of God, having attained Truth themselves. Then such lovers of the Lord's True Name are received with honour in the Lord's Court. (8-17)

i) **Asa Mahala 1 (Page 420)**

Jini Na'am visaria doojai bharm bhulaiee
mool chhod da'li lagai kia pareh chhaiee
Bini navai kin chhootiai je jane' koiee
Gurmukh hoi ta' chhootiai manmukh pa't khoiee (Pause 1)

Gurki seva so karai jis aap karaeai
Nanak sir de' chhotiai dargeh pat pasai (8-18)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੨੦)

ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਈ॥
ਮੂਲੁ ਛੋਡਿ ਡਾਲੀ ਲਗੇ ਕਿਆ ਪਾਵਹਿ ਛਾਈ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜੇ ਜਾਣੈ ਕੋਈ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਛੂਟੀਐ ਮਨਮੁਖਿ ਪਤਿ ਖੋਈ॥ ੧॥ ਰਹਾਉ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਤੋ ਕਰੇ ਜਿਸੁ ਆਪਿ ਕਰਾਏ॥
ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੂਟੀਐ ਦਰਗਹ ਪਤਿ ਪਾਏ॥ ੮॥ ੧੮॥

ii) **Central Theme :** The persons, engrossed in worldly falsehood due to their dual-mindedness, do not gain anything in the world, in the absence of their reciting of True Name, as somebody tends the branches instead the trunk (origin) of the tree, thus gaining nothing. Infect only Guru-minded persons have realised this secret that man cannot get salvation from worldly bondage without attaining True Name; while the self-willed persons lose their respect even, by forsaking True Name. O Brother! My master is the True Lord only through whose Grace we receive all sorts of comforts; so the holy saints always serve the Master through good guidance; and remain attached to the lotus feet of the Lord. No one could even attain the Lord

without the help of the Guru, as the Guru alone could lead us on the right path.

The self-willed persons, however, are always lost, inspite of someone's guidance and get astray, knowing fully well that without True Name no one could attain salvation; rather one suffers through the cycle of births and deaths and goes to hell.

O Nanak! The Guru-minded person, who is blessed by the Lord's Grace, serves the Guru provided the Lord Wills it. Such Guru-minded persons, ridding themselves of their ego, find honour in the Lord's Court. (Kingdom of Heaven) (8-18)

i) **Asa Mahala-1 (Page 421)**

roo'ro Thakur ma'hro roor'i gurbani
vadai bha'g satgur milai
paiyeeai pa'd nirbani
meni olahgia olahgi hum chhoroo tha'rai
jiu tu rakhe'h tiu ra'ha mukh Na'am hamarai (Pause-1)

---

ehnis re'hai niralmo ka'ar dhur ki karni
Nanak na'am santokhia ra'tai har charni (8-19)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੨੧)

ਰੂੜੋ ਠਾਕੁਰ ਮਾਹੋਰ ਰੂੜੀ ਗੁਰਬਾਣੀ॥ ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰ ਮਿਲੈ
ਪਾਈਐ ਪਦ ਨਿਰਬਾਣੀ॥
ਮੈ ਉਲ੍ਹਗੀਆ ਓਲ੍ਹਾਮੀ ਹਮ ਛੋਰੂ ਥਾਰੇ॥
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ॥ ੧॥ ਰਹਾਉ॥

ਅਹਿਨਿਮਿ ਰਹੈ ਨਿਰਾਲਮੋ ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ॥
ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥ ੧੯॥

ii) Central Theme : O Lord! Thou art so beautiful and the beautiful Guru's Word (Gurbani) has revealed Thy Presence everywhere, but the Guru's company is realised only through good fortune and as per Lord's Will; so that we, Thy humble servants and disciples, could also recite Thy True Name. This is possible only if it pleases Thee, as everything is controlled by Thy will. In fact, Thou art pervading everywhere in equal

measure, and abide within us and should not be viewed as a distant entity. It is only the Guru minded persons who realise Thy True form but through Thy Grace and Will only.

On the other hand, the self-willed persons, engulfed by worldly falsehood due to their ignorance, behave like blind fellows and wander around in doubts and dual-mindedness in the absence of meditating on True Name, and never get a glimpse of Thy vision, thus merging with the prime-soul finally.

O Nanak! The Guru-minded persons, spend their lives in meditating on True Name, taking refuge at the lotus-feet of the Guru and remain united with the Lord through His True Name.

i) **Asa Mahala-1 (Page 421)**

Ke'ta a'khan a'khiai ta'ke' a'nt na ja'na
mein nidharian dhar e'k tu' mein ta'n sata'na
Nanak ki ardas hai sa'ch na'am suhe'la
aap ga'ya sojhi paiee Gur Sabdi me'la (Pause 1)

---

hukam sanjogi aya chal sa'da rajaiee
auganha'rai ko su'nn Nanakai sach milai vada'iee (8-20)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੨੧)

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਤਾਕੇ ਅੰਤ ਨ ਜਾਣਾ॥
ਮੈ ਨਿਧਰਿਆ ਧਰ ਏਕ ਤੂੰ ਮੈ ਤਾਣ ਸਤਾਣਾ॥
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ॥
ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ॥ ੧॥ ਰਹਾਉ॥

ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ॥
ਅਉਗਣਿਆਰੇ ਕਉ ਸੁਣੁ ਨਾਨਕੈ ਸਚੁ ਪਿਲੈ ਵਡਿਆਈ॥ ੮॥ ੨੦॥

ii) Central Theme : O Nanak! My only prayer to the Lord is that I may be bestowed with the True Name of the Lord so that I may enjoy peace and tranquillity. But the realisation could come only through the Guru's guidance by ridding oneself of ego, resulting in unity with God.

The Guru-minded persons follow the dictates of the Lord, by meditating on True Name, in the service of the Lord so that they do not face any

problems. They then are received with honour in the Lord's Court by following the Lord's Will, while the self-willed persons are rejected due to their falsehood. They suffer through the fire of hell being devoid of Lord's Grace.

The Guru-minded persons are satiated having tasted this fruit of True Name, and attain Truth, thus singing the Lord's praises; and their wanderings have come to an end with the attainment of True Name.

O Nanak! The human being is brought to this world as per Lord's Will and acquires various virtues by following Lord's dictates, as the Lord has bestowed greatness and status to him through the benevolence of True Name and His Grace.

i) **Asa Mahala-1 (Page 422)**

Ma'n ratou har nai sach vakhania
lokan da kia jarai ja tu'dh bhania
---
tu uttam hoan neech sevak kandhia
Nanak nadar kare'ho milai sa'ch va'ndhia (8-21)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੨੨)

ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਣਿਆ॥
ਲੋਕਾ ਦਾ ਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਣਿਆ॥

ਤੂੰ ਉਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ॥
ਨਾਨਕ ਨਦਰਿ ਕਰਹੁ ਮਿਲੈ ਸਚੁ ਵਾਂਢੀਆ॥੮॥੨੧॥

ii) **Central Theme :** O Brother! We should sing the praises of the Lord and meditate on True Name, so long as this life exists, so as to enjoy all the comforts. When one is immersed in Lord's True Name and develops love for Him, one discourses and discusses Lord's greatness. O Lord! The persons, who are loved by Thee, get imbued with True Name completely.

O Lord ! Whosoever seeks Thy support, develops such a strong craving for Thy vision, and Thy devotion has such a wonderful and magic effect that Thy unity dispels all his suffering and pining for Thee. The Guru-minded persons meditate on True Name in Thy presence, through the Guru's message, thus making their life a success.

The Guru-minded persons, who are accepted by Thee, attaining the love of the Lord through Your Grace, and get the boon of True Name. They acquire Thy True Name as the reward for the sojourn through this life by getting rid of their vices and developing love for Truth and contentment. O Nanak! May the Lord bestow on this humble person His Grace and grant me union with the Great True Lord so that this separated soul gets merged with the Prime soul. Thus I may be enabled to lead a successful life through the attainment of Truth. (8-21)

i) **Asa Mahala-1 (Page 412)**

av'an ja'na kiu rahai kiu mela hoiee
janam maran ka dukh ghano mit sehsa doiee
---
janam maran dukh metia jap Na'am mur'arai
Nanak naam na' visrai poora Gur ta'rai (8-22)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੧੨)

ਆਵਣ ਜਾਣਾ ਕਿਉ ਰਹੈ ਕਿਉ ਮੇਲਾ ਹੋਈ॥
ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਘਣੋ ਨਿਤ ਸਹਸਾ ਕੋਈ॥

ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿਆ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੇ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਪੂਰਾ ਗੁਰੁ ਤਾਰੇ ॥੮॥੨੨॥

ii) **Central Theme :** O Brother! This life, without the remembrance of Lord's True Name, is worthless and all our cleverness is futile and deserves condemnation. The suffering due to the cycle of births and deaths is bad while the suffering due to dual-mindedness is equally bad and unbearable. How to get away from this cycle of births and deaths? What good is the life of those persons, who have not served the Lord in the company of holy saints and have not meditated on Lord's True Name? The Lord has created this universe like the drama of a juggler and He takes no time in destroying it either. This worldly drama is like the game of chess and man loses in this game by his falsehood and ego; except the Guru-minded persons, who are definite winners because they have understood the Guru's message. We have taken the support of True Name like the stick of a blind person for guidance. O Lord! We are happy with whatever Thou give us, as it pleases Thee, with the help of True Name, which is our friend and colleague for attaining salvation in the end. O Nanak! This fear and suffering of the

cycle of births and deaths could be got rid of by reciting True Name. My only prayer is that I may be blessed with True Name through the Guru's guidance, so that I could cross this ocean of life successfully and that I may never forsake the support of Lord's True Name. (8-22)

i) **Asa Mahala-3 Astpadian Ghar 2 (Page 422)**
"ik onkar Satgur Parsed"

Sasat baid Simrat sar te'ra sursari charan sam'ani
Saka teen mool ma't ra'vai tu ta'n sarab vidani
ta'ke' charan japai jan Nanak bolai amrit bani. (Pause 1)

---

tu sacha te'ra kia sabh sa'cha de'h ta sach vakhani
jako sach bujhave'h a'pna sehajai Naam sam'ani. (8-1-23)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨॥
ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ (ਪੰਨਾ ੪੧੪)

ਸਾਸਤ੍ਰ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਰੁ ਤੇਰਾ ਸੁਰਸਰੀ ਚਰਣ ਸਮਾਣੀ।
ਸਾਖਾ ਤੀਨਿ ਮੂਲੁ ਮਤਿ ਰਾਵੈ ਤੂੰ ਤਾਂ ਸਰਬ ਵਿਡਾਣੀ॥
ਤਾਕੇ ਚਰਣ ਜਪੈ ਜਨੁ ਨਾਨਕ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ੧॥ ਰਹਾਉ॥

ਤੂੰ ਸਚਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ ਦੇਹਿ ਤ ਸਾਚੁ ਵਖਾਣੀ॥
ਜਾਕਉ ਸਚੁ ਬੁਝਵਹਿ ਆਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ॥ ॥੮॥ ੧॥ ੨੩॥

ii) **Central Theme :** O Lord! I recite Thy True Name through the Guru's Word (Gurbani) by seeking refuge at your lotus-feet. Your True Name is such a vast ocean that the gist of all Shastras, Smritis and Vedas is covered by its remembrance and even the holy Ganges in passing by Thy holy feet. So the sanctity of bathing at various holy places is automatically gained through the recitation of True Name.

O Lord! No one really appreciates Thy True form and even all the thirty-three crores gods, cannot euologise Thy greatness and benedictions. Infact, the three-pronged worldly falsehood (Maya), the four sources of life or the four ages have all been supported through Thee only and only the person favoured by Thy Grace could attain salvation and then describe Thy greatness. Thou art the creator of all beings and this human being is not in a position to gauge Thy Greatness, so he remains immersed in Thy True Name, through Thy Grace.

O Lord! Though the whole world worships Thee, it is only the Guru-Minded person, who realises Thy True Form through Thy Grace, if it pleases Thee; while the self-willed person goes on wandering in doubts and dual-mindedness.

O Nanak! Whosoever gets the revelation of Truth through the Lord, gets united with Him in the stage of equipoise.

i) **Asa Mahala-3 (Page 423)**

Satgur hamra bharam gava'ya
Har Naam niranjan ma'n vasa'ya
Sabad cheen sada sukh pa'ya

Nanak sa'ch ke'hai vichar
har ka naam rakhoh urdha'r
har bhagti ra'tai mokh do'ar (8-2-24)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੪੨੩)

ਸਤਿਗੁਰ ਹਮਰਾ ਭਰਮੁ ਗਵਾਇਆ॥ ਹਰਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਮੰਨਿ ਵਸਾਇਆ॥
ਸਬਦੁ ਚੀਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਵੀਚਾਰੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹੁ ਉਰਿਧਾਰਿ॥
ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਮੋਖ ਦੁਆਰੁ॥੮॥੨॥੨੪॥

ii) **Central Theme :** O Brother! The True Guru has blessed us with all sorts of joy and comforts by explaining the true meaning of True Name through the Guru's Word and ridding us of all our doubts and misgivings. O my mind! The gist of all knowledge is that Lord is the only power, controlling everything in the universe, while the treasure of True Name is available through the Guru's guidance alone.

No one except the perfect Guru knows that we could extinguish the fire of worldly desires within us by meditating on Lord's True Name through the Guru's guidance, and that we could attain the Lord in the state of equipoise by singing Lord's praises. The whole world is engulfed by the worldly falsehood and it is through the Guru's Grace that we may realise the Guru's Word (Gurbani).

The greatest worship and penance is the Guru's service as one could perceive the True Lord in the company of holy saints, and one could inculcate in one's heart the Lord, destroyer of all ills. It is only through the Guru's service that one attains self-realisation and an insight to all the three ages, thus finding favour in the Lord's Court through the Guru's Word. It is only the Guru's service which sustains the whole family traditions and one could inculcate True Name in one's heart.

The persons, who are engaged in the service of the Guru, day and night, thus meditating on True Name, are really fortunate and pre-destined by Lord's Will, and help others also in dispelling their sufferings.

O Nanak! The only pure thought and worthwhile and pur is to meditate on True Name by developing love for the Lord, which could unite us with the Lord, leading to salvation.

(The attainment of True Name through the Guru's service is essential for uniting with the Lord, benefactor of all joy and comforts).

i) **Asa Mahala 3 (Page 423)**

Asa aas karai sabh koiee
Hukamai boojhai mirasa hoiee
---
har japiai bhae sach pyar
Nanak Naam gurmat urdhar (8-3-25)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੪੨੩)

ਆਸਾ ਆਸ ਕਰੇ ਸਭੁ ਕੋਈ॥ ਹੁਕਮੈ ਬੂਝੈ ਨਿਰਾਸਾ ਹੋਈ॥

ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰਧਾਰਿ॥੮॥੩॥੨੫॥

ii) **Central Theme :** O Brother! You cannot be satiated without the attainment of Lord's True Name, but this could be achieved through the Guru's guidance only. The fire of burning worldly desires could be extinguished with the help of True Name only but this could be attained only as per Lor'ds Will if it pleases him.

All the other worldly hopes are futile but this realisation could come through Lord's Will only and the Lord alone could shake us up from the slumber of

worldly desires and hopes. In this age of kalyug we could realize the Lord's Presence through the Guru's Word and he received in the Lord's Court with honour through the service of the Guru.

What should we offer to the Guru, who inculcates in our hearts the efficacy of the nectar of True Name through singing Lord's praises (kirtan). We should offer our sacrifice, ridding ourselves of ego, and then following the Lord's Will we could find peace and solace.

The Lord himself bestows the boon of True Name on the Guru-minded persons and leads astray the self-willed persons, as He alone is omni-potent. The Lord enables the Guru-minded persons to unite with Truth, (the True Lord) through the Guru's teachings. Of course, the whole universe is completely lost in various misgivings and dual-mindedness without practising True Name, whereas the Guru-minded persons sing the praises of the Lord through the Guru's Word (Gurbani)

O Nanak! Let us recite the True Name of the Lord by ridding ourselves of our ego through the Guru's guidance and thus merge with the True Lord by crossing this ocean of life successfully.

i) **"ik onkar Satgur Prasad"**
Rag Asa Mahala 3 astpadia Ghar 8 kafi (Page 424)

Sur te' s'ant u'pjai jin trisna agan bujh'aiee
Sur te' na'am paieeai va'di vadiaee

Apnai hath vadiaieea' de' na'amai l'aeai
Nanak Naam nidhan ma'n vasia vadiaiee paeai (4-26)

(Guru Amar Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੮ ਕਾਫੀ (ਪੰਨਾ ੪੨੪)

ਗੁਰ ਤੇ ਸਾਂਤਿ ਉਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ ॥
ਸੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ ॥੨॥

ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ ॥੪॥੪॥੨੬॥

i) **Central Theme :** O Brother! Let us meditate on True Name by

seeking refuge at the lotus feet of the Guru, as by serving the Guru, we could extinguish the burning fire of worldly desires within us, and attain True Name. We would gain knowledge and understanding and attain self-realisation through the Guru's guidance and gain access to the treasure of True Name with the love and devotion of the Lord.

The Guru-minded persons meditate on True Name with full understanding through the Guru's guidance and the Lord is perceived by them by gaining the inner light within themselves, thus they enjoy peace and comforts all the time. They rid themselves of their ego with a pure heart and they gain the knowledge of all the three worlds, and they perceive the Lord on all sides being omni-present. Once I understood the Guru's message through the Guru's Grace, my mind and intelligence became clearer and reached a high level and then I curbed my worldly desires by reciting Lord's True Name, thus enjoying perfect bliss. It is only through the Guru's Grace that we get the company of holy saints which dispels all our sins and our sufferings and afflictions come to an end.

O Nanak ! The Lord has kept everything under His control and bestow His blessings on those persons, whom He wishes by favouring them with True Name through the company of holy saints; such Guru-minded persons then receive honours in this world and hereafter in the Lord's Court. (8-9-26)

("So one could attain True Name through the Guru's guidance and Lord's Grace, leading to an honourable status everywhere.")

i) **Asa Mahala - 3 (Page 424)**

Su'n ma'n ma'n vasa'ie tu' aapai aeai milai me'rai bhai
andin sachi bhagat kar sachai chit laiee (Pause 1)

---

ghar me'h panch vartadai panchai vichari
Nanak bin Satgur va's na a'vni Naam homain ma'ri. (8-5-27)

(Guru Amar Dass)

ਸੁਣਿ ਮਨ ਮਨਿ ਵਸਾਇ ਤੂੰ ਆਪੇ ਆਇ ਮਿਲੈ ਮੇਰੇ ਭਾਈ ॥
ਅਨ ਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚੈ ਚਿਤੁ ਲਾਈ ॥੧॥

ਘਰ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ ॥
ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਵਸਿ ਨ ਆਵਨੀ ਨਾਮਿ ਹਉਮੈ ਮਾਰੀ ॥੮॥੫॥੨੭॥

ii) **Central Theme :** O Brother ! Let us listen to Lord's True Name and then follow it completely by inculcating this Name in our hearts thus enjoying all the comforts of life, resulting in elimination of our ego and dual mindedness and getting an honourable position everywhere. Infact everyone in the world, is seeking (this) True Name, including men, gods, munis, pundits, and astrologers but no one attains it without the Grace of the Guru. The Guru has made us understand clearly that attainment of Grace is also possible only when it pleases the Lord as everything is within the control of the Lord.

When the whole lot of beings have been created by the Lord, who is pervading in all beings, then how could we label anyone as auspicious person ? The Lord is managing this worldly drama as per His Will and it is with His Will that the Lord makes some people wander around in all sorts of doubts, whims and vicious actions, by leading them astray. On the other hand, the Lord has bestowed some Guru minded people with enough understanding, love and devotion of the Lord and the treasure of True Name. Such Guru-minded persons are not led astray through anyone's misguidance from the True path and remain imbued with the Lord's love and devotion.

O Nanak ! Though all the five vices are present within each individual, yet some Guru-minded persons, who are blessed with Thy Grace, keep them under check through good understanding. They are meditating on True Name, all the time and get united with the Lord by ridding themselves of vicious thoughts and sinful actions. But this attainment of True Name is not really possible without the Guru's Grace. (8-5-27)

("We could attain an honourable position by our virtues, following Lord's Will, and reciting True Name.")

i) **Asa Mahala-3 (Page 425)**

Gharai ander Sabh vath hai bahir kichh nahi.
Gur parsadi paieeai antar kapt khulahi (1)

---

aapai daan karai kis akhiai aapai dai bujh'aiee.
Nanak Na'am dhiaie tu' dar sachai sobha p'aiee. (8-6-28)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੫)

ਘਰੈ ਅਦਰਿ ਸਭੁ ਵਥੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ॥

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਹੀ ॥੧॥

ਆਪੇ ਦਾਨੁ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ ॥੮॥੬॥੨੮॥

ii) Central Theme : O Brother ! The True Guru has given us this appreciation and understanding that the treasure of Lord's True Name lies very much within our hearts, which could be attained through the Guru's guidance. Many people wander in the jungles (forests) in search of the Lord while there is nothing to be gained outside. Infact, when the inner weaknesses due to ignorance are dispelled and the light shines forth due to knowledge through the Guru's Grace, then this wealth of True Name is perceived within by getting rid of vices.

But only a few Guru-minded persons, who are seekers of Truth, attain this invaluable wealth of True Name through the Guru's guidance and a clear realisation that the Lord abides within our soul. Thus man attains whatever one longs for and saves himself from the cycle of births and deaths.

On the other hand, the self-willed person leads the life of doubts, misgivings and dual-mindedness. How could he attain something from outside, which lies hidden within ? So he loses his prestige even. Such a false peson is looking for Truth outside instead of seeking it inside his body and finally leads the life of an unsuccessful person.

O Nanak ! One could attain honour at Lord's court, by reciting True Name, provided the Lord bestows this appreciation if it pleases Him and there is no other power on Earth like Him.

O Brother ! The Guru-minded persons, who have attained self-realisation through the Guru's Grace enjoy bliss and joy in this world and perceive the Lord within themselves. They are received with honour in the Lord's Presence by singing the Lord's Praises. (8-6-28)

i) Asa Mahala-3 (Page 426)

a'apai aap pachhani'a sa'ad meetha bhai.
Har ra's cha'khiai mukat bhaeai jina sa'cho bhai (1)

---

jisno devai tis milai gurmati na'am bujh'aiee.
Nanak sabh kichh na'avai kai va's hai poorai bha'g ko p'aiee (8-7-29)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੬)

ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਠਾ ਭਾਈ ॥
ਹਰਿ ਰਸਿ ਚਾਖੀਐ ਮੁਕਤੁ ਭਏ ਜਿਨਾ ਸਾਚੋ ਭਾਈ ॥੧॥

ਜਿਸਨੋ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ ॥
ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੇ ਭਾਗਿ ਕੋ ਪਾਈ ॥੮॥੭॥੨੯॥

ii) Central Theme : O Brother ! The Guru-minded persons who have illuminated their hearts with the knowledge of the Lord's secrets through the Guru's guidance perceive their true friend in True Name only. The whole world is completely lost in ignorance without the guidance of Guru's Word like a blind man. The Guru-minded persons who have attained self-realisation and relished the taste of the nectar of True Name, have attained Salvation. The Lord is enshrined in pure hearts only, being pure and flawless; in fact the Guru-minded persons, who lead a householder's life, being surrounded by all sorts of vices and sins, enjoy the bliss of True Name, leading a detached life.

Such Guru-minded persons are Name-oriented, thus they think about True Name, with True Name percolating through their bodies, and perform all duties, with the Guru's guidance in the name of True Name'. They listen to Lord's Name, and receive honours in the world by following True Name. They sing the praises of the Lord through True Name and find an honourable place in the Lord's Court through True Name alone.

The faithless persons, however, being devoid of True Name, waste this life, losing respect in this world and getting caught by Yama, the god of death, while the Guru-minded persons recite True Name themselves and make others also remember True Name, thus winning their service and love. Infact, it is the efficacy of True Name alone, that the Guru-minded persons receive all honour and recognition due to True Name.

O Nanak ! Let us understand clearly that everything is controlled by True Name alone; but only the fortunate persons, pre-ordained by Lord's Will, attain this invaluable gem of True Name through the Lord's Grace. Infact, the Lord Himself bestows this boon of True Name on Guru-minded persons, by giving them full realisation through the Guru's guidance. (8-7-29)

("The Guru-minded persons lead a successful life by attaining the nectar of True Name through the Guru's guidance and Lord's Grace.")

i) **Asa Mahala-3 (Page 426)**

doha'gni mahal na pi'ani na ja'nan pir ka soa'o.
phika bole'h na nive'h dooja bhau soa'o. (1)

---

hoan hoan kardi sabh phirai bin sabadai hoan na j'aeai.
Nanak na'am ra'tai tin homain ga'yee sachai rahe samaiai. (8-8-30)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੬)

ਦੋਹਾਗਣੀ ਮਹਲੁ ਨ ਪਾਇਨੀ ਨ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ ॥
ਫਿਕਾ ਬੋਲਹਿ ਨਾ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ ॥੧॥

ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੈ ਬਿਨੁ ਸਬਦੈ ਹਉ ਨ ਜਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੈ ਰਹੇ ਸਮਾਇ ॥੮॥੮॥੩੦॥

ii) **Central Theme :** O Brother ! The question arises in my mind, as to how to control this mind ? The answer is that this mind could be diverted from sinful actions through the Guru's Grace and then with the light of knowledge it is enabled to concentrate itself through self-realisation. The faithless persons, however, do not relish the taste of the love of the Lord-spouse having a sour tongue and do not bow before the Lord due to their ego and remain engrossed in worldly pleasures due to their dual-mindedness and their cleverness. On the other hand, the Guru-minded persons have been directed by the Lord towards leading a life of love and devotion towards the Lord, thus meditating on True Name in accordance with the Lord's Will and finally attaining the State of 'Equipoise'.

The beauty of their character lies in the knowledge of the Lord's secrets, and now they become the leader of all the beloved ones of the Lord. They are always imbued with the hue of the Lord's love by being accepted by the Lord. They have adorned themselves with the qualities of the Lord-spouse, with their body using the fragrance of Lord's love and have found the jewel of True Name in their hearts by singing Lord's Praises.

The faithless persons, spend this life in vicious and sinful actions like the worms in filth, by being downgraded to a low level in society, while the Guru-minded persons live a successful life by being immersed in Lord's love through Lord's worship and the Guru's guidance.

O Nanak ! The whole world is engulfed by ego as this ego cannot be eliminated without the Guru's teachings. It is only the Guru-minded persons who have dispelled their ego by imbibing True Name in their hearts, thus getting united with the Lord and leading a successful life. (8-8-30)

(We should lead a life of a Guru-minded persons by meditating on True Name through following Lord's Will.)

Asa Mahala-3 (Page 427)

Sachai ra'ttai se' nirmalai sa'da sachi soiai.
aithai ghar ghar j'apdai a'agai ju'g ju'g pargat hoiai. (1)

---

sabbna ka da'ata e'k hai sir dhandhai laeai.
Nanak Naamai laeai savarian sabadai laeai mil'aie. (8-9-31)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੭)

ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ ॥
ਐਥੈ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਿਰਿ ਧੰਧੈ ਲਾਇ ॥
ਨਾਨਕ ਨਾਮੇ ਲਾਇ ਸਵਾਰਿਅਨੁ ਸਬਦੇ ਲਏ ਮਿਲਾਇ ॥੮॥੯॥੩੧॥

ii) Central Theme : O my beautiful mind ! Get imbued with the real hue of the Lord's love; once you get this love through the Guru's Word (Gurbani) you would find it permanent. The Guru-minded persons, who have developed devotion for the Lord, get themselves purified and are received everywhere with honour. We are engrossed in worldly chores and worldly falsehood, having a very low mental caliber due to our mean actions, ego and dual-mindedness; but once we get the golden touch of the Guru, we get the shine and lustre of gold through true knowledge. Infact, no one gets devoted with Lord's love without the Guru's guidance, and once one gets immersed in the Guru's love and awe, one loves to sing the praises of the Lord always.

O Brother ! The mind cannot be purified with false attachments or without the awe of the Lord, but it is through the Lord's Grace that one is enabled to attain the Lord in the fourth State of 'Equipoise' through the Guru's guidance in the company of holy saints. We behave like animals, without the company

of holy (saints) congregations and never remember the Lord benefactor whose blessings we enjoy in life but without True Name we lead the life of a theif, hiding and shying away from Truth.

The Guru-minded persons enjoy peace of mind by getting rid of their vicious thoughts through the Guru's guidance, thus attaining the Lord's love by serving the Guru and reciting True Name. O Nanak ! The Guru-minded persons have been united with the Lord through True Name by the Guru's guidance, as it is the Lord Himself who bestows some persons with His benedictions and favours while some others are made to follow the worldly falsehood. (8-9-31)

i) Asa Mahala-3 (Page 427)

Sabh na'vai nu' lochdi jis kirpa karai so p'aeai.
bin na'vai sabh dukh hai sukh tis jis ma'n vas'aie. (1)

---

e'h ma'n de'hi sodh tu Gur sabad vi'char.
Nanak iss dehi wich Na'am nidhan hai paieeai Gur kai he't apa'r
(8-10-32)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੭) (III)

ਸਭ ਨਾਵੈ ਨੋ ਲੋਚਦੀ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਪਾਏ ॥
ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਸੁਖੁ ਤਿਸੁ ਜਿਸੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥

ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੮॥੧੦॥੩੨॥

ii) Central Theme : O Brother ! The whole world is trying to seek Lord's True Name, but it is attained only by the person who is favoured with the Guru' Grace. Such a person then enjoys the bliss of life, as without the True Name one's life is full of suffering.

O Lord ! Thou art a great benefactor and we have sought refuge at Your lotus-feet. Pray grant us the boon of True Name which is to be achieved through the The Guru's guidance. Whom else could we approach for this favour, as everything is controlled by Thy Will ? O Lord ! Thou pardon some persons as per Thy dictates and then unite them with Thyself, while some self-willed persons, engaged in vicious and sinful actions are driven

away from Thy Presence due to their falsehood but all this realisation is also under Thy control.

Some the Guru-minded persons, engaged in the the Guru's Service, attain True Name and become pure-hearted and enjoy comforts of life by understanding the Lord's Will. While some other self-willed persons, devoid of True Name, wander in wilderness and waste this precious life without any discipline or principles; on the other hand the the Guru-minded persons enjoy a life of discipline and peace by listening to the the Guru's message with faith and the Guru's Grace, thus purifying their mind.

O Lord ! Such Guru-minded persons attain realisation of a pure and dedicated life through the the Guru's Word by appreciating the true meaning of Thy Secrets while nobody could ever gauge Thy Greatness by studying Vedas and Shastras alone. O Nanak ! Let us try to seek the true meaning of the Guru's Word by understanding our mind and realise the treasure of True Name which could be gained by developing love and devotion for the True the Guru, thus uniting with the Lord finally. (8-10-32)

(O Brother ! Seek and find the true meaning of this mind through the Guru's guidance and Lord's Will, thus attaining Lord's True Name within. (the body.)

i) **Asa Mahala-3 (Page 428)**

Sach ratia sohagni jina Gur kai sabad sigar.
Ghar hi so pir pa'ya sachai sabad vichar. (1)

So pir me'ra e'k hai e'kas siu livlaei.
Nanak je' sukh lor'eh kamni har ka naam. ma'n vas'aai. (8-11-33)

(the Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੮)

ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥
ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦੁ ਵੀਚਾਰਿ ॥

ਸੋ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ੧॥
ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇ ॥੮॥ ੧੧॥ ੩੩॥

ii) **Central Theme :** O Brother ! The the Guru-minded persons, who have embellished their hearts with the love of the the Guru's Word (gurbani),

perceive the True Lord within themselves through the the Guru's guidance, and remain immersed in the Lord's love by getting themselves pardoned from the Lord for their sins, and shortcomings. They thus get united with the Lord through the the Guru's Grace. Such Guru-minded persons remain imbued with the Lord's devotion day and night in the state of equipose by meditating on the True Name, being engaged in the the Guru's service.

The self-willed persons undergo all sorts of sufferings, engrossed in misgivings and dual mindedness, and do not find any place in the Lord's Presence. They further waste away this human life, engulfed by vicious thoughts and falsehood without gaining the love of the Lord-spouse. Such faithless persons repent in the end without gaining anything in the world because of their egoism.

The Guru-minded persons who have faith in the Lord knowing fully well that there is no other power on Earth, are engaged in the service of the the Lord through the the Guru's guidance. They inculcate the Lord's love in their hearts having purified themselves and enjoy the bliss of life in perceiving the Lord getting rid of their ego.

O Nanak ! If anyone is seeking peace of mind, then he should get immersed in the Lord's love by inculcating True Name in his heart, thus merging with the Lord finally, and getting the elernal bliss. I have sought peace and tranquillity in the love the Lord, who is my only Master (spouse) and remain busy in singing Lord's praises (8-11-33).

i) **Asa Mahala - 3 (Page 428)**

Amrit jina Chakhaion ras aya sahej subhai
sacha vepravaho hai tisnu til na tamai. (1)

Sabhai gune'h bakhsa'eai leun melai melan ha'ar.
Nanak akhan akhiai je su'n dharai pyar. (8-12-34)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੮)

ਅੰਮ੍ਰਿਤ ਜਿਨ੍ਹਾ ਚਖਾਇਓਨੁ ਰਸੁ ਆਇਆ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸਚਾ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧॥

ਸਭੇ ਗੁਨਹੁ ਬਖਸਾਇ ਲਾਇਓਨੁ ਮੇਲੇ ਮੇਲਣ ਹਾਰਿ ॥

ਨਾਨਕ ਆਖਣੁ ਆਖੀਐ ਜੇ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥੮॥੧੨॥੩੪॥

ii) **Cental Theme :** O Brother ! The the Guru's Word bestows on us the nectar of True Name which the Lord has offered to the the Guru-minded persons, whose heart blossoms forth and they are enabled to unite with the Lord by singing Lord's Praises in the State of equipoise. The Lord is an embodiment of Truth and the the Guru-minded persons have enjoyed the bliss of the nectar of True Name, by sowing the seed of True Name always and they deal in the merchandise of True Name only. Such the Guru-minded persons always adorn themselves with the love and devotion of the Lord and remain immersed in the Lord's True Name. We offer ourselves as a sacrifice to the the Guru-minded persons who remain united with the Lord by riding themselves of their ego. They attain self-realisation through the the Guru's Grace and thus ar blessed with Lord's love.

The self-willed persons, however, wait at the sight of Yama, the god of death and receive whatever is destined by Lord's Will, thus remaining devoid of Lord's love.

O Nanak ! The True the Guru has got the short comings of the Guru-minded persons pardoned by the Lord, thus uniting them with the Lord. We could enjoy the bliss of life by singing the praises of Lord, if it pleases the Lord and we are accepted by the Lord through His benign love. (8-12-34)

i) **Asa Mahala-3 (Page 428)**

Satgur te' gu'n up'jai ja prabh me'lai soi.
Sehajai naam dhiaeeai gyan pragat hoi. (1)

---

jin bani siu chit la'ya se' jan nirmal parvan.
Nanak Naam tina kadai na visarai se dar sachai jaan. (9-13-35)

(Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੮)

ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਉਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੋਇ ॥
ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ ॥੧॥

ਜਿਨ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਜਨ ਨਿਰਮਲ ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਦੇ ਨ ਵੀਸਰੈ ਸੇ ਦਰਿ ਸਚੇ ਜਾਣੁ ॥੯॥੧੩॥੩੫॥

ii) **Central Theme :** O my mind ! The Lord resides within you, and

should not be deemed a distant entity; infact He perceives and listens to everything and is seen pervading every being through the the Guru's guidance. The union with the Lord is achieved through the the Guru's guidance and with the various qualities engrained in us through the light of knowledge and we could remember the Lord by developing love for Him. The the Guru-minded persons, who recognise the Lord by meditating on True Name, always enjoy the bliss through His union. O my mind ! You could also attain salvation by seeking refuge at the lotus-feet of the Lord; as there is no other friend except the Lord.

In this world, only True Name is worthwhile, as all other honours are transient and vanish within a few days. the self-willed persons, waste their lives being devoid of True Name, and engrossed in vices and sinful actions, thus suffering the pain of hell.

The world is like a blind person who cannot visualise anything, being ignorant of Lord's True Name, while the the Guru-minded persons are blessed with the boon of True Name by the Lord, thus remaining immersed in His True Name. It is only thorugh Lord's Will that we get the True Name otherwise we undergo sufferings without True Name.

O Nanak ! The the Guru-minded persons, have purified their mind by devotion to the the Guru's Word and never forget the Lord's True Name and are received with honour in the Lord's Presence by attaining Truth. (9-13-35)

i) **Asa Mahala-3 (Page 429)**

Sabadon hi bhagat ja'pdai jin ki ba'ni sachi hoiai.
Vichoh a'ap gaya nao mania sach milava hoiai. (1)

---

bhagat nira'li alah di ja'apai gur vichar.
Nanak na'am hirdai vasai bhai, bhagti na'am sava'ar. (9-14-36)

(the Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੨੯)

ਸਬਦੋ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ ॥
ਵਿਚਹੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮਨਿਆ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰਿ ਵੀਚਾਰਿ ॥

ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ ॥੯॥੧੪॥੩੬॥

ii) **Central Theme :** O Brother ! The person who meditates on Lord's True Name, leads a successful life, which is accounted for a good cause, as such he gets honoured everywhere. He gets united with the Lord by reciting True Name, getting rid of his ego, as he sings the praises of the Lord with the help of the Guru's Word (Gurbani) through the the Guru's guidance. Infact, such a person merges with the eternal light of the Lord by becoming humble (like the dead person) and free from ego.

We have gained the treasure of True Name by having a glimpse of the Lord's vision and made this life a success. The the Guru-minded persons, by pondering over the Guru's Word, develop love for the True Name, and carry out the business of True Name as their merchandise in this life. Whereas the self-willed persons do not realise the importance of either True Name or Lord's love due to their ego, as such they waste this human life in fruitless efforts by losing the battle of life. But one cannot find peace of mind without the the Guru's support and one does not enjoy bliss without Lord's True Name; though this joy is attained by the Lord's Will by ridding oneself of ego and dual-mindedness. Once we take refuge at the lotus-feet of the Lord, all our chores are automatically completed.

O Nanak ! We could inculcate Lord's True Name in our hearts by developing Lord's love and devotion through the the Guru's guidance; thus the Lord helps us in making this life a success by completing all our jobs. (9-14-36)

i) **Asa Mahala-3 (Page 430)**

Anra's meh bhola'ya bin naamai dukh paeai.
Satgur purakh na bhetio je sachi boojh bujhaie (1)

Aap mil'ain se' milai Gur sabad vicha'r.
Nanak na'am sama'nai mukh ujalai tit sachai darbar. (8-22-15-37)

(the Guru Amar Das)

ਆਸਾ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੩੦)

ਅਨਰਸ ਮਹਿ ਭੋਲਾਇਆ ਬਿਨੁ ਨਾਮੈ ਦੁਖ ਪਾਇ ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਜਿ ਸਚੀ ਬੂਝਿ ਬੁਝਾਇ ॥੧॥

ਆਪਿ ਮਿਲਾਇਅਨੁ ਸੇ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਨਾਨਕ ਨਾਮਿ ਸਮਾਣੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ ੮॥ ੨੨॥ ੧੫॥ ੩੭॥

ii) **Central Theme :** O my foolish mind ! Why do you waste this human life being engrossed in worldly pleasures of useless nature ? You could make this life successful by tasting the nectar of True Name and developing this love; else you will suffer in this world without the True Name which could be gained through the the Guru's Word only by discarding worldly pleasures.

It is only the the Guru-minded persons, who enjoy the bliss of life through immersing in Lord's love but this could be gained through good fortune as per Lord's pre-destined Will. If any person dies a worldly death (becomes so humble) by ridding himself of ego and discarding all his vices through the the Guru's guidance, he attains self-realisation by seeking Lord's support and the Guru's pardon for all his sins and shortcomings; though normally the whole world suffers being devoid of True Name, and being engrossed in worldly pleasures and dual-mindedness.

The the Guru-minded persons enjoy the bliss of Lord's love while self-willed persons are taken through the cycle of births and deaths, being engulfed by worldly falsehood just as the faithful wife enjoys the conjugal love of the spouse whereas the faithless one suffers pangs of separation.

O Nanak ! The the Guru-minded persons are received with honour in the Lord's Presence being imbued with Lord's love and devotion, but only the fortunate ones attain this unity with the Lord through the the Guru's Word, if it pleases the Lord. (8-22-15-37)

(The the Guru-minded persons enjoy bliss of Lord's love by attaining True Name through the Guru's guidance whereas the faithless persons undergo sufferings being devoid of True Name.)

i) **Asa Mahala-5 Astpadia Ghar 2 (Page 430)**
'ik Onkar satgur prasad'

Panch mana'ie panch rusa'ie.
Panch vasaie panch gavaie. (1)

So vasai it ghar jis Gur pura save.
abchal nagri Nanak dev. (8-1)

(the Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੨ (ਪੰਨਾ ੪੩੦)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥
ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਇ ॥੧॥

ਸੋ ਵਸੇ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥
ਅਬਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥

ii) **Central Theme :** O Brother ! Let us get rid of the five vices like sexual desires and acquire the five virtues like Truth, and Patience. Then let us sow the seeds of True Name in this body (field) and perform the the Guru's Service as a follow up. By doing this business, we gained so much profit that the main financier, the Lord, got pleased with us.

Now, we have attained self-realisation by the Grace of the Lord, through the the Guru's guidance. Now we do not face any difficulty or we do not have to pay any punitive fines as the Lord has bestowed on us the path of seeking truth as our main business in life. So we are engaged in the profitable business of meditating on Lord's True Name, having been given the capital investment of True Name by the Lord Himself, as our financier.

O Nanak ! The person, who has attained unity with the Lord through the service of the the Guru, in the company of holy saints, enjoys the bliss of life by merging with the Lord. (8-1)

i) **Asavari Mahala-5 Ghar 3 (Page 431)**
'ik Onkar satgur prasad'

merai ma'n har siun la'gi preet.
Sadh sangat har har japat nirmal sa'chi reet. (Pause 1)

Sukh Saga'r pritam milai upjai maha anand.
Koh Nanak sabh dukh mitai prabh bhetai parmanand. (8-1-2-39)

(the Guru Arjan Dev)

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੪੩੧)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਜਪਤ ਨਿਰਮਲ ਸਾਚੀ ਰੀਤਿ ॥੧॥

ਸੁਖ ਸਾਗਰ ਪ੍ਰੀਤਮੁ ਮਿਲੇ ਉਪਜੇ ਮਹਾ ਆਨੰਦ ॥
ਕਹੁ ਨਾਨਕੁ ਸਭ ਦੂਖ ਮਿਟੇ ਪ੍ਰਭ ਭੇਟੇ ਪਰਮਾਨੰਦ ॥੮॥੧॥੨॥੩੯॥

ii) **Central Theme :** O Lord ! I have only one prayer to You that I may not forget Your True Name even for a moment and I may always recite Your True Name, following Your Will, so that I may get united with You.

O Brother ! This world and the worldly pleasures are all perishable except the Lord's True Name. We should therefore, sing the praises of the Lord, in the company of holy saints so that we may attain salvation by remembering the Lord's True Name.

O Nanak ! The Lord's True Name is the fountain-head of all joy and comforts, which could bring us eternal bliss, dispelling all our sufferings. May the Lord, through His Grace, bless us with His True Name so that we may enjoy the eternal joy in unison with the Lord. (8-1-2-39)

i) **Asa Mahala - 5 birhar'ai Ghar 4 Chhanta Ki Ja'i (Page 431)**
"Ik Onkar Satgur parsad"

Parbrahm prabh simriai piarai darsan kou bal jai (1)
jis simrat dukh bisareh piarai so kiun tajna jaeai (2)

---

anchal ge'ha sadh ka Nanak
bhae sagar pa'ar praie (8-1-3)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਬਿਰਹੜੇ ਘਰੁ ੪ ਛੰਤਾ ਕੀ ਜਤਿ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥੧॥
ਜਿਸ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੋ ਕਿਉ ਤਜਣਾ ਜਾਇ ॥੨॥

ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ
ਭੈ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਇ ॥੮॥੧॥੩॥

ii) **Central Theme :** O dear friend ! We could get a glimpse of the Lord by serving Him and by reciting His Name and all our sufferings come to an end. We offer ourselves as a sacrifice to those, who enable us to unite with the Lord.

O my mother ! The Lord's meditation and Praises are so charming and tasteful that all other worldy pleasures appear tasteless and fruitless as compared to them and even these comforts are futile. We have sought refuge at the lotus feet of the Lord having rid ourselves of our vices like sexual desires and are completely imbued with the love of the Lord through the the Guru's guidance, in the company of holy saints. Now we are fully satiated with the Lord's love and True Name and there are no more worldly desires.

O Nanak ! We have sought the support of the the Guru in the company of holy saints, thus enabling us to cross this ocean of life successfully. (8-1-3)

i) **Asa Mahala - 5**

Janam maṛan dukh katiai piarai
jab bhe'tai har Rai ..(i)

Nanak rung ra'tai Narainai piarai
ma'tai sahej subhaie. (8-2-4)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੈ ਹਰਿ ਰਾਇ॥ ੧॥

ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਿਜ ਸੁਭਾਇ॥ ।੮॥੨॥੪॥

ii) **Central Theme :** O dear Lord ! You are an image of this human life and bestow on us the appreciation of true life. So all my worries, sufferings and fear of the cycle of births and deaths have disappeared, since the self got united with Thee.

Whereas the self-willed persons, wander through the cycle of births and deaths, being engrossed in worldly vices.

O Lord ! I would fall at the lotus feet of such the Guru-minded persons, whom Thou last united with Thyself. Once we develop love of the Lord in the company of the holy sanits, is becomes a permanent measure since we get the bliss of this life.

O Lord ! We should spend this life in the service of the the Guru as per Thy Will by following the true path, and finally get merged with Thee through meditation of True Name in the state of equipoise. The Guru-minded persons thus unite with Thee, being completely absorbed in Lord's True Name. (8-2-4)

i) **Asa Mahala - 5**

Sabh bidh tumhi jantai piarai kis peh kaho'n sunaie (1)

---

sansar koop te' udha'r lai piari Nanak har sarna'ie (8-3-22-15-2-42)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਭ ਬਿਧਿ ਤੁਮਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਾਉ ਸੁਨਾਇ ॥੧॥

ਸੰਸਾਰ ਕੂਪ ਤੇ ਉਧਰਿ ਲੈ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥੮॥੩॥੨੨॥੧੫॥੨॥੪੨॥

ii) **Central Theme :** O dear Lord ! Thou know fully well our condition and that Thou art our benefactor, bestowing on us all sorts of favours for our sustenance like food and clothing. All the sorrows or joy are offered to us as per Thy Will. We carry out all our functions as directed bh Thee as nothing moves without Thy dictates.

O Lord ! When we recite Thy True Name, the days and nights appear pleasant and beautiful but all this is happening as per Thy will and as pre-destined by the Lord.

O Nanak ! We have sought refuge at the lotus-feet of the Lord, who is pervading everywhere and in everybeing.

O Lord ! We have sought Thy support once we perceived Thy True form; and would pray for Thy help to save us from this (well) abyss of worldly falsehood and vices, thus merging us with Thy self. (8-3-22-15-2-42)

i) **Rag Asa Mahala 1 Patti likhi (Page 432)**
Ik onkar satgur prasad

"Sassai soiai srist jin s'aji
sabhna sahib e'k bhia
sevat re'hai chit jinka la'ga
a'ya tinka saphal bhia (1)

---

karai kara'rai sabh kichh ja'nai
Nanak sa'er iv ke'ha." (35-1)

(the Guru Nanak)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੩੨)

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬ ਏਕੁ ਭਇਆ ॥
ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥

ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥

ii) Central Theme : O foolish Mind ! Why are you wasting this invaluable life, engrossed in worldly falsehood and worldly attachments? What is the use of all your knowledge if you have not gained self-realisation or the Lord's True from ? In this world, the Lord is the only Truth, rest all is false or falsehood. The the Guru-minded persons have perceived the Lord, who is limitless, pervading equally in all things and places, thus they have realised the Lord's presence in True form ridding themselves of ego. The self-willed person, however wastes this human life, being engrossed in worldly falsehood. (Maya)

The Lord bestows His blessings and one's needs as per His Will in equal measure to all of us, but it is the the Guru-minded persons alone who are engaged in the service of the Lord and enjoy the bliss of True Name, considering joy and sorrow or good and bad equally acceptable. The Lord pervads every human being and lives the life of an ascetic or a householder Himself in various beings.

The Guru-minded persons through the Lord's Grace, have been united with the Lord in the company of holy saints and the Guru's guidance whereas the faithless ones, fritter away this life in families efforts, engrossed in worldly pleasures. But everyone spends this life as per His will. The care of the whole universe is with the Lord and even punishes the faithless persons, who have forgotten Him being engrossed in Maya. (The worldly falsehood)

i) Rag Asa Mahala 1 Patti likhi (Page 434)
Ik onkar satgur prasad

Ayo angai sab jag a'ya
ka'khai ghanhai ka'al bhaiea
ri ri pa'p kama'nai
pa'r avgan gunn visaria (1)

Nanak jin ko satgur milia
tinka le'kha nibr'ia (18-1-2)

(the Guru Amar Das)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ ॥ (ਪੰਨਾ ੪੩੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਜੋ ਅੰਞੈ ਸਭੁ ਜਗੁ ਆਇਆ ਕਾਥੈ ਅੰਞੈ ਕਾਲੁ ਭਇਆ॥
ਰੀ ਰੀ ਪਾਪ ਕਮਾਣੇ ਪੜਿ ਅਵਗੁਣ ਗੁਣ ਵੀਸਰਿਆ॥੧॥

ਨਾਨਕ ਜਿਨ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨਕਾ ਲੇਖਾ ਨਿਬੜਿਆ॥੧੮॥੧॥੨॥

ii) **Central Theme :** O Pandit ! The body given by the Lord who is pervading everywhere was to be utilised for reciting the Lord's True Name and that was the aim of this life. But you are wasting this life by yourself engrossing in worldly falsehood and attachments and at the same time you are giving the education of this worldly falsehood and other vicious thoughts to your pupils. Why are you engaging them in such a study leading to the clutches of the god of death (Yama) ? It is no use spending this life in wasteful efforts without reciting Lord's True Name.

O fool ! The Lord abides within you but you are running after others for money. You have completely forgotten the Lord, being engrossed in vices like sexual desires and anger so you do not gain self-realisation and are getting drowned in this ocean. You will have to account for all the sinful actions performed by you being engulted by these vicious thoughts as now the Lord has also forsaken you as a lost case, and you are surely to drown in this worldly ocean. Even now you could be saved provided you take the the Guru's guidance and attain salvation within no time. Infact, this human form was gives to you for uniting with the Lord, but having lost this chance you will have to follow the cycle of births and deaths, ad apart from the the Guru, there is no other opening for you. You should therefore remember the Lord through the the Guru's teachings and guidance. All the nine treasures of the world are lying hidden within your body and it is through the the Guru's guidance alone that you could attain the nectar of True Name and make use of this wealth within you: and fruitfully utilise this human life, as this treasure of True Name is inexhaustible.

No one has over attained the Lord's union by sheer tall take but by falling at the lotus-feet of the the Guru and reciting True Name, however, it is not possible to attain the Lord through ego, self mindedness and faithlessness

but through love and devotion with the the Guru's guidance. The the Guru-minded persons have attained the Lord through His Grace in the company of holy saints and the the Guru's teachings.

O Nanak ! The Lord is so great and unfathomable that none could ever describe His greatness in words. The persons, who have been favoured with Lord's Grace have attained the Lord thus escaping the torture of the cycle of births and deaths. (18-1-2)

i) **Rag Asa Mahala 1 Chhant Ghar 1 (Page 435)**
Ik Onkar Satgur parsad

"mund joban balar'iai me'ra pir raliala Ram
Dhan pir neho'n gha'na ras preet dayala Ram.

Nanak Thakur meet hamarai hum nahi lok'anai (4-1)

(the Guru Nanak Dev)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰ ੧ ॥ (ਪੰਨਾ ੪੩੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ ਰਾਮ॥
ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ ਰਾਮ॥

ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ ਲੋਕਾਣੇ॥ ੪॥ ੧॥

ii) **Central Theme :** O Nanak ! How this human being could enjoy the bliss of the (conjugal) love of the Lord, like the woman enjoying conjugal love of her spouse ? This could be achieved only by developing love and devotion for the Lord through the the Guru's Grace. Infact, the Lord bestows His glimpse only, when man in the company of holy saints, remains immersed in the Lord's True Name. Thus man enjoys the bliss of life through the Lord's union, blessed by His grace.

But this realisation comes to the the Guru-minded persons who develop the virtues of the Lord by singing His Praises. Once man enjoys the bliss of the union with the Lord, then he cannot afford to th separated from Him even for a moment. O Lord ! May I develop such a love and devotion for Thee that I may be completely immersed in remembering Thy True Name and enjoying the bliss of Thy unison ! Apart from this all talk and discussions are futile and wont't bear any fruit leading to the eternal joy ; without

meditating on True Name.

The Lord is only looking for true love of the devotee, so I am also longing for His unison waiting at His door step. But it is only through the Lord's Grace that anyone gets united with Him through the the Guru's guidance. Now I am also enjoying the bliss of Lord's union and have handed over my body and soul to the Lord with only Name to satisfy my craving as my fortune has also favoured me. Infact, one does not need any cleverness to attain unity with the Lord; it is only through sincere love and devotion that one could merge with Him.

O Lord ! May I be always united with Thee, O Lord ! I have none else to depend upon.

i) **Asa Mahala-1 (Page 436)**

"Anhado anhad vaajai ru'nn jhu'n karai Ram.
me'ra m'ano me'ra ma'n ra'ata lal piarai Ram

Ram Naam bin mukat na hoiee Nanak Kahai vee'chara (4-2)

(the Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੩੬)

ਅਨਹਦੋ ਅਨਹਦੁ ਵਾਜੈ ਰਣੁ ਝੁਣ ਕਾਰੇ ਰਾਮ॥
ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ॥

ਰਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਨਾਨਕੁ ਕਹੈ ਵੀਚਾਰਾ॥੪॥੨॥

ii) **Central Theme :** O Nanak ! The persons who are immersed in the True Name of the Lord, always hear the unstrung music (all pervasive) of the Nature, and remain imbued with the love of True Name all the twenty four hours. Now my mind has become stabilised by attaining the Lord's love and I am enjoying the eternal bliss day and night as the True the Guru has united me with the Lord.

How to attain the Lord is the normal question asked ? The Lord would be attained by meditating on True Name, through the the Guru's guidance, which leads to self realisation as well.

O Nanak ! I have experienced that the Lord is not attained through formal prayers,worship or penance even but only through meditation of True Name,

in the company of holy saints, through the Grace of the Lord, in the fourth stage of equipoise.

O Lord ! Thou art the creator of the whole universe including all human beings and we are like beggars at Thy door, seeking Thy favours, but it is only through Thy Grace, and as per Thy will that we may get united with Thee, through the the Guru's guidance and with the company of holy saints, by meditating on Thy True Name. (4-2)

i) **Asa Mahala - 1 (Page 437)**

me'ra mano me'ra ma'n ra'ata Ram piarai Ram.
Sach sahibo aad purakh apramparo dha'rai Ram.

Harki bhagat ra'tai baira'gi chookai moh pias'a
Nanak homai ma'ar patinai rirlai daas uda'sa (4-3)

(Guru Nanak Dev)

ਆਸਾ ਮਹਲਾ ੧॥ (ਪੰਨਾ ੪੩੭)

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ॥
ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ॥

ਹਰਿਕੀ ਭਗਤ ਰਾਤੇ ਬੈਰਾਗੀ ਚੂਕੈ ਮੋਹਿ ਪਿਆਸਾ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ॥੪॥੩॥

ii) **Central Theme :** O Brother ! The Guru has explained the Lord's Greatness and existence so clearly that now we perceive the Lord pervading everywhere and in every being in equal measure. The Lord has been ever-existent all the time, hence we should meditate on True Name through the the Guru's guidance, so as to be worthy of attaining salvation. Whatever we see in the world, whether mother, father, brother, son or wife, all these relations are unreal and false as all these would be left behind (after death) except the Lord's True Name, which is our true companion. One could, however, unite with the Lord by following Lord's will and meditating on True Name in the fourth stage of equipoise. Let us therefore, be so humble as to be the dust of all, and reciting True Name enjoy the bliss of a union with the Lord.

Now we have attained self-relization by getting rid of vicious thoughts and the mind has become purified by reciting the Lord's True Name and

developing love for the Lord. Thus the inner self has been enlightened with Lord's knowledge by meditating on True Name through the the Guru's guidance. Now we enjoy the bliss of Lord's presence within our innerselves as He prevades everywhere.

O Nanak ! There are few the Guru-minded persons who are immersed in the True Name of the Lord all the time, having cast away their worldly attachments and desires, and have developed immense love and devotion for the Lord. (4-3)

i) **Rag Asa Mahala 1 Chhant Ghar 2 (Page 438)**
'Ik Onkar Satgur Parsad'

Tu sabni thaiee jithai hoan jaiee sacha sijrjanha'r jiu
sabhna ka daata karam bidhata dookh bisaran ha'r jiu

Naam lain se sohai tin sukh phal hov'eh
mane'h se jin jaie' jiu. (4-1-4)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰ ੨॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ (ਪੰਨਾ ੪੩੮)

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰ ਜੀਉ॥
ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ ਸੁਖ ਫਲ ਹੋਵਹਿ
ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ॥ ੪॥ ੧॥ ੪॥

ii) **Central Theme :** O Lord ! Thou art the greatest and most unfathomable true power on Earth, and wherever I see, I only perceive Thy benevolent and illuminating presence. The whole universe has been created by Thee and then Thou sustain it according to Thy dictates.

There are very few persons, who meditate on True Name of the Lord with love and single minded devotion through the Gurus's guidance. They never undergo any sufferings or afflictions as they enjoy perfect bliss, being immersed in the love of the Lord. I offer myself as a sacrifice to the Lord, who has arranged for its sustenance after creating this universe, by engaging all human beings in various vocations. Thus they get united with the Lord as a reward for their activities.

Such the Guru-minded persons acquire all the treasures of the world, thus

finding a place of honour in the Lord's Court. Such persons realise the True form of the Lord and are received with honour everywhere by meditating on True Name, thus making a success of this life. As a result of reciting True Name they are accepted by the Lord with honour.

O Nanak ! The the Guru-minded persons, who benefit from the meditation of True Name and follow the Lord's Will, find honour in the Lord's presence. They never suffer any losses and enjoy the eternal bliss being imbued with the Lord's love. (4-1-4)

'Ik onkar satgur parsad'

i) **Asa Mahala 1 Chhant Ghar 3 (Page 438)**

Tu sunn har'na kilia ki var'riai ra'ata Ram
bikh phal meetha cha'ar din phir hovai ta'ta Ram

Sach ka'hai Nanak sabad sa'chai mael chiri vichhunia (4-1-5)

(Guru Nanak Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ (ਪੰਨਾ ੪੩੮)

ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੩॥

ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ ਰਾਤ ਰਾਮ॥
ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤ ਰਾਮ॥

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥੪॥੧॥੫॥

ii) **Central Theme :** O my mind ! Why are you so happy being engrossed in worldy pleasures and vicious thoughts, like the black deer roaming around aimlessly, as without the True Name there will be suffering only and you will suffer the pangs and torture of death ? Even the black wasp is engulfed in the fragrance of the flower for a short time but what is his fate in the end? Similarly O Man ! You will also face a similar fate after enjoying the worldly pleasures and sinful actions for a short while ; why do you not remember the Lord and meditate on True Name ?

The fish also enjoys the joy of being in water, till she is caught in the shikari's net because of her greed and then suffers endlessly; similarly you are also engrossed in worldly falsehood having been separated from the Lord. O Nanak ! Take it for granted that you will also suffer the pangs of

seperation like the fish unless you recite True Name.

Infact ; This human being has been separated from the Lord for a long time and is suffering the pangs of going through the cycle of births and deaths by indulging in the poison of vices and sins since Ages. It is only by chance and good luck that we have acquired this human form. So O Nanak ! Let us meditate on True Name through the Guru's guidance and get united with the Lord. (4-1-5)

i) **Asa Mahala-3 Ghar 1 Chhant (Page 439)**
'ik Onkar Satgur prasad'

'Hum gharai sa'cha sohila sachai sabad suha'iya Ram'
Dhan pir mael bhaya prabh aap milaya Ram

Nanak naam ra'tai sa'da anand hai har milia karaj sarai (4-1-6)

(Guru Amar Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੩੯)
ਆਸਾ ਮਹਲਾ ੩ ਘਰੁ ੧ ਛੰਤੁ ॥

ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ਰਾਮ ॥
ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ ਕਾਰਜ ਸਾਰੇ ॥੪॥੧॥੬॥

ii) **Central Theme :** Just as a woman, separated from her spouse, longs for his meeting and on his return home embellishes herself with ornaments and enjoys the conjugal bliss through his union; similarly man, having been separated from the Lord-spouse, could get united with the Lord, through the the Guru's guidance. The bliss of the Lord's union is such a wonderful experience that man gives up all his worldly desires and pleasures and is always engrossed in the eternal joy and bliss of unison with the Lord through love and devotion. Such the Guru-minded persons have been united by the Lord with Himself and have been blessed with all virtues, ridding them of all vices and sins.

However, the self-willed persons, like the separated woman, suffer the pangs of seperation from the Lord. Even persons with learning or through penance like the pandits and mendicants (observing silence) do not gain anything worthwhile in life; rather such faithless persons wander in misgivings due

to dual-mindedness. But once they realised the Lord, their heart was satiated with the unity of Lord and the mind was peaceful. O Nanak ! Let us meditate on True Name and enjoy the bliss of Lord's Union through the Guru's guidance, so that all our functions are successful, and the life is a success. The self-willed persons, however, are lost completely in dual humidedness, but they could also attain salvation through the Guru's guidance and unite with the Lord. (4-1-6)

i) **'ik Onkar Satgur prasad'**
Asa Mahala-3 Chhant Ghar 3 (Page 440)

Sa'jan me'rai pritamoh tu'm seh ki bhagat karaiho
Gur sevoh sa'da a'pna naam padarath leho.

---

eun ke'hai Nanak sachai me'rai sahiba sachi teri vadiaiee. (10-2-7-5-2-7)

(the Guru Amar Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੩ ॥

ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤਿ ਕਰੇਹੋ ॥
ਗੁਰ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥ ਲੇਹੋ ॥

ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥੧੦॥੨॥੭॥੫॥੨॥੭॥

ii) **Central Theme :** O my mind ! Let us attain the invaluable nectar of True Name through the service of the the Guru, and get immersed in the meditation of True Name. This is, of course, an arduous path and hardly any the Guru-minded person treads, this path, through The Guru's guidance. It is no use trying to get the acclamation of the people through false and formal religious observations. The real purpose of this life should be to lead it accepting the Lord's Will and following His dictates, thus winning His acclaim and pleasure. The real detached and selfless service would enable one to stabilise one's mind through the recitation of Lord's True Name. The Lord pervades everywhere being omni-present, so by meditation of True Name one gets an insight into the tenth outlet in the Unseen and Unknown depth of one's inner self (dasam dava'r) when one attains self-realisation and the Lord's Secrets are revealed unto him. Then one gets the nectar of True Name as one's food and one harkens to the unstrung music of Nature, thus knowing the secrets of this life and world.

O my mind ! Why are you roaming around aimlessly? Once you realise your true self and an appreciation that Your soul is a part of the Prime-Soul, through the the Guru's guidance, then the mind gets enlightened and peace prevails all around. Then one enjoys real bliss of life, getting rid of one's dual mindedness and thus life would be worthwhile and fruitful. O Nanak ! Let us realise our true worth, being a part of the Lord's Prime-Soul and attain self-realisation, thus enjoying the eternal bliss of life.

O my True Master ! Thou art the purest and greatest power on Earth unfathomable and beyond my comprehension, and the the Guru-minded persons, who are blessed with the right realisation, sing His praises and remain imbued with His love. And all this is within His Control only. O Nanak ! We could remember the Lord through His Grace by realising His True form and Nature with the Guru's guidance.

i) **Rag Asa Chhant Mahala-4 Ghar 1 (Page 442)**
'ik Onkar Satgur prasad'

jivano mein jivan p'aya Gurmukh bhaie' Ram
har namo har na'am d'evai merai pran vasaie Ram

Gur Govind Govind the Guru hai Nanak bhed na bhaiee (4-1-8)

(Guru Ram Das)

ਰਾਗੁ ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੪੨)

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥
ਹਰਿ ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥੪॥੧॥੮॥

ii) **Central Theme :** O Brother ! I have clarified all my doubts and misconceptions through the the Guru's guidance and I have been united with the Lord, so that I could hear the Unstrung music (all pervasive) of Nature now.

O Nanak ! The gift of True Name was received through the Lord's Grace by attaining the benediction of True Name through the the Guru's guidance, witht he result that the inner self was enlightened with the Lord's knowledge. However, the faithless (self-willed) persons wander around in confusion, being engrossed in worldly falsehood and dual-mindedness, having lost

their peace of mind. They waste their lives like the flower of Kasumbha, which is transient, and undergo all sorts of sufferings and afflictions. But even such persons could cross this ocean of life successfully, if they seek refuge at the Guru's lotus-feet, and ask for His pardon.

O Brother ! My Master is such a financier (business man) that He likes only True Name as the Capital Investment in the business of life. So the the Guru-minded persons engage themselves in meditation of True Name alone, forgetting all the worldly pleasures of delicious food or sleep even. By surrrendering their body and mind to the Lord, they attain the wealth of True Name and the union of the Lord.

The the Guru-minded persons have acquired the invaluable treasure of True Name in the Guru's Word (Gurbani), by means of which they sing the praises of the Lord, thus perceiving the Lord, within their inner selves. O Nanak ! The Lord has appeared now in the form of the the Guru and there is not an iota of doubt about it. So we could merge with the Lord, through neditation of True Name, in the company of the holy saints and the the Guru. (4-1-8)

i) **Asa Mahala-4 (Page 443)**

jhim jhimai jhim jhim varsai Amrit dhara Ram.
Gurmukhai gurmukh nadri Ram piara Ram.

Guru Sikh Sikh Guru hai eko Gur updes' chalaie'.
Ram Naam mant hirdai dev'ai Nanak milan Subhaie'. (8-2-9)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪॥ (ਪੰਨਾ ੪੪੩)

ਝਿਮ ਝਿਮ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ॥
ਗੁਰਮੁਖ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ॥

ਗੁਰੂ ਸਿਖੁ ਸਿਖ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ॥
ਰਾਮ ਨਾਮ ਪੰਤੁ ਹਿਰਦੇ ਦਾਵੈ ਨਾਨਕ ਮਿਲਣ ਸੁਭਾਏ॥੮॥੨॥੯॥

ii) **Central Theme :** The gift of True Name is being bestowed by the Lord benefactor like the shower of rain but only the the Guru-minded persons benefit from these blessings through the the Guru's guidance and manage to cross this ocean of life successfully with the help of True Name as the ferry boat. The the Guru-minded persons, who are blessed with Lord's

Grace, attain the benedictions of the Lord; thus they get enlightened with the knowledge of the Lord through meditation of True Name. They perceive the Lord everywhere and His Presence is felt in every being.

However, the self-willed persons, who have forgotten the Lord, are engrossed in the worldly desires and sinful actions. Infact, such faithless persons are foolish and unfortunate, and wander in the wilderness of ignorance and dual-mindedness, being engrossed in vicious thoughts. The the Guru-minded persons, become deserving of Salvation, through meditation of True Name in the company of holy saints. Such the Guru-minded persons, would not be satisfied with anything else except the Lord's True Name, even if the whole world was made of gold, they would not like to possess it. They would only long to ecquire Lord's True Name discarding all worldly possessions. So the Lord merges such persons with Himself, as they have realised the Lord's True Nature through the the Guru's guidance. Such the Guru-minded persons get immersed in the Lord by surrendering their body and mind to the the Guru. Then it is difficult to distinguish between the Sikh and the the Guru, as both have merged in each other and the Sikh becomes a personification of the the Guru and the the Guru abides within the Sikh.

O Nanak ! The the Guru has inculcated the Lord's True Name in our hearts and we are so much devoted to True Name, that we get united with the Lord automatically in the state of Equipoise.

i) **'ik Onkar Satgur prasad'**
Asa Chhant Mahala-4 Ghar 2 (Page 444)

Har har Karta dookh binasan patit pavan har naam jiu.
har Seva bhaiee param gat paiee har uttam har har ka'am jiu.

Jan Nanak rein mangai p'ag sadhu ma'n chooka so'g vij'og jiu.
Jin har meeth lagana te jan pardhana te u'ttam har har log jiu. (4-3-10)

(Guru Ram Das)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੪੪)
ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ ਜੀਉ ॥
ਹਰਿ ਸੇਵਾ ਭਾਈ ਪਰਮਗਤਿ ਪਾਈ ਹਰਿ ਊਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ ਜੀਉ ॥

ਜਨੁ ਨਾਨਕ ਰੇਣੁ ਮੰਗੈ ਪਮ ਸਾਧੂ ਮਨਿ ਚੂਕਾ ਸੋਮੁ ਵਿਜੋਗੁ ਜੀਉ ॥
ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਊਤਮ ਹਰਿ ਹਰਿ ਲੋਗ ਜੀਉ ॥੪॥੩॥੧੦॥

ii) **Central Theme :** O Brother ! Lord's True Name is the greatest and purest form of possession (worship) but it is possible through the Lord's Grace only; with meditation of True Name, one could attain Salvation.

O Lord ! Pray grant us this gift of True Name through Your Grace, so that our sufferings and miseries come to an end. With the attainment of True Name, our mind was enlightened with knowledge, dispelling the darkness of ignorance, and we enjoyed the eternal joy and bliss as all our miseries and afflictions were cast away. However, this state of mind is attained through the the Guru's Grace only and only those persons could attain it who are fortunate and pre-destined by Lord's Will; thus they enjoy eternal bliss through attaining True Name. They make this human life also successful by being immersed in True Name all the time.

O Nanak ! We would seek the dust of the lotus-feet of the the Guru-minded persons, who have meditated on True Name, being enamoured with it. So in their company we have developed love and devotion for True Name, dispelling all our sufferings and uniting with the Lord, but this is all attained through the the Guru's Grace. (4-3-10)

i) **Asa Mahala-4 (Page 445)**

Satjug sabh santokh sarira pug cha'rai dharam dhian jiu.
ma'n ta'n har gave'h param Sukh pa'veh har hirdai har gu'nn gyan jiu.

Jan Nanak Gur poora paya ma'n hirdai na'am lakhai jiu.
Kaljug har Kia pugtrai Khiskia pug choutha tikkai tikaai jiu. (4-4-11)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੪੫)

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥
ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥
ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥੪॥੧॥੧੧॥

ii) **Central Theme :** O Nanak ! This universe has been controlled under

the influence of four ages, or periods (millions of years each). It started with Sat-Yug, followed by Treta, Doapar and now Kal-yug is in force. In this age of Kal-yug, the Dharama (True religion) is based on meditation of True Name alone, just as during Sat Yug the religion had four pillars - Kindness, alms-giving, penance and Truth and people were generally very religious. Then during Treta only three pillars wre left excluding Truth, then during Doapar the main stress in life shifted to worldly love and true religion was supported by two pillars only. Now the ego had an upper edge over everything else, and the world was engrossed in misgivings and dual-mindedness and got interested in sexual desires and it was possible to get rid of this egoism through the the Guru's guidance alone.

Now this age of Kal-yug is supported by one pillar alone, and that is the pillar of Truth and True Name of the Lord. So the the Guru-minded persons who sing the Lord's praises, are bestowed with all the honours.

O Nanak ! The the Guru-minded persons, who have met the the Guru through the company of holy saints, attain the True Name of the Lord. So during this age of Kalyug, all the three pillars of true religion have given way and only one is left, that of True Name. We should meditate on True Name to get united with the Lord. (4-4-11)

i) **Asa Mahala-4 (Page 446)**

Har kirat ma'n bha'iee paramgat paiee har ma'n ta'n meeth laga'n jiu.
har har ras paya gurmat har dhiaya dhur mastak bhag pura'n jiu.

Jan Nanak har kirpa dhari ma'n har har meetha la'ai jiu.
har daya prabh dha'roh pa'khan hum ta'ro'h kadh lev'oh sabad subhai jiu. (4-5-12)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੪੬)

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨ ਜੀਉ ॥
ਹਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਪੁਰਾਨ ਜੀਉ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇ ਜੀਉ ॥
ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ
॥੪॥੫॥੧੨॥

ii) Central Theme : The the Guru-minded persons, who were fortunate enough from the beginning and were pre-destined by Lord's Will with such noble actions as to recite Lord's True Name, through the the Guru's guidance, have tasted the nectar of True Name and are fully imbued with Lord's love, thus merging with the Lord finally. They now sing the Lord's praises only and are received with honour everywhere. We now seek the gift of True Name from such the Guru-minded persons by serving them and washing their feet in all humility; as they enjoy the bliss of life and spiritual joy through meditation of True Name. They now perceive the same light of the Lord emanating from all beings and from all things around them, (from every speck) thus attaining a very high status spiritually, leading to their Salvation. They have also realised another thing that this nectar of True Name is attainable from the the Guru's Word in the company of holy saints. So they have acquired this treasure of True Name through the the Guru's guidance in the company of holy congregations. Now they do not relish anything else except the Lord's True Name and its remembrance.

O Lord ! Pray grant us the gift of the Guru's teachings through the holy saints so that we could come out of the quagmire of worldly falsehood and enjoy the bliss of True Name ! But one could acquire the company of holy saints through the the Guru's Grace only; and we have earned all this respect and honour by meditation of Lord's True Name.

O Nanak ! When the Lord bestows His Grace on us, we start developing love for the Lord's True Name. So now we have attained unity with the Lord through the the Guru's guidance in the state of equipoise, thus gaining salvation. (4-5-12)

i) Asa Mahala-4 (Page 447)

Ma'n Naa'm japa'na har har ma'n bha'na har bhagat jana ma'n chau jiu.
Jo jan mar jivai tin Amrit pivai ma'n la'ga Gurmat bhau jiu.

Jan Nanak naam adhar te'k hai bin na'vai avar na koiai jiu.
Jag upjai binsai binas binasai lag Gurmukh asthir hoiai jiu. (4-6-13)

(Guru Ram Das)

ਆਸਾ ਮਹਲਾ ੪ (ਪੰਨਾ ੪੪੭)

ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ ਮਨਿ ਚਾਉ ਜੀਉ ॥
ਜੋ ਜਨੁ ਮਰਿ ਜੀਵੇ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ ਭਾਉ ਜੀਉ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥
ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਾਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ ਹੋਇ ਜੀਉ ॥੪॥੬॥੧੩॥

ii) **Central Theme :** O Brother ! The saints are always enamoured with Lord's True Name, thus longing to recite True Name all the time. They have been bestowed with this gift by the the Guru's Grace and have attained salvation, having got rid of their egoism. They are always imbued with the love of Lord's True Name themselves and enable others as well to recite His Name.

The self-willed persons are always afraid of death and make all sorts of efforts to escape from its clutches. They forget that the Lord, who has blessed us with this life, would take it away also, as it pleases Him. But Man could escape its onslaught by meditating on True Name through the the Guru's guidance, as it is at the time of one's birth only that his death is also ascertained (fixed).

The Guru-minded persons receive honours in this world and hereafter also by reciting True Name, as by immersing in True Name all the time, they could save themselves from the cycle of births and deaths. Infact, they become one with the Lord through meditation of True Name and are a personification of the Master, and by following His Will, they enjoy peace and comforts. It is only a law of Nature that whatever the Lord has created will be destroyed one day, so we should accept it with pleasure. The the Guru-minded persons enjoy the bliss of life always and they become immortal by meditating on True Name.

O Nanak ! The the Guru-minded persons have the support of True Name alone, as they have no other place to go. Infact, the the Guru-minded persons become immortal in this transient mortal world, by meditating on True Name through the the Guru's guidance. (4-6-13)

i) **Asa Mahala-4 Chhant (Page 448)**

Va'da me'ra Govind aga'm agochar aa'd niranjan nirankar jiu.
Ta'ki gut kahi na jaiee amit vadiaiee me'ra Govind ala'kh ap'ar jiu.

Te'ra sabad agochar Gurmukh paieeai Nanak na'am samai jiu.
sabh tuhain karta sabh te'ri vadiaiee jiu bha'vai
tiva'i chalai jiu. (4-7-14)

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ॥ (ਪੰਨਾ ੪੪੮)

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰ ਜੀਉ ॥
ਤਾਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰ ਜੀਉ ॥

ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥
ਸਭੁ ਤੂੰਹੇ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥੪॥੭॥੧੪॥

ii) **Central Theme :** O Lord ! This human being is too small and insignificant before You; so he cannot possibly praise Your Greatness or gauge Your vastness. Thou art beyond our comprehension as Thou art formless, without any symbols, through which we could recognise You. O Lord ! Thou art the creator of this whole universe and pervades everywhere and in all beings in equal measure. It is only the Guru-minded persons, who enjoy the bliss of Your glimpse and then finally merge in You only. No one has ever been able to limit Your Greatness as Thou art unfathomable. O Lord ! Thou art True, the greatest power on Earth and art beyond our Comprehension, as there is no other power of Thy Stature. Thou has created this universe with one Word or Dictate and then Thou art pervading all in the same measure equally; and everything happens as per Thy dictates. The the Guru-minded persons have had a glimpse of Thee and were overjoyed with it, by following the Guru's guidance. Such the Guru-minded persons remain immersed in Thee by meditating on Thy True Name, by getting rid of their ego. Thy Will prevails everywhere and whatever happens in this world is as it pleases Thee. O Nanak ! The Lord's Greatness is beyond our comprehension. O Lord ! The Guru-minded persons, have only sung Thy praises through the Guru's guidance and obeying Thy Will, have finally merged in Thee. Whatever happens is through Thy dictates, and as it pleases Thee O Lord ! (4-7-14)

i) **'Ik Onkar Satgur Prasad'**
Asa Mahala-4 Chhant Ghar 4 (Page 448)

"har amrit bhine' loe'na ma'n prem ratana Ram Raje'
man Ram kasvati laya kanchan sovina'.

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bhagat vachhal har birad hai har laaj rakha'ya.
jan Nanak sarnagti har Naam tara'ya". (4-1-8)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੪੪੮)

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥
ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵੰਨਾ ॥

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥
ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੧॥੮॥

ii) **Central Theme :** O Lord ! By following the Guru's guidance I have been enlightened and imbued with the love of Your True Name, and my heart is enjoying the thrill and joy of the nectar of True Name.

O Nanak ! This life has been made praise worthy and worthwhile by reciting the true Name of the Lord. (1)

O Lord ! We are completely immersed in Your True Name, having experinced the pain and anguish of Your separation. By ridding ourselves of our egoism, we have become humble with the Guru's techings thus attaining Salvation. O Nanak ! May the Lord enable us to cross this occean of life successfully through the company of holy saints. (2)

O Lord ! May we be blessed with your unison along with peace of mind and your love as we are great fools, seekig your help now ! Our body and mind are thrilled with joy by reciting True Name through the Guru's guidance. O Nanak ! Now we are enjoying the eternal bliss by reciting True Name in the company of the holy saints, through the Guru's guidance. (3)

O merciful Lord ! May we be united with you through the boon of True Name, which is our only support. O Lord benefactor ! You are known for lending support to your saints and others who seek your help. O Nanak ! May we be blessed with the Lord's True Name so as to enable us cross this occean of life successfully. (4)

i) **Asa Mahala 4 (Page 449)**

Gurmiuk dhoondh dhoondhendia' har sajan badha Ram Raje'
kanchan ka'ya kotga'rh vitch har har sidha

Gur tuthai har p'aya chukai dhak dhakai.
har jan har har hoya Nanak har ikai (4-16-9)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੪੯)

ਗੁਰਮੁਖਿ ਢੂੰਢਿ ਢੂਢੇਦਿਆ ਹਰਿ ਸਜਣ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥
ਕੰਚਨ ਕਾਇਆ ਕੋਟਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥

ਗੁਰ ਭੁਠੈ ਹਰਿ ਪਾਇਆ ਚੂਕੇ ਧਕ ਧਕੇ ॥
ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕੁ ਹਰਿ ਇਕੇ ॥੪॥੧੬॥੯॥

ii) **Central Theme :** O Lord ! It is through the Guru's guidance only that we could find out the ideal of life and the love of the Lord has been developed in this human body through the inavailable jewel of True Name. O Nanak ! It is my good fortune that I have inculcated the love of the Lord's True Name in my heart. (1)

O dear friend ! I am always anxiously waiting for the Lord-spouse like the woman waiting for the return of her spouse. I have approached the Guru to show me the path leading to the Lord's attainment by inculcating the love for True Name in my heart. O Nanak ! May I be blessed by the Guru to cast away the poisionof egoism from within me so as to unite with the Lord-Creater (2)

O dear Lord ! May I be united with you, having been separted since long from you through the Guru's Grace ! May the Guru grant me knowledge of the Lord as I am pining with tears of joy and love for Him. O Nanak ! May the Lord enable this fool of mine of develop the love of the Lord, the aim of life. (3)

The True Master is dishing out by handfuls the nectar of True Name, and only the Guru-minded persons have partaken of is, through the Guru's World. Such persons have over come their wandering mind through the Guru's guidance thus making a success of this life. O Nanak ! The devotee of the Guru is imbued with the love of the Lord by reciting True Name, thus becoming a personification of the Lord Himself. (4)

i) **Asa Mahala 4 (Page 449)**

har amrit bhagat bhandar hai Gur Satgur pa'sai Ram Raje'.
Gur satgur sacha saho hai sikh dei har ra'sai

---

hum barik tu gur pita hain de' ma't samjhaie'.
jan Nanak das har kandhia' har pay rakhaie'. (4-10-17)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੪੯)

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ ਰਾਜੇ ॥
ਗੁਰ ਸਤਿਗੁਰ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥

ਹਮ ਬਾਰਿਕ ਤੂ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥
ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਂਢਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੪॥੧੦॥੧੭॥

ii) Central Theme : The Guru is the true financier and banker of the treasure of True Name who has bestowed this investment to His disciples for business in life. Blessed is such a businessman and praise worthy is the Guru who is conducting such a wonderful business of True Name. O Nanak! The Guru-minded persons are enabled to join the company of such a Guru to deal in this business. (1)

O Lord ! You are the true banker with whole world as your dealers and the human body has been created as the containers (utensils) in which Your form reveals itself as the merchandise. O Nanak ! I have been blessed by the Lord with the nectar of True Name, through His Grace. (2)

O True Master ! How could I sing your praises as you are the greatest and Highest power, but beyond our comprehension. We canot cross this ocean of our comprehension. We cannot cross this ocean of life successfully being foolish enough not to penform any virtuous deeds. O Nanak ! With humility I have approached the Lord for the boon of True Name. (3)

O Lord ! We have sought your support for our protection, though we are engaged in sinful actions having forgotten you and disobeying Your Will. We being your children have to seek the guidance of the Guru-father only. O Nanak ! It is the normal practice of the Lord to protect His slaves, so we also pray for His protection as His disciples. (4)

i) Asa Mahala 4 (Page 450)

Jin mastak dhur har likhi'a tina satgur milia' Ram Raje'.
agyan andher'a katia' gur gyan ghat balia'.

---

har karta sabh kichh ja'nda sir ro'g hath deejai.
jin gurmukh hirda sudh hai har bhagat har leejai. (4-11-18)

ਆਸਾ ਮਹਲਾ ॥ ੪ ॥

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥
ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥

ii) Central Theme : O True Master ! The portunate Guru-minded persons have been united with the Lord by getting elightened with spiritual knowledge and getting rid of thier ignorance. They hae found the nectar of True Name through the Guru's guidance.

O Nanak ! Such persons have finally merged with the Lord by meditating on True Name. (1)

O Lord ! What is the aim of this life without reciting True Name ? This invaluable human life is given to us as a gift of the Lord but is wasted by us without the support of True Name. O Nanak ! The faithless persons suffer the torture of the cycle of births and repend later having wasted this life without reciting True Name, in separation from the Lord. (2)

O Lord ! You are the master of the whole universe created by you. Everything functions in the world as per Lord's Will, as nothing is in the hands of Man. The persons winning your acceptance get united with You. O Nanak ! The persons, blessed with the Guru's unison, through the Grace of the Lord, cross this ocean of life successfully. (3)

O Lord ! Nothing could please you more than your love and devotion through people have tried in vain through the sermons of Vedas or prayers by singing your praises. The faithless persons do not gain anything through formal rituals which amounts to showing off, being ignorant of your secrets. O Nanak ! It is only the Guru-minded persons, who get united with the Lord by purifying their hearts through recitation of True Name. (4)

i) Asa Mahala - 4 (Page 450)

Jin antar har har preet hai te jan sugha'r sianai Ram Raje'
je bahroh bhul chuk boldia bhi khar'e har bha'nai.

---

har dargeh gur sikh painaieeaih jina mera satgur tutha'
jan Nanak har har hoya' har har ma'n vutha. (4-19-12)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੫੦)

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਘੜ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ ॥

ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥

ਹਰਿ ਦਰਗਹਿ ਗੁਰ ਸਿਖ ਪੈਨਾਈਅਹਿ ਜਿਨਾ ਮੇਰਾ ਸਤਿਗੁਰ ਤੁਠਾ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ ॥੪॥੧੯॥੧੨॥

ii) **Central Theme :** O Nanak ! The persons who are imbued with the love and devotion of the Lord, aare truly beautiful with the support of True Name. Such persons are pardoned for any of their mistakes by the Lord and received with honour in His presence. The saints depend on the Lord alone, as there is no other power on Earth and True Name is their mani stary in life. (1)

O True Master ! The place of my True Guru becomes most beautiful with the love of the Lord. The sikh always seeks the dust of the holy place of the Guru to apply on his forehead. The Guru-minded persons lead a successful life by reciting True Name. O Nanak ! The Lord makes the whole world pay obeisance to the Guru-minded persons. (2)

O Lord ! The Guru's devotes manage to unite with the Lord through True Name. By having a glimpse of such Gur Sikhs, we could satiate our thirst by serving the Lord in the company of holy saints. O Nanak ! The persons, with the support of True Name are never in need of worldly possessions. (3)

O Lord ! The Guru-minded persons, with a glimpse of the Lord's vision, enjoy the bliss of life and are priase-worthy. They are honoured by the Lord for their services. O Nanak ! The Guru's Sikh through the support of True Name gets united with the Lord.

i) **Asa Mahala 4 (Page 450)**

Jina bhetia' mera poora satguru tin har Na'am drir'avai Ram Raje.
tis ki trisna bhukh sabh utrai jo har Naam dhia'vai.

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ahankaria nindka' pith dei Na'am dion mukh la'ya.
Jan Nanak aisa har sevia' ant laie' chhada'ya. (4-13-20)

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੫੦)

ਜਿਨਾ ਭੇਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ਰਾਜੇ ॥
ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਅੰਹਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮ ਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥
ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ ॥੪॥੧੩॥੨੦॥

ii) **Central Theme :** The persons, who have meditated on the Lord's True Name through the Guru's guidance are not handed by the Yama (god of death). O Nanak ! May the Lord bestow me with the gift of True Name through His Grace so as to enable me to cross this occean of life successfully! The whole world worships such persons. (1)

Who recite True Name and they are free from wordly hurdles through the Guru's pleasure. O Nanak ! Such persons always enjoy the eternal bliss by getting united with the Lord through the Guru's guidance. (2)

How could anyone vilify the saints, who meditate on True Name with devotion being inbued with the love of the Lord ? O Nanak ! The Lord Himself protects His saints against the efforts of the vilifies. (3)

The Lord has created His saints during all the ages (Yugas) and protected their however just as He has saved His saint, Prahlad, from the onslaught of his father, Harnakhush. The Lord helped His saints Namdev also against the vilification efforts of the brahmins. O Nanak ! The persons reciting Lords' True Name, have always been saved from sufferings or hurdles. (4)

i) **Asa Mahala-4 Chhant Ghar 5 (Page 451)**
'ik Onkar Satgur prasad'

merai ma'n pardesi vai piarai a'ou gharai.
har the Guru mila'voh me'rai piarai ghar vasai harai.

Gur Nanak pa'ya me'rai piarai dhur mastak lekh sa. (6-14-21)

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੪੫੧)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥
ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰਿ ਵਸੈ ਹਰੇ ॥

ਗੁਰੁ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਸਾ ॥੬॥੧੪॥੨੧॥

ii) **Central Theme :** O my dear mind ! Why do you roam around in confusion and wilderness when the Lord resides within you ? You should try to attain self-realisation and through this perception, you could rest in peace. Actually, we could enjoy the bliss of life by uniting with the Lord,

through the Guru's Grace.

O Lord ! We have never remembered You or recited Your Name with love and devotion, though we have pinned our hopes on You. O Nanak ! The true beloved is one, who meditates on the Lord-spouse by inculcating True Name in his heart.

O Lord ! I am so much enamoured by Your love, just as the papiya insect is anxiously waiting for the rain-drop. We are also burning in the fire of separation from the Lord while the the Guru-minded persons have found the Lord with the Guru's guidance.

O Nanak ! We could get associated with such a the Guru, provided we are fortunate and pre-destined by Lord's Will, who could merge us with the Lord. (6-14-21)

i) **'Ik Onkar Satgur Prasad'**
Rag Asa Mahala-5 Chhant Ghar 1 (Page 452)

a'ndo anad gha'na mein so prabh dheetha Ram.
Chakhia'ra chakhia'ra mein har ras meetha Ram.

Koh Nanak ja' val soami ta'n sarsai bhai meeta. (4-1)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੫੨)
ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਛੰਤੁ ਘਰੁ ੧ ॥

ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥
ਚਾਖਿੜਾ ਚਾਖਿੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥

ਕਹੁ ਨਾਨਕ ਜਾ ਵਲਿ ਸੁਆਮੀ ਤਾ ਸਰਸੇ ਭਾਈ ਮੀਤਾ ॥੪॥੧॥

ii) **Central Theme :** Once I got a glimpse of the Lord, my heart blossomed forth with joy, as I have tasted the nectar of True Name. Now I remain immersed in the love of the Lord, having attained the fourth state of equipoise. Now the the Guru has enables us to unite with the Lord by functioning as our intermediary and all the five vices like sexual desires have been completely eliminated. O Nanak ! Now I have perceived the Lord in person with my own eyes.

By uniting with the Lord it appears as if I have attained the fountain-head of all the nine worldly treasures and the Lord has enlightened us with His knowledge through meditation of True Name. Now we could hear the

unstrung music of Nature all the time and we are engrossed in the Lord's worship always with no worries at all, and the mind fully at peace within.

Now we have won the battle of life, in the company of the the Guru and all the misgivings and dual-mindedness due to ignorance have been overcome. By perceiving the Lord, my life has been successful and all the worldly desires have been fulfilled. (4-1)

i) **Asa Mahala-5 (Page 453)**

akatha Har akath katha kichh jaie' na jani Ram.
sur nar surinar mu'n jan sahej vakhani Ram.

Binvant Nanak Gur saran tariai a'pnai prabh bha'van. (4-2)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫੩)

ਅਕਥਾ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ ॥
ਸੁਰਿ ਨਰ ਸੁਰਿਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਸਰਣਿ ਤਰੀਐ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵ ॥੪॥੨॥

ii) **Central Theme :** O Nanak ! We are not having the capability to sing the Lord's Praises and describe His Greatness, though many learned people (Rishis and Munis) have tried their best. It is only through the the Guru's Word (Gurbani), that we may be able to sing the Lord's praises. The the Guru-minded persons, who are fortunate and pre-destined by Lord's Will, have merged with the Lord by getting rid of their ego, fear complex and dual-mindedness in the company of holy saints by taking the the Guru's support. I offer myself as a sacrifice to the holy saints. Infact, the Lord pervades everywhere and in every being in equal measure, and those persons, who have attained the Lord through the the Guru's guidance, have not wasted this human life. O Nanak ! The Lord is Great and unfathomable and beyond my comprehension. O Lord ! We could attain salvation by singing the Guru's Word alone. If Your Grace is bestowed on us, then we may cross this ocean of life successfully. (4-2)

i) **Asa Chhant Mahala-5 Ghar 4 (Page 454)**
'ik Onkar Satgur prasad'

Har Charan Kamal ma'n bedhia kichh a'an na meetha Ram Raje'.
mil sant sangat a'radhia' har ghat ghat'e deetha Ram Raje'.

Har milai Narain Nanaka manoratho poora (4-1-3)

ਆਸਾ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੪੫੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ਰਾਮ ਰਾਜੇ ॥
ਮਿਲਿ ਸੰਤ ਸੰਗਤਿ ਅਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਰਾਮ ਰਾਜੇ ॥

ਹਰਿ ਮਿਲੇ ਨਰਾਇਣ ਨਾਨਕਾ ਮਨੋਰਥੋ ਪੂਰਾ ॥੪॥੧॥੩॥

ii) Central Theme : O Nanak ! The the Guru-minded persons, who meditate on Lord's True Name through the the Guru's guidance, in the company of holy saints, are imbued with the Lord's love. They they find the Lord pervading everywhere and in every being in equal measure, and then they sing the praises of such a Lord, treasure head of all virtues and thus enjoy the bliss of life.

O Nanak ! Just as a fish is happy being in water and enjoys the expanse of water, never accepting separation from it even for a second; similarly the holy saints cannot afford to have separation from the Lord for s short while even. The holy saints drink the nectar of True Name and cannot bear the separation from the Lord. Just as a papiya is madly in search of the holy rain-drop and feels satisfied only on receipt of it, the saints also depend on the Lord for their support.

O Nanak ! The the Guru-minded persons, who have been united with the Lord through the Guru's Grace, have purified themselves by removing the wall of falsehood between them and the Lord and with the enlightenment of Lord's knowledge within they have accepted the dust of Lord's lotus-feet. By merging with the Lord, they have fulfilled all their worldly desires. (4-1-3)

i) Asa Mahala-5 Chhant Ghar 6 (Page 454)
'Ik Onkar Satgur prasad

Slok - Ja'ko bhaie Kirpal prabh har har saiee japa't.
Nanak preet lagi tin Ram siu bhetat sadh sangat. (1)

Koh Nanak chhant dayal Mohan ke' ma'n
har charan gahijai aisi ma'n preet keejai. (4-1-4)

(the Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੬ ॥ (ਪੰਨਾ ੪੫੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥ ਜਾਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਤ ॥੧॥

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਮੋਹਨ ਕੇ ਮਨ ਹਰਿ ਚਰਣ ਗਹੀਜੈ
ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਦੀਜੈ ॥੪॥੧॥੪॥

ii) Central Theme : O Man ! Develop such a love and devotion for the Lord that it has no parallel, just as water's love for milk so that with the presence of water, milk does not suffer the heat of fire. We should also develop such a devotion for the Lord just as the black wasp has for the lotus flower, so that all our sufferings and sins come to an end.

O my mind ! Develop such a deep love for the Lord just as the fish has for water, and cannot bear a moment's separation from it or the papiya cries for the rain-drop with devotion. So man should also develop such an affection for the Lord by self-surrender, ridding himself of his ego and pining for a glimpse of the Lord. O Nanak ! Let us develop such a love for the Lord, so that there is no further separation from Him.

Once we perceive the Lord in physical form, we would not crave for anybody else. O Nanak ! Let us sing the praises of the Lord with single minded devotion by surrendering ourselves at His lotus-feet so that we may enjoy the bliss of His unison. (4-1-4)

i) Asa Mahala-5 Slok (Page 455)

ba'n ba'n phirti khojti ha'ri boh avgahai.
Nanak bhe'tai sadh jab har pa'ya ma'n ma'hai. (1)

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eh da'an maan Nanak pa'eai sees sadheh dhar charni. (4-2-5)

(the Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਸਲੋਕੁ ॥ (ਪੰਨਾ ੪੫੫)

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ ॥
ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ ॥੪॥੨॥੫॥

ii) **Central Theme :** O Lord ! To unite with You all the religious people like munis, sidhas, medicants and gods try to remember You through worship or meditation. All the human beings, jungles, animals, birds and the whole universe try to remember You alone.

O Nanak ! The Lord could be attained only in the company of holy saints.

O Lord ! The gods, like Shiva or Vishnu crave for getting Your glimpse. While the Lord is beyond our comprehension. The Lord is sought by gods, sidhas, and even Indra (god) all are busy in praising You. O Lord ! We could attain salvation only through the company of holy saints. O Lord ! You are the only benefactor while all others are beggars like us. You are pervading equally on all the sides and in all beings, but Your secrets are beyond my comprehension. O Nanak ! I always seek this blessing. O Lord! ! May I be given refuge at the lotus-feet of Your saints so that I may get united with You. (4-2-5)

i) **Asa Mahala-5 (Page 456)**

Slok - Udam Karoh vadbhagiho simroh har har Rai.
Nanak jis Simrat sabh sukh hovai dookh dard bhram jaeai. (1)

Nanak paempai charan jumpai bhagat
vachhal har birad aap bana'ya. (4-3-6)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫੬)

ਸਲੋਕੁ ॥ ਉਦਮੁ ਕਰਹੁ ਵਡ ਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ ॥੧॥

ਨਾਨਕ ਪਇਐਂਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦ ਆਪਿ ਬਨਾਇਆ ॥੪॥੩॥੬॥

ii) **Cental Theme :** O furtunate the Guru-minded person ! Do not be lethargic and recite, the Lord's True Name always, which would dispel all your sufferings and bring peace and joy to your mind. My only prayer is that the Lord may keep us engaged in True Name through His Grace by giving us refuge at His lotus-feet, thus keeping us busy in His service. The Lord even enables such sinners like us to cross this ocean successfully through the light of His knowledge, as the Lord pervades everywhere including all lands, waters, oceans and the skies. O Nanak ! We have sought

the support of the treasure of the Grace of the Lord and thus we have perceived the vision of the Lord all around. Therefore pray to the Lord to grant us the dust of His lotus-feet and the boon of His True Name so that we could merge with Him by singing His praises, thus dispelling all our miseries and afflictions.

O Lord ! May You protect our honour through Your Grace and supprort ! (4-3-6)

Asa Mahala-5 (Page 457)

Thir santan sohag marai na ja'vai.
Jakai greh har na'ho so sadhi ra'vaeai.

Nanak vakha'nai Gur bachan janai
jakai mastik bha'g se seva la'ya. (4-4-7)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫੭)

ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਏ ॥
ਜਾਕੈ ਗ੍ਰਿਹਿ ਹਰਿ ਨਾਹੁ ਸੁ ਸਦਹੀ ਰਾਵਏ॥

ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ
ਜਾਕੈ ਮਸਤਕਿ ਭਾਗੁ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥੪॥੪॥੭॥

ii) Central Theme : O Nanak ! We should develop love and devotion for the Lord, who is eternally established in His position, without undergoing death or destruction at any time. But such a Lord could be realised only through the the Guru's Word; the Lord is always by our side with a new and pleasant appearance and manages our life style with the benediction of this life and other blessings. We could enjoy perfect bliss by attaining such a Lord just like the woman enjoying conjugal love of her spouse and such a person whose Master is the Lord-spouse, enjoys perfect bliss always.

We should always serve the holy saints by getting rid of our ego which would relieve us of all our ills and sufferings. We could thus find honour and respect everywhere by engaging ourselves in the service of the holy saints, so we should always serve the holy saints by falling at their lotus-feet. But this service is not in everybody's fortune, as only fortunate persons, pre-destined by Lord's Will, are enabled by the Lord to engage in such a service. (4-4-7)

Asa Mahala-5 (Page 458)

Slok - Har har na'am japuntian kuchh na kehai jamka'al.
Nanak ma'n ta'n sukhi hoiai antai milai Gopal. (1)

Beant a'nt na jaeai paya gehi
Nanak charan saran. (4-5-8)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫੮)

ਸਲੋਕੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮ ਕਾਲੁ ॥
ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤੇ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥

ਬੇਅੰਤ ਅੰਤੁ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਨ ਸਰਨ ॥੪॥੫॥੮॥

ii) **Central Theme :** O Lord ! You are unfathomable Almighty, without any limits; I have one request to make, provided You care to listen through Your Grace. May I be granted the boon of the benediction of Your True Name in the company of holy saints, so that I could engage myself in the recitation of Your True Name, ridding myself of my ego !

O Nanak ! I am a foolish person, of low caste and low birth, having no intelligence and full of all the vices; thus I am engrossed in the worldly pleasures, love of the wife and children, totally forgetful of Lord's True Name.

O Nanak ! The Lord is ever so Great, vast and limitless that it is not possible for us to describe any of His Greatness, even with the whole Earth as our paper and with mind as the pen; as His Greatness and might is beyond our comprehension. So we should always sing the Lord's praises through the the Guru's Word (Gurbani) in the company of holy saints and listen to His benevolence, thus enabling us to enjoy the bliss of Lord's unity by meditating on True Name. (4-5-8)

Asa Mahala-5 (Page 458)

Purakh patai Bhagwan ta' ki saran gehi.
Nirbhau bhaeai pra'n chinta sagal lahi..

Dinas rein anand andin simrant Nanak har harai. (4-6-9)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੫੮)

ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾਕੀ ਸਰਨਿ ਗਹੀ ॥
ਨਿਰਭਉ ਭਏ ਪਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ ॥

ਦਿਨਸੁ ਰੈਣਿ ਅਨੰਦ ਅਨਦਿਨੁ ਸਿਮਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰੇ ॥੪ ॥੬ ॥੯ ॥

ii) Central Theme : Once we started recitation of Lord's True Name in the company of holy saints, the Lord took us in His arms and united us with Himself. Now we have been relieved of all our worries since we have accepted the Lord as our mother, father, son and brother infact, He is everything for us. The Lord is so great and vast and fathomless, whom no one has been able to evaluate so far; rather He pervades everywhere in both Formless and physical forms even. O Nanak ! Now we should sing the praises of the Lord and salute Him in the company of holy saints as our benefactor ; we have attained the highest status of Eternal bliss resulting in salvation.

O Nanak ! Now we enjoy perfect bliss day and night by meditating on God's True Name and find peace of mind in the company of holy saints. Now all our desires are fulfilled and we have crossed this ocean of life succssfully alongwith all other family members. (4-6-9)

Asa Mahala-5 Chhant Ghar 7 (Page 459)
'ik Onkar Satgur prasad'

Slok - Su'bh chintan Gobind raman' nirmal sadhu sung.
Nanak na'am na visrao ik gha'ri kar kirpa Bhagwant. (1)

Binwant Nanak sharan Soami sa'da har jan taa'gai. (4-1-10)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤੁ ਘਰੁ ੭ ॥ (ਪੰਨਾ ੪੫੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ॥ ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ ॥੧॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਜਨ ਤਾਰੇ ॥੧॥੧॥੧੦॥

ii) Central Theme : O Lord ! You saints and the Guru-minded persons get up in the ambrosial hours of the morning, when the stars are shining, and meditate on Your True Name. Infact, such the Guru-minded persons are always alert and active in reciting True Name all the time and meditate on True Name by getting rid of their ego, worldly attachemnts and vicious thoughts. O Nanak ! May the Lord bless me with His Grace so that I may not foget His True Name even for a moment, and remain immersed in recitation of Lord's True Name all the time ! How could a the Guru-minded person explain his experience of union with the Lord to other friends ? Just as a woman cannot explain the experience of her conjugal bliss to anyone, similarly the the Guru-minded person gets filled with all virtues on uniting with the Lord-spouse; and enjoys the eternal bliss in the state of Equipoise.

O Nanak ! I would seek the support of the Lord Almighty by falling at His lotus-feet so that by singing Lord's Praises I could make my love eternal, thus merging with the Lord finally. (4-1-10)

i) Asa Mahala-5 (Page 460)

"uth vanjh vataouria' tai kia chir la'ya.
mohlat purnria kit koor' lobha'iya.

Nanak narak na jahe' kabhun har sant har ki sarni." (4-2-11)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬੦)

ਉਠਿ ਵੰਞੁ ਵਟਾਊੜਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ ॥
ਮੁਹਲਤਿ ਪੁੰਨੜੀਆ ਕਿਤੁ ਕੂੜਿ ਲੋਭਾਇਆ ॥

ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ ॥੪॥੨॥੧੧॥

ii) Central Theme : O Man ! Why have you not realised and wasted your life being engrossed in vicious and sinful actions ? Your life span is almost coming to an end but you have not bothered to join the company of holy saints. O Nanak ! You will have to account for all your deeds in this life and this wealth of yours will not accompany you (at the time of death).

O Man ! You will be caught by the god of death while engaged in the worldly pleasures just as the deer gets caught being enamoured by the

hunter's horn in the moonlit night.

O Nanak ! It is only the the Guru-minded persons, who meditate on True Name in the company of holy saints, through the the Guru's guidance; thus the Lord helps them to cross this ocean successfully and they are never thrown in the hell. So it behoves man to take the support of the lotus-feet of the Lord, in the company of holy saints and thus cross this ocean of life successfully. (4-2-11)

i) **Asa Mahala-5 (Page 460)**

Vanjh me'rai a'lsa har paas benanti.
Ra'voa soh apnar'a prabh sung sohanti.

Binwant Nanak saran soami bahur jam na upa'ra. (4-3-12)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬੦)

ਵੰਞੁ ਮੇਰੇ ਆਲਸਾ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥
ਰਾਵਉ ਸਹੁ ਆਪਨੜਾ ਪ੍ਰਭ ਸੰਗਿ ਸੋਹੰਤੀ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਹੁੜਿ ਜਮਿ ਨ ਉਪਾੜਾ ॥੪॥੩॥੧੨॥

ii) **Central Theme :** O Lord Almighty ! I have to make one prayer to You that I may be relieved of my lithargy and laziness so that I could enjoy the bliss of a union with the Lord and engage myself in the meditation of True Name all the time. Thus my desires were fulfilled and I got united with the Lord whom I had been searching for all these days. Once the Lord showered His benign glance on me, I had a complete glimpse of the Lord's vision. This has resulted in complete peace of mind and joy all around but it is rather impossible to describe the greatness or vastness of the Lord Almighty. Once the god of justice Dharam Raj is all praise for the the Guru-minded persons, then how-could the Yama (god of death) dare to throw such persons in the hell ? Now the the Guru has united us with the Lord through the company of holy saints, and the Lord has embraced us through His love. O Nanak ! I have fulfilled all my desires through meditation of True Name and we are always immersed in the love of the Lord. We have conquered our mind and the worldly vices through the company of holy saints in this life. So we will cross this ocean of life successfully as the god of death (Yama) will not dare come anywhere near

us; having won over all vicious thoughts. (4-3-12)

i) **Asa Mahala-5 (Page 461)**

Din ra'at kamaiar'o so aiyo ma'thai.
Jin paas luka'ida'ro so vaikhi saa'thai.

Binwant Nanak va'd bha'g paiyeeai sookh sahej samahi. (4-4-13)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੬੧)

ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੋ ਸੋ ਆਇਓ ਮਾਥੈ ॥
ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੋ ਸੋ ਵੇਖੀ ਸਾਥੈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਐ ਸੂਖਿ ਸਹਜਿ ਸਮਾਹੀ ॥੪॥੪॥੧੩॥

ii) **Central Theme :** O Man ! You were engaged in sinful actions during your life time thinking that nobody was watching you, whereas the Lord, abiding within you, was all the time observing you; and all these actions were leading you towards certain sufferings as a consequence. But if now you get imbued with the Lord's love and recite Lord's True Name all the twenty-four hours in the company of holy saints, you could be protected against these consequences by the Lord.

O foolish Man ! Why were you trying to amass wealth through unfair and false means throughout your life, when the Lord benefactor has blessed you with all the comforts of life ? The only best course for you now is to rise above all your vicious deeds and sinful actions, ridding yourself of undue slander or praise of others, and meditate on True Name of the Lord who pervades everywhere.

O Nanak ! May the Lord bless us with True Name through the company of holy saints, so that we may enjoy True bliss of life ! But only few the Guru-minded persons, who are fortunate enough and blessed with pre-destined boon of True Name with Lord's Will, attain this high status.

i) **Asa Mahala-5 Chhant Ghar 8 (Page 461)**
'ik Onkar Satgur prasad'

kamla bhrambheet kamla bhrambheet hai tikhan mu'd
bipareet hai avadh akarath jaat.

gehbar ban ghore gehbar ban ghore hai gre'h moos'at ma'n
chor hai din karo andin khaat.

Binwant Nanak me'ri aa's pooran milai sri dhar gu'n nidhan. (4-1-14)

(Guru Arjan Dev)

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤੁ ਘਰੁ ੮ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੬੧)

ਕਮਲਾ ਭ੍ਰਮਭੀਤਿ ਕਮਲਾ ਭ੍ਰਮਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ ਬਿਪਰੀਤਿ ਹੇ
ਅਵਧ ਅਕਾਰਥ ਜਾਤ ॥
ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਲ ਘੋਰਹੇ ਗ੍ਰਿਹ ਮੂਸਤ ਮਨ ਚੋਰ ਹੇ
ਦਿਨ ਕਰੋ ਅਨਦਿਨੁ ਖਾਤ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀ ਧਰ ਗੁਣ ਨਿਧਾਨ ॥੪॥੧॥੧੪॥

ii) Central Theme : Man is always wandering in confusion due to his whims and doubts and the fear of death and the whole life is wasted, engrossed in vicious and sinful actions. Infact, our mind is responsible for letting us down and taking us through the cycle of births and deaths. O Nanak ! I have taken refuge at the lotus-feet of the Lord, so He would help me in my life. O Lord benefactor ! Pray grant me Your Grace as a boon so that I could enjoy the bliss of Your love just as the black bee (wasp) gives up its life to the fragrance of lotus-flower and the papiya gives up its life for the sake of a rain-drop. My only prayer to the Lord is that we may also be granted the boon of True Name through His Grace.

O Nanak ! The Lord is the fountain-head of all worldly treasure and I have gained His unison, thus fulfilling all my desires. (4-1-14)

i) Ik Onkar Satnam Karta Purkh Nirbhar Nirvair Akal moorat ajooni sai bhang gurparsad

Asa Mahala 1 (Page 462)

Vaar Salokan nal slok bhi mahalai pehlai ke likhe' tunde' as Raje' ki dhuni
Slok Mahala 1

balhari Gur a'pnai deoha'ri sadvaar
Jin ma'nas te' devtai kiai karat na la'gi vaar

---

tu ja'noiee sabhsai de laiseb jind kavao'
kar a'san ditho chao'. (1)

(Guru Nanak Dev)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
ਆਸਾ ਮਹਲਾ ॥ ੧ ॥

ਵਾਰ ਸਲੋਕਾ ਨਾਲ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੂਨੀ ॥
ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦਵਾਰ ॥
ਜਿਨ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥ ਕਰ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ੧ ॥

ii) **Central Theme :** O Nanak ! I always offer myself to the True Guru as a sacrifice, who could change us, humans into gods without the Gur's guidance there would be total darkness (of ignorance). In fact, the man forgetful of the Lord and the Guru, never gains anything in life. The omni-present Lord has created this universe with lot of grandeur through nature and then watches His wonderful drama, bestowed His Grace on us. (1)

i) **Salok Mahala 1 (Page 463)**

Sachai terai khand sachai brahmand sachai terai loa sachai a'kaar

---

terai nai ratai se jin gaie' haar gaie' se thagan walia likh
Navai dharam baha'lia (2)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ ੪੬੩ ॥

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥ ੨ ॥

ii) **Central Theme :** O Lord ! The creation of universe is true and wonderful which functions as per Thy Will. The whole system is wonderful true and brings enlightenment all around. Millions of people have tried to explain Thy manifestation and limitless might, by singing Thy praises.

O Nanak ! The Guru-minded persons meditate on the Lord's True Name while the self willed persons do not realise the Truth and suffer through the cycle of births and deaths Even the mode of justice of the Lord is really wonderful and True. The Lord's greatness lies in His Grace and blessings being showered on all the beings, and there is none equal to His status. The whole system of management of His creation is beyond our comprehension and the whole creation and nature is the true abode of the Lord. Some Guru-minded persons are united with the Lord through His Grace as per His will, while the self-willed persons are engrossed in vicious and sinful actions. The Lord then dispcures justice through Dharam Raj, the God of justice, based on our actions. (2)

i) **Salok Mahala 1 (Page 463)**

Vismad Naad visma'd ved. Visma'd jia visma'd bhe'd

Th'ao n hovi poudiee hu'n su'niai kia rua'ya. ma'n andhe' janam gava'ya (3)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੩)

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥ ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥ ਮਨਿ ਅੰਧੈ ਜਨਮ ਗਵਾਇਆ ॥੩॥

ii) **Central Theme :** O Nanak ! The Lord is wonder struck with His own wonderful creation and Nature and this secret is known to some fortunate persons, predestined by Lord's Will. O Lord ! Wonderful is Thy all pervasive (unstrung) music of Nature, alongwith Vedas and the various human forms and the winds alongwith oceans of water are equally wonderful. Even singing Thy previses seems like wonderful, where some persons are made to follow the right path and some others are led astray. The Guru-minded persons perceive Thee very close though the faithless persons considers Thee as a distant entity. It is through Thy Nature, that we feel Thy presence and listen to Thy praises. O Nanak ! It is all being managed through Nature as per Lord's Will, and the Lord pervades everywhere. Man, after living a life of a household, wastes this life is vicious thoughts and sinful actions; but man has to face the consequences of his own actions. Thus the self-willed persons wastes his life in the darkness of ignorance and loses the battle of life. (3).

i) **Salok Mahala 1 (Page 464)**

bh'ai vitchi pawan vahai sad va'ou. bha'e vich chalai lakh deriou

---

Satgur milia sach pa'ya jini vitchoh aap gava'ya. jini sacho, sach bujha'ya (4)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦ ਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥
ਜਿਨਿ ਸਚੋ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥

i) **Central Theme** : The whole universe in functioning under the spell of the Lord's fear, including the gods Indira, Dharam Raj working under the fear of the Lord. O Nanak ! The Lord is formless, fearless and is ever existing like a Tree Master. The body, which use valuable costumes, mingles with dust after death. It is only with Lord's Grace that one might write with the Lord through love and devotion. This hear having passed through, the cycle of births and deaths, attains the Lord through the Guru's guidance and teachings only. (4)

i) **Salok Mahala 1 (Page 465)**

gha'ria sabhai, gopia pehar kan Gopal.
gehnai pa'un pa'ni baisautar chand sooraj avtar.

---

je' jarva'na parharai jar vais karendi aiyaeeai
ko rehai na bhariai paieeai (5)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੫)

ਘੜੀਐ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ ਗੋਪਾਲ ॥ ਗਹਣੇ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥

ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥ ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥

ii) **Central Theme :** O Nanak ! The whole world is engrossed in the worldly drama of the creator, but forgetting the Lord Himself; which leads us to the doors of Yama (the god of death). The person who is blessed with

the Lord's Grace, gets ibued with the love of True Name. Thus the Guru-minded persons, who have learnt the art of living (a successful life), cross this ocean of life successfully. This human being is moved around in confusion as per Lord's Will. through or times in happiness or mails at leaving this world. This is man's basic nature for the urge of pure but few persons develop true love for devotion of the Lord. But we could same ourselves from the touture of will by meditation of True Name. The Lord is too great and vast being beyond our comprehension so ridding ourselves of our egoism, we should only serve the Master and finally merge with Him. (5)

i) **Slok Mahala 1 (Page 465)**

musalmana sifat sariat par' par' kareh bichar
baude' se je pavai vich bandi vaikhan kou didar

---

utta'm eh bichar hai jini sachai siun chit la'ya. jagjivan daata pa'ya (6)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੫)

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਵਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥
ਬੰਦੇ ਸੇਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

ii) **Central Theme :** O Lord ! Thy saints are always singing Thy praises, having the support of Thy True Name. I always seek the dust of their lotus feet. A true muslim takes the correct view of the Muslim law and worships the Lord, while a Hindu worships many gods, bathing at holy places and Gurus fragrant incense (Chandan) to participate the gods; and the sanyasi (mendicant) meditates on the Lord in solitude. But this whole world engaged in fruitless efforts has to reap the reward of its own actions. O Nanak ! This human body is created and then destroyed by the Lord. For example the body of a husalman in the form of earth from his geave, comes to a potter making pots, by placing them in a fernace, thus undergoing suffering. In fact, no one has ever attained the Lord without the Guru's guidance, and perceive the Lord's vision through the company of holy sanits. The Guru minded persons attain saluation by developing love of the Lord. (6)

i) **Slok Mahala 1 (Page 466)**

hoan vitch a'ya gayao hoan vitch jamia' hoan vitch moa'

---

tu bakhsisi agla nit deveh char'eh savaya vadiaiee vada pa'ya (7)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੬)

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥ ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਈ ਵਡਾ ਪਾਇਆ ॥੭॥

ii) **Central Theme :** The Lord was created ego, thus giving a distinct and separate entity to each individual, and thus manages the affairs of this universe. Everyone is functioning under the spell of this ego, first as births and deaths are under the control of ego. Thus the discussion between good and bad deeds, the longing for heaven or hell, and laughing or wailing at times and considerations of high or low caste all through the spell of ego (homan). O Nanak ! If this foolish man were to realise that everything happens as per the Lord's Will, then he would remember the Lord's True Name, forgetting about his ego or separate entity through the Grace of the Lord. If we were to follow the Guru's teachings through His Grace, then we would be able to meditate on True Name by widding ownselves of egoism, thus merging with the Lord finally. (7)

i) **Slok Mahala 1 (Page 466)**

purkha(n) birkha(n) tiratha(n) tata' megha(n) kheta(n)
deepa(n) loa'(n) mandla(n) khanda' varbhanda'h

---

moorakh sach na ja'nni manmukhi janam gavaya vitch duniya
ka'hai a'ya (8)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੬)

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥ ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥

ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥ ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥੮॥

ii) **Central Theme :** O Nanak ! I salute the Lord, who has created this

Universe and sustains it after creating it. He maintains everything we perceive around us like men, trees, countries, island and continents. We should always take the support of the Lord and True Name as all other formal practices like applying tilak or wearing a sacred thread are futile and without any meaning. Wherever actions we perform without the Lord's Grace, as giving alms, performing good deeds or religious ceremonies are all fruitless. O Lord ! In fact, True Name is the real Trugh but this truth is revealed only to few Guru minded persons blessed with Thy Grace. The faithless persons waste this life in fruitless pursuits, without achieving any good results. (8)

i) **Salok Mahala 1 (Page 467)**

par' par' gadi ladieh par' par' bhariai sa'th
par' par' be'ri paieeai par' gadiai kha't

---

hoan dhadhi ka neech ja'at hoar uttam jaat sadiaide'.
tin manga je tujhai dhiaide' (9)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੭)

ਪੜਿ ਪੜਿ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥
ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗੜੀਅਹਿ ਖਾਤ ॥

ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥
ਤਿਨ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥

ii) **Centreal Theme :** O nanak ! Too much study and knowledge about God and His creation, instead of meditation of True Name of the Lord is an excercise in egoism and futility. O Man ! Whatever actions you preform in life, you have to pay for its consequences ; moreover visiting holy places, in life, you have to pay for its consequences, moreever visiting holy places, or doing penance is of no value. While some persons give up food even and do not enjoy the charm of life, this emdergioing sufferings due to dual mindedness. It is only through the Guru's guidance that we could be woken up from the slumber of our ignorance. O Lord ! The Guru-minded persons, by meditating on True Name, find acceptance at the Lord's Court, while the faithless persons, whithout self-realisation are totally discarded in Lord's presence.

O Nanak ! I sing the praises of the Lord and seek Hi blessings with company of holy saints, thus I could merge with Hin through the Guru's guidance. (9)

i) **Slok Mahala 1 (Page 468)**

Koor' raja koor parja koor' sabh sansar.
koor' mandap koor' ma'ri koor' baisan haar.

---

je hovai poorab likhia' ta dhoor' tina di paieeai.
ma't tho'ri pave gavaieeai (10)

(Guru Nanak Dev)

ਲੋਸਕ ਮਹਲਾ ੧ (ਪੰਨਾ ੪੬੮)

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰ ॥
ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਕੂੜੁ ਬੈਸਣਹਾਰ ॥

ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨਾ ਕੀ ਪਾਈਐ ॥
ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥

ii) **Central Theme :** O Brther ! Whom should we befriend in this world, as the whole world is penisable ? Thos foolish man is always engrossed in worldly possessions, through all these things like wealth, even human body are transient. O Nanak ! Everything is this world except the True Lord, is likely to perish. We could enjoy the bliss of life by following the Guru's teachings and reciting True Name. True Name is the only Truth in this world, which could wash away all our sins. The Guru-minded persons could merge with the Lord by ribbing the love of True Name, in the company of holy saints as they pre-desti ned by Lord's Will. So we should always take the support of holy saints and meditate on True Name. (10)

i) **Slok Mahala 1 (Page 468)**

Sach kaal koo'r vartia' kal kalakh beta'l.
biou pat lai gae' ab kiun ugvai daal.

Gur kirpa te ja'nia jithai tud aap bujhaya.
sehjai hi sach samaya. (11)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ (ਪੰਨਾ ੪੬੮)

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥
ਬੀਉ ਬੀਜਿ ਪਤ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥

ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥
ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥

ii) **Central Theme :** O Nanak ! In this world, falsehood and the gimickery are the over-riding factors of success, while man is lost in the darkness of ignorance. The Guru-minded persons meditate on True Name and proceed with dignity and honour while the faithless persons fail to attain salvation due to their dual-mindedness. We could imbibe True name in our hearts and enjoy and enjoy the bliss of life. In this age of Kalyug greed and sin alongwith falsehood and sexual desires have an upper hand. Some pandits (learned men) with their knowledge and cleverness try to a mass wealth by hoodwinking their customers; in everyone considers himself cleverer than others. The Lord watches everything happening here as per His Will, and as it pleases Him. O Lord ! The persons bestowed with Try Grace, cross this ocean of the successfully by meditating on True Name., and we could smile with the Lord through the Guru's Grace. (11)

i) **Slok Mahala 1 (Page 469)**

dukh daru sukh rog bhaya ja sukh taam na hoiee.
tu karta karna mein nahi ja hoan kari na hoiee (1)
---
par'ia atai omia' vichar agai vichariai.
moh chalai so agai mariai (12)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੯)

ਦੁੱਖ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥
ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈਂ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥ ੧ ॥

ਪੜਿਆ ਅਤੈ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥
ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥ ੧੨॥

ii) **Central Theme :** O Lord ! It would be our folly to think that we are capable of doing anything while Thou art the creator of the whole

universe. O Nanak ! The whole worldly drama is being enacted by the Lord's enacted by the Lord's Will as it pleases Him. The joys and comforts are te cause of separation from the Lord whereas any sufferings we undergo could be the means of writing with the Lord. However, if we realise spiritual bliss, then there is no cause of any sufferings. O Lord ! How could we gange the greakness or limits of the Lord, through the Lord is pervading everywhere ? Some persons follow the path of the knowledge while some others are engaged in the service of others, but the loghest duty is the recitation of True Name.

O Nanak ! I am totally devoted to the person, who knows the Lord's secuets, who pervades everywhere. But we cannot acquire knowledge without the Guru's teachings and everyone has to reap the fruit of his own actions. (12)

i) **Salok Mahala 1 (Page 469)**

Nanak mer sarir ka ik rath ik rathvaho.
jag jag pher vataieh gyani bujheh ta'hai.

Sat Guru hai bohitha virlai kinai vicharia'.
kar kirpa pa'r utaria'. (13)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੬੯)

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਦਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥
ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰੀਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥

ii) **Central Theme :** O Nanak ! During various (Yugas) ages, people to have differently, for example in sat yug, contentment and piety are use key notes; in Treta (Yug) celileacy and light are the central points, while during doapar Yug, penance and truth have prevailed but during Kal-Yug (Present times), the fire of worldly desires and falsehood is the mainstay. Righveda says that during Treta, True name Ram alone was responsible for salvation. While in Doaper according to Yujar Veda Krishna had reduced some milk maids and enjoyed in their company. But according to Atharban Veda Meditation of True Name is the main key note. So all the four are justified in their own way but only few men founder over their teachings.

O Nanak ! The person, who considers himself lowly attains the Lord. There is only one saving factor in the form of True Guru, which could help us to cross this ocean of life sucessfully. (13)

Salok Mahala 1 (Page 470)

Simal rukh sariar'a a't deegagh a't mu'ch.
oai je avai aas kar jahe' nirasai kit.

---

nanga dojak chalia' ta' disai khara dravn'a.
Kar avgan pachhotavna (14)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੦)

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
ਕਰ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥

i) **Central Theme :** O Nanak ! Humility and freedom from Buide are pleasant anf real virtures and good actions are all covered up in the attainment of the Lord. Just as the wool-tree is very tall and strong but its flowers are tasteless and without any fragrance while the beri tree which yeilds sweet fruit is very low. It should be realised that we should cultivate humility of the mind, as bending of the body akibe is of no use. O Nanak ! Unless we serve the True Master with path and confidence, the true path is not realised without the Guru's guidance. Even if one had enjoyed all the comfrots of life, after death he would have to pass through difficult terrain and it would be a terrible sight when man would be taken maked to bell, but it would be no use repenting then. (14)

i) **Slok Mahala 1 (page 470)**

daya kapali santokh sppt ja't gandhi sat vat.
eh jane'ou jia ka haiee ta pande' ghat.

---

khasmai bha'vai so karai manoh chindia' so phal pa'iesi.
ta' dargeh painda jaie si. (5)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੦)

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥
ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤ ॥

ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥
ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥੧੫॥

ii) **Central Theme :** O Pandit ! This sacred thread (janeouoo), which you try to (wear) but around the follower's neck saying "That from to day, the brahmin is your Guru", is of no use as it is burnt into ashes at the time of death and the soul goes to the Lord's presence without it. Show me the thread which is made of compassion and contentment as the cotton (thread), control of mind and Truth from the units on it, which never breaks or lost. O Nanak ! Besides are the presons who wear such a thread and then proceed to Lord's Presence. We are engrossed in all sorts of dirty actions and filth during the life. So a thread of the love of the Lord's True Name would be wirth while. O friend ! The persons, who follow the Lord's Will, are received with honour in the Lord's Presence, hasing attained all their wishes. (15)

i) **Slok Mahal 1 (Page 471)**

gouoo brahamin kou kar lavoh gobar taran a ja'iee
dhoti tika tai jap mali dha'n malechhan kha'iee
---
nadar u'pathi je karai sultana gha'ho karaienda
dar mangan bhikh na pae'nda (16)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੧)

ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥
ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪ ਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥

ਨਦਰਿ ਉਪਨੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥
ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥

ii) **Central Theme :** The Guru has explained the moral degradation of the Brahmins, who would study vedas but dress up like the muslims with dilve dress and read Koran out wardly. So what is the use of this formal showing off instead one should meditate on True Name to cross this ocean of life successfully. The Officials take bribes but perform prayers, this

dealing in falsehood. O Nanak ! All formal purification is a false practice and we could with the Lord by meditating on True Name. The world created by the Lord is wonderful and He maintains everyone in position, but once He gets with someone, He would not allow him to beg foralms even, thus losing one's prestige. (16)

i) **Slok Mahala 1 (Page 471)**

Je mohaka' ghar mohai ghar mohe' pitri dei.
agai vasat sijha'niai pitri chor karai.
---
kar phumais kha'ya vaikh mehlat maran visaria'.
jar aiee joban ha'ria (17)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੧)

ਜੋ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥
ਅਗੈ ਵਸਤੁ ਸਿਞਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥

ਕਰਿ ਫੁਰਮਾਇਆ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥
ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥

ii) **Central Theme ;** O Nanak ! We get reward of our own actions (in the nest world), so it is no use during worship for the satisfaction our ancestors with stolen money and the Brahmin will also get punished. However, the persons who inculcate the love of the Lord in their hearts are seekers of 'Truth. No one becomes pure by wasting the body alone, as such me should not waste this life in useless efforts. Man is normally busy in beautiful steeds, a beautiful life and palatial buildings, being forgetful of the Lord and even the approaching death. The youth and gone and old age has come without achieving anything. many faithless persons lose the battle of life without realising the Lord's secrets. (17)

i) **Slok Mahala 1 (Page 472)**

Jekar sootak maniai sabh tai sootak hoiai.
gohai atai lakr'i ander keer'a hoiai.
---
kar hukam mastak hath dhar vichoh ma'r kadhia', buriaiya'n.

seh tuthai naonidh paiyan (18)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੨)

ਜੇਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥
ਮੋਹੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਕਢੀਆ ਬੁਰਾਈਆ ॥
ਸਹਿ ਤੁਠੈ ਨਉਨਿਧਿ ਪਾਈਆ ॥੧੮॥

ii) **Central Theme :** In our normal life, lots of wrong ideas become common and one of them was that there is a sort of sootak or impure period one when a child is born, so that everything needs washing to remove this filth. O Nanak ! This state of falsehood cannot be removed except with the help of knowledge just as greed for more wealth or posessions is the sootak of mind, untruth of tongue or coveting another's wife or wealth amounts to impurity (sootak) as nothing in the world is without life, and even water has life which makes everything green. O Nanak ! This man was pure like swan but is behaving, like the crane. Births and deaths are controlled by the Lord's Will while eating and drinking is pure. We could attain the love of True Name through the Lord's Grace. (18)

i) **Slok Mahala 1 (Page 472)**

pehla sucha aap hoiai suchai baitha aiye'.
suchai agai rakhiou koiai na bhitio jai'e.
---
manda tisai na a'khiai par' akhar eho bujhiai.
moorkhai naal na lujhiai. (19)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੨)

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥ ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥ ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥ ੧੯॥

ii **Central Theme :** O Nanak ! Let it be clearly understood that a person forgetful of the Lord's True Name, dainty food, is as good as spitting on his face. In fact, food water air fire, salt and ghee are all pure materials but the man while taking this food mixes it with salira. O Man ! Why do you degrade

a woman? The woman gives birth to a child, then man looks around for a woman for marriage and counsults her for everything. If one wife dies, he loois around for another. How could a woman be considered inferior, when she gives birth to a king ? O Nanak ! There is only one God, and the person who recites His True Name is really fortunate. O Brother ! Let us not consider anybody as bad inferior and not quarrel with fools, (19).

i) **Slok Mahala 1 (Page 473)**

Nanak Bhikai boliai ta'n ma'n phika hoiai.
phiko phika sadiai phikai phiki soiai.

---

jiskai jia pra'n hai kiun sahib manoh visariai
apa'n hathi apna' aapai hi ka'j savaria. (20)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ (ਪੰਨਾ ੪੭੩)

ਨਾਨਕ ਫਿਕੈ ਬੋਲੀਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥
ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥

ii) **Central Theme :** O Nanak ! We should never use impolite and crude language as it leads to the pollution of both body and mind. In the Lord's Court also an impolite person gets punished for his rude behaviour. The only persons, who are pure of mind and heart are praise worthy. They are not bothered about anybody else except True Name, and remain imbued with the Lord's love. O Lord ! After creating this universe, you are maintaining it as it please you, and everyone faces death at the proper time. We should always try to remember the Lord for attaining salvation. All fermal functions performed by others after death are of no avail, so we should meditate on True Name in this life and merge with the Lord. (20)

i) **Slok Mahal 2 (Page 474)**

eh kinehi a'ski doojai lagai jaie'
Nanak a'sak kandhiai sad hi rehai samaie'.

---

jiun sahib naal na ha'riai teveh'a pa'sa dhaliai.

kichh la'hai u'per ghabai (21)

(Guru Angad Dev)

ਸਲੋਕ ਮਹਲਾ ੨ (ਪੰਨਾ ੪੭੪)

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
ਨਾਨਕੁ ਆਜਕੁ ਕਾਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥
ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥

ii) **Central Theme :** O Nanak ! The true lover is one who remains ever thus finally merging with the Lord's True Name, irrespective of the joy or sufferings, this finally merging with the Lord. However, most people are engrossed in the worldly pleasures due to dual mindeness. In fact, true loveis not affected by comforts or applications, as per Lord's Will and accepting the life as it is with pleasure. The person, who bows Lord's Will at times and questions Him at other times, does not gain anything in life. As we have to pay for our own actions we should engage ourselves in actions we should engage ourselves in actions bading to a losing battle of life. So we should medtate on True Name in life, thus winning the battle of life (21)

i) **Slok Mahala 2 (Page 474)**

Chakar lagai cha'kri na'lai garab vaad
galan karai ghanerian khasam na paie' sa'ad.
---
jisda dita' kha'vna tis kehiai saba's.
Nanak hukam na chaliai naal khasam chalia ardas (22)

(Guru Angad Dev)

ਸਲੋਕ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੪੭੪)

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦ ॥
ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮੁ ਨ ਪਾਏ ਸਾਦੁ ॥

ਜਿਸਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥
ਨਾਨੁਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥

ii) **Central Theme :** The services of a followers (servant) are accepted by the True Master, provided he completely surrrenders his mind and soul

to the Lord. But the follower, who argues with the Lord due to his ego, can never taste the neclar of True Name of the Lord. We reap the reward of our own actions, so how could anyone except the return of nectar having sum the poision ? We have to clear the mind of its pre-anceptions of vicious thoughts before we could infuse inceptions of vicious thoughts before we could infuse virtuous or good actions in it. We have to send our prayers and requests to the Lord, and not give Commands to Him. O Nanak ! We should singh the praises of the Lord following His Will. (22)

i) **Slok Mahala 2 (Page 475)**

eh kinehi da'at a'pas to jo payeiai.
Nanak sa karmat sahib tuthai jo milia (1)

Nanak karna jini kia phir tishi karri saar. (23)

(Guru Angad Dev)

ਸਲੋਕ ਮਹਲਾ ੨ ॥ (ਪੰਨਾ ੪੭੫)

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥
ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ ॥੨੩॥

ii) **Central Theme :** O Nanak ! Nothing could be achieved by one's own efforts above. The Lord does not bestow the blessings of True Name, on anyone unless it pleases Him what is the use of the service, based on the fear complex of the Lord ? In fact, this fear should give way to love and devotion for the Lord, then alone it is worth while. It is rather difficult for us to gauge the greatness of the Lord, when He creats and destroys everything himself. Some people enjoy life's comforts while some others suffer prevations then whom should we complain as He Himself is the cause of everything. The Lord sustains it as well, after creating the verse. (23)

i) **Slok Mahala 1 (Page 475)**

Apai bha'ndai sajian aapai pooran dei.
ikni dudh samaiyee ik chulai re'han cha'rai.

Nanak eki bahri hoae dooja nahi ja'ie.

so karai je tisai rajaie'. (24-1) (checked)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੪੭੫)

ਆਪ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ ॥
ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚਲੇ ਰਹਨਿ ਚੜੈ ॥

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
ਸੋ ਕਰੈ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ਸੁਧੁ॥

ii) Central Theme : O Lord ! You have created human bodies with souls and then they are presented with the treasure of True name. Some people enjoy the bliss of life while others are made to suffer. O Nanak ! The persons, bestowed by Thy Grace, finally write with you through recitation of True Name. O Nanak ! Whom should we complain when the Lord Himself is the cause and effect of everything happening ? The Lord's Greatness and grander is beyond our comprehension, so we should carry out those functions as are pre-destined for us by Lord's Will. The Lord perwades everywhere, being omni-present and whatever He Wills come to pass. So we should remain within the control of His Will, or as it pleases Him. (24)

i) Ik Omkar Satguru Karta purkh Nirbhau Nirvair akal moorat ajooni saibhung gurprasad

Rag Asa bani bhagtan ki kabir jiu Namdev jiu Ravidas jiu Asa Sri Kabir jiu (Page 474)

Gur charan laag hum binvata poochhat keh jiu pa'ya

---

koh Kabir aisa gu'nn bharam bha'ga tou ma'n su'nn samana (4-1)

(Kabir)

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ॥

ਗੁਰ ਚਰਣ ਲਾਗਿ ਹਮ ਬਿਨਵਤਾ ਪੂਛਤ ਕਹ ਜੀਉ ਪਾਇਆ ॥

ਕਹੁ ਕਬੀਰ ਐਸਾ ਗੁਣ ਭ੍ਰਮੁ ਭਾਗਾ ਤਉ ਮਨੁ ਸੁੰਨਿ ਸਮਾਨਾ ॥੪॥੧॥

ii) Central Theme : I would ask my Guru to explain the cause of this soul being kept in londage of the body, and the cause of this universe being

created and destroyed; so that any bondage could be broken. O Kabir ! Man does not understnad the difference beetween true and false religion (life style) and suffers from fear and self-mindedness. But with the Guru's guidance, the mind's filth was cast away and now it remains imbued with the love of the Lord and the mind attains peace and starility, thus merging with the Lord. (4-1)

i) **Asa (Page 475)**

gaj sadhai tai tai dhotian tehre' paien ta'g.

---

koh Kabir jiu Satgur bhetai punrap janam na avai. (4-2)

(Kabir)

ਆਸਾ ਮਹਲਾ ॥ (ਪੰਨਾ ੪੭੫)

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥

ਕਹੁ ਕਬੀਰ ਜਿਸ ਸਤਿਗੁਰ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ॥੪॥੨॥

ii) **Central Theme :** The persons who pose to be Lord's saints, by wearing big loui clothes and rosa'ries are infects sycophants of Beuaras. In fact do not like fuch persons who murder for boot or eat like cannibals sparing no individuals. They are fill of sinful actions and spoil the lives of their families . O Kabir ! We are engaged in various functions as per Lord's Will, and never face the cycle of births and deaths. (4-2)

i) **Asa (Page 476)**

Ba'ap dila'sa merokina. Sej sukhali mukh amrit deena.

Gur prasad mein sabh kichh soojhia (4-3)

(Kabir)

ਆਸਾ (ਪੰਨਾ ੪੭੬)

ਬਾਪਿ ਦਿਲਾਸਾ ਮੇਰੋ ਕੀਨਾ ॥ ਸੇਖ ਸੁਖਾਲੀ ਅੰਮ੍ਰਿਤ ਦੀਨਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੪॥੩॥

ii **Central Theme :** My havenly father has blessed me with the nectar of True Name, so how could I for sake such a Lord. I have got rid of my

worldly attachments, and all the five vices like sexual desires have been curbed and my mind is always immersed in Lord's True Name. But it is only through the Guru's is always immersed in Lord's True Name. But it is only through the Guru's guidance that I have developed love for the Lord-father.

O Kabir ! I have now realised the fact that I have understood every secret of life through the Guru's Grace. (4-3)

i) **Asa (Page 477)**

ikat patar bhar urkat kurkut ekat patar bhar pa'ni.

---

koh Kabir santan ki bairan teen lok ki piari (4 - 4)

(Kabir)

ਆਸਾ ਮਹਲਾ (ਪੰਨਾ ੪੭੭)

ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਉਰਕਟ ਕੁਰਕਟ ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਪਾਨੀ ॥

ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਲਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ ॥੪॥੪॥

ii) **Central Theme :** This worldly falsehood (Maya) has enamoured the whole world, and all men book upon (her) it as a friend, guide and helper but it has let down everyone, except those persons, who treat it as their slave. O Kabir ! I have controlled and subdued this Maya as it is the darling of the world, buy looked upon an the greatest enemy by the saints; who treat it with disdain. (4-4)

i) **Asa (Page 477)**

Jogi jati tapi sanyasi boh tirath bhramna.

---

koh Kabir euo Ramaih jampou me't janam marna. (4-5)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੭)

ਜੋਗੀ ਜਤੀ ਤਪੀ ਸੰਨਿਆਸੀ ਬਹੁ ਤੀਰਥ ਭ੍ਰਮਨਾ ॥

ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ ਮਰਨਾ ॥੪॥੫॥

ii) **Central Theme :** The sould serve the Lord as everyone including

sanyasis and mendicants have all finally to face death, and recite True Name so that Yama does not come near us. O Kabir ! Having studied all Vedas and Shastras I have realised that no one could escape death, but the recitation of True Name could save us from the god of death. (4-5)

i) **Asa (Page 477)**

pheel rabab balad pakhavaj koua' taal bajavai.

---

kachhua' keh anga'r bhi lorou looki sabad suna'ya (4-6)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੭)

ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਵਾਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ ॥

ਕਛੂਆ ਕਹਿ ਅੰਗਾਰ ਭਿ ਲੋਰਉ ਲੂਕੀ ਸਬਦ ਸੁਣਾਇਆ ॥੪॥੬॥

ii) **Central Theme :** O Kabir ! It is only some thoughtful person, who could realise the secrets of the Lord, and the mind gets some knowledge about the love of the Lord. When the senses became interested in singing the Lord's praises this mind starts reciting Lord's True Name. The person, who develops humility, gets rid of his ignorance and egoism. (4-6)

i) **Asa (Page 477)**

batua' ek bejtar a'dhari eko jiseh duara.
koh Kabir je kirpa dhare' dei sacha nisana. (4-7)

(Kabir)

ਆਸਾ (ਪੰਨਾ ੪੭੭)

ਬਟੂਆ ਏਕੁ ਬਹਤਰਿ ਆਧਾਰੀ ਏਕੋ ਜਿਸਹਿ ਦੁਆਰਾ ॥
ਕਹੁ ਕਬੀਰ ਜੇ ਕਿਰਪਾ ਧਾਰੈ ਸਚਾ ਨੀਸਾਨਾ ॥੪॥੭॥

ii) **Central Theme :** O Kabir ! The true type of Yoga comprises the recitation of Lord's True Name alone. A true Yogi is always in search of the Lord, the master of all the universe and meditates on Him. He follows the Guru's teachings by ridding himself of all the five and meditates on the Lord's love. There is only one thing, the Lord's True Name, which could support the life of man. It is only through the Lord's Grace, that we could attain such a wonderful True Name. (4-7)

i) **Asa (Page 477)**

Hindu turak kaha te' aiye' kin eh rah chalaie'.

Kabirai pakri tek Ram ki turak rehai pach hari. (4-8)

(Kabir)

ਆਸਾ (ਪੰਨਾ ੪੭੭)

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥

ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿ ਹਾਰੀ ॥੪॥੮॥

ii) **Central Theme :** O Kabir ! I have sought refuge at the lotus feet of the Lor 'Ram', which has upset the Turks. (Muslims) But from where have these Hindus and Turks (Muslims) been born ? Think over it clearly and say, who has started the talk of heaven and hell ? By getting engrossed in the wrangles in the wrangles of Hindus and Muslims we lose the right path of attaining the Lord. The (function) formality of circumcision for converting a person into a Muslim into a Muslim has no value for me as this cannot be performed for a woman. So it is better to remain a Hindu. Let us therefore take the support of Lord Ram forgetting about everything else including the Koran. (4-8)

i) **Asa (Page 478)**

Jab lag tel deevai mukh ba'ti ta'b soojai sabh koiee.

---

iss band'e sir julam hoat hai jam nahi hatai gusaiee. (4-9-dutuk'e)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੮)

ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੋਈ ॥

ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ ਗੁਧਾਈ ॥੪॥੯॥ਦੁਤੁਕੇ॥

ii) **Central Theme :** O foolish man ! You should always recite the Lord's True Name, as this human body becomes totally dark and useless as soon as the soul leaves this body. When the life fades out no body would keep this body at home including the parents, as neither the mother nor the

wife could accompany man in the end.

O Kabir ! This man is in great troble because of the Yama and this man cannot cross this ocean of life successfully, except by reciting Lord's True Name. (4-9)

i) **'Ik Onkar Satgur Prasad' (Page 478)**
'Asa Sri Kabir Jiu Ke' Choupade' Ik tuke'.

'Sanak sanand a'nt nahi pa'ya.
Beid pa're par' Brahmain janam gavaya.

Koh Kabir nadar Karai je' mira.
Ram naam lag utrai tira. (4-1-10)

(Kabir)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੭੮)
ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ਇਕਤੁਕੇ ॥

ਸਨਕ ਸਨੰਦ ਅੰਤ ਨਹੀਂ ਪਾਇਆ ॥
ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

ਕਹੁ ਕਬੀਰ ਨਦਰਿ ਕਰੇ ਜੇ ਮੀਰਾ ॥
ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ ॥੪॥੧॥੧੦॥

ii) **Central Theme :** Just as we could churn the curd in a pot, though slowly and carefully, so as to remove the butter from it, else it may not melt again; similarly in the heart the recitation of Lord's True Name, and the thinking for the Guru's Word in the mind is just like churning of the curd; but it is only in the state of equipoise that one could attain the Lord, else we will waste this life in vain.

But all this is possible only when the nectar of True Name is available to the heart through the Grace of the the Guru, so that by partaking of this nectar we could cross this ocean of life successfully. Thus we should try to meditate on Lord's True Name, through the Guru's guidance and kindness only, so as to unite with the Lord. (4-1-10)

i) **Asa (Page 478)**

bati suki tel nikhuta, mandal na bajan nas pai sita
---

kahet kabir panch jo churai, tin teh nahai param pad doorai (4-2-11)

ਆਸਾ (ਪੰਨਾ ੪੭੮)

ਬਾਤੀ ਸੂਕੀ ਤੇਲੁ ਨਿਖੂਟਾ ॥ ਮੰਦਲ ਨ ਬਾਜੈ ਨਟੁ ਪੈ ਸੁਤਾ ॥੧॥

ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ ॥ ਤਿਨ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਰੇ ॥੪॥੨॥੧੧॥

ii) **Central Theme :** The mind is experiencing peare and tranquillity in the company of holy saints as it has given up worldly attachments. The Lord has been realised, being present everywhere and worldly desires have died down by getting rid of the egoism. O Kabir ! Salvation is automatically achieved once the five rid senses like sexual desires have been subdued. (4-3-11)

i) **Asa (Page 478)**

Sut Apradh Karat hai jetai, Janni Cheet na ra'khas tetai.

Deh bimal maat sada sarira, sahej sahej gu'nn ravai kabira (4-3-12)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੮)

ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ ॥ ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ ॥੧॥

ਦੇਹਿ ਬਿਮਲ ਮਤਿ ਸਦਾ ਸਰੀਰਾ ॥ ਸਹਿਜ ਸਹਿਜ ਗੁਨ ਰਵੈ ਕਬੀਰਾ ॥੪॥੩॥੧੨॥

ii) **Central Theme :** O Lord ! Why do you not forget our follies and sins just as the mother does not keep an account of the follies of her child (son) ? O Kabir ! I cannot cross this ocean of life successfully without the support of True Name. May the Lord bestow His Grace on me so that I could always sing His praises. (4-3-12)

i) **Asa (page 478)**

Haj hamari Gomati teer, Jaha bas'eh pitambar pir (1)

Kahet Kabir Ram gu'nn gawoh, Hindu Turk duou samjha'vou (4-4-13)

ਆਸਾ (ਪੰਨਾ ੪੭੮)

ਹਜ ਹਮਾਰੀ ਮੋਮਤੀ ਤੀਰ ॥ ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ ॥੧॥

ਕਹਤ ਕਬੀਰ ਰਾਮ ਗੁਨ ਗਾਵਉ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੋਊ ਸਮਝਾਵਉ ॥੪॥੪॥੧੩॥

ii) Central Theme : The Lord pervades within us (as the Prime-soul) so our haj pilgrimage to holy places (like Macca) consists of self-realisation. I have got enamoured by singing the praises of the Lord and wearing the rosary of Lord's True Name. While the five vices are trying to rob the human body, in love with the worldly falsehood. O Kabir ! I would exhort both Hindus and Mslims to sing the praises of the Lord instead of Pilrimage to their holy places. (4-4-13)

i) Asa Sri Kabir Jiu ke Panchpade'9 dotuke'5 (Page 479)
"In Onkar Satguru Prasad"

P'ati torai malini p'ati pati jeo jis pahan kou p'ati so pahan nir jiyo.

Malini bhu'li ji jag bhulana hum bhula'nai nahai
Koh Kabir hum Ram ra'khai kirpa kar kar raie' (5-1-14)

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤੁਕੇ ੫ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੭੯)

ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥
ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੋ ਸੋ ਪਾਹਨ ਨਿਰ ਜੀਉ ॥

ਮਾਲਿਨੀ ਭੂਲੀ ਜਗੁ ਭੂਲਾਨਾ ਹਮ ਭੂਲਾਨੇ ਨਾਹਿ ॥
ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਕਰਿ ਰਾਇ ॥੫॥ ੧॥ ੧੪॥

ii) Central Theme : O Pandit ! You are trying to partitiate your God of stones (Statue) while the True Lord is filly awake, provided you recite True Name of the Lord. The flower - girl is also unaware of this reality and plucking flowers for offering to the statues, this destroying the three gods Brahma, Vishnu and Shive who form the petals, branches and the flower, The lord being omni-present. Even the scultor has shown dis-respect while chiseeling this stone into a statue. O Kabir ! The whole world including the flower girl is musled into wrong beliefs. The Lord has saved us from this misconcephon through his Grace and has united us with Himself by recieving True Name (5-1-14)

i) Asa (Page 479)

Bareh baras balpan beetai bees baras kutch tup na kio.
tees baras kutch dev na pooja phir pachhtana biradh bhio. (1)

Kehat Kabir sunoh re' santoh a'n dhan Kachhuai lai na giyo.

aiee talab Gopal Rai Ki Maya mandir chhod chalio. (5-2-15)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੯)

ਬਾਰਹ ਬਰਸ ਬਾਲਪਨ ਬੀਤੇ ਬੀਸ ਬਰਸ ਕਛੁ ਤਪੁ ਨ ਕੀਓ ॥
ਤੀਸ ਬਰਬਸ ਕਛੁ ਦੇਵ ਨ ਪੂਜਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ਬਿਰਧਿ ਭਇਓ ॥੧॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਨੁ ਧਨੁ ਕਛੂਐ ਲੈ ਨ ਗਇਓ ॥
ਆਈ ਤਲਬ ਗੋਪਾਲ ਰਾਇ ਕੀ ਮਾਇਆ ਮੰਦਰ ਛੋਡਿ ਚਲਿਓ ॥੫॥੨॥੧੫॥

ii) Central Theme : This foolish man wastes his life engrossed in ego and 'I-am'ness', and then in the worldly attachments. He spends some years in ignorance of childhood and then few more years, without remembering God, followed by few years of inaction leading to old age when his physical strength also gives way. What is the use of repenting now ? Neither his hands or feet are functioning properly, nor his eyes or tongue even, so that he cannot speak even properly and falters while talking.

However, the the Guru-minded person, who is bestowed with Lord's Grace, drinks the nectar of True Name and through the Guru's guidance attains the treasure of True Name. Thus he proceeds to the Lord's presence with honour and carries this wealth of True Name alongwith him to the next world. (5-2-15)

i) Asa (Page 479)

K'ahu deenai pa'at patambaar kahu palang nivara.
Kahu gari godri nahi Kahu Khan parara. (1)

Kahai Kabir sunoh re' Santoh meri meri jhoothi.
Chirgat phar chatara lai ga'yo tari ta'gri chhooti. (5-3-16)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੭੯)

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲੰਘ ਨਿਵਾਰਾ ॥
ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥੧॥

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੂਠੀ ॥
ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਛੂਟੀ ॥੫॥੩॥੧੬॥

ii) **Central Theme :** O Brother ! The Lord has created many forms and types of human beings in the world accroding to His Will; some of them enjoy all sorts of comforts while some others suffer various afflictions as per Lord's Will. So we should spend this life in remembering the Lord through meditation of True Name.

This foolish man always feels that all the wealth amassed by him belongs to him whereas in the end all this wealth is left behind when he leaves this world. It is only some saintly persons who enjoy the bliss of life by following the Lord's Will. The whole world spends this life in egoism and I-am-ness, without any purpose.

O Kabir ! This egoism and greed for possessions is all useless and a false nation, which should be clearly understood. In fact, we should utilise this life fruitfully in meditation of True Name. (5-3-16)

i) **Asa (Page 480)**

Hum maskeen khudaiee bande' tumara' jas ma'n bha'vai.
aleh aval deen ko sahib jor nahi phurmavai. (1)

Kehai Kabir bhist chhod kar dojak siu ma'n ma'na. (5-4-17)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੦)

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਦੇ ਤੁਮਰਾ ਜਸੁ ਮਨਿ ਭਾਵੈ ॥
ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੋ ਸਾਹਿਬ ਜੋਰੁ ਨਹੀਂ ਫੁਰਮਾਵੈ ॥੧॥

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

ii) **Central Theme :** O Kazi ! (Muslim Priest) You may consider yourself a godly and pious person, whle carrying out oppression on poor and helpless persons. But without the love of the Lord and self-realisation, all your fasting, prayers and going on Haj pilgrimage will be of no avail, as all this will end up in fruitless efforts. True religion consists in controlling all the five vices and thus attaining self-realisation. Theu only you will appreciate the sufferings of others and be deserving of going to heaven.

O Kabir ! The Lord-Creator has created many human frames of various shades like the potter making different designs of pots from the same material (earth) and this has enlightened me with the true knowledge of the

Lord. O Kazi ! You have endeared yourself to hell because of your misdeeds, having discarded the heavens. (5-4-17)

i) **Asa (Page 480)**

Gagan nagar ik boond na barkhai na'ad kaha jo sumana.
parbrahm parme'sar ma'dho param hans le' sidhana. (1)

---

kah'et Kabir jo har dhia'vai jivat bandhan torai. (5-5-18)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੦)

ਗਗਨ ਨਗਰਿ ਇਕ ਬੂੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ ॥੧॥

ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥੫॥੫॥੧੮॥

ii) **Central Theme :** The body, which was enjoying the bliss of a non-breathing process, has completely vanished. Where is the body gone, which was talking earlier ? Infact, the Lord has mingled with Himself, the soul of the individual, which has disappeared.

Where has the mind, which was engrossed in the attachment of the physical body disappeared ? Now there are no rumblings even of a thinking process. Where are the ears, hands, and feet, which were responsible for physical love and attachments ? Even the five vices loke sexual desire seem to be tired now, and the elephant like mind, which could not be controlled earlier, has become tired, due to which all the persons are running in circles in confusion.

O Kabir ! The body, which remembers the Lord, breaks loose from the physical attachments of the mind, while living this life itself, and frees itself from all worldly bondage. (5-5-18)

i) **Asa iktukai 4 (Page 481)**

sarpani te' uper nahi balia.
jin brahma bisan mahadeo chhalia. (1)

---

eh basati ta' bas'at sarira.
Gurprasad sahej tarai Kabira. (5-6-19)

(Kabir)

ਆਸਾ ਇਕਤੁਕੇ ੪ (ਪੰਨਾ ੪੮੧)

ਸਰਪਨੀ ਤੇ ਊਪਰਿ ਨਹੀ ਬਲੀਆ ॥
ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾ ਦੇਉ ਛਲੀਆ ॥੧॥

ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ ॥
ਗੁਰਪ੍ਰਸਾਦਿ ਸਹਜਿ ਤਰੇ ਕਬੀਰਾ ॥੫॥੬॥੧੯॥

ii) **Central Theme :** This (Maya) worldly falsehood has ensnared everyone into its attractive fold ; even gods like Brahma, Vishnu and Shivji could not escape the onslaughts of this snake. But now I have realised its true form through the the Guru's Grace, and also the knowledge that it has no effect in the company of holy saints.

Infact, even this snake in the form of wordlly falsehood, is also created by the Lord Himself else it had no effective value by itself. So long man fuctions under the spell of this falsehood, he undergoes the torture of the cycle of births and deaths; but once he is able to suppress and control it, he is saved.

O Kabir ! It is only through the the Guru's Grace that we are enabled to cross this ocean of life successfully. (5-6-19)

i) **Asa (Page 481)**

Kaha so'an ko simrat sunaie'.
Kaha sa'kat peh har gu'n gaie. (1)
---
amrit lai lai neem sinchaiee.
Kahe't Kabir o'a ko sahej na jaiee. (4-7-20)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੧)

ਕਹਾ ਸੁਆਨੁ ਕਉ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨਾਏ ॥
ਕਹਾ ਸਾਕਤ ਪਹ ਰਹਿ ਗੁਨ ਗਾਏ ॥੧॥

ਅੰਮ੍ਰਿਤੁ ਲੈ ਲੈ ਨੀਮੁ ਸਿੰਚਾਈ ॥
ਕਹਤ ਕਬੀਰ ਉਆ ਕੋ ਸਹਜੁ ਨ ਜਾਈ ॥੪॥੭॥੨੦॥

ii) **Central Theme :** In this hymn Kabir has shown the importance of holy congregations or the company of holy saints, just as even iron becomes gold with a touch of Paras (gold-stone). Our base and dirty mind gets purified in the company of holy saints. Infact, the infidel or faithless person has no

knowledge about the Lord's Greatness and reaps the fruit of his own acitons, just as everyone in this world has to pay for his past actions, as ordanied by the Lord. So it is no use describing the benefits of the nectar of True Name to a faithless, self-minded person, as he is not likely to gain anything just like the neem tree which continues to maintain its bitterness, even if it is watered with the nectar. However, even faithless person may improve in the company of holy saints. (5-7-20)

i) **Asa (Page 481)**

Lanka sa kot samund si khaiee.
teh Ravan ghar khabar na paiee. (1)

---

kehat Kabir sunoh re Loiee.
Ram Naam bin mukat na hoiee. (5-8-21)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੧)

ਲੰਕਾ ਸਾ ਕੋਟੁ ਸਮੁੰਦ ਸੀ ਖਾਈ ॥
ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ ॥੧॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੮॥੨੧॥

ii) **Central Theme :** O Lord ! What could I ask for as a gift or boon from You, when everything in the world is transient and passing ? However great and powerful one may be, his disappearance as a physical entity is so sudden that no one knows even, when faced by the challenge of death. As an example, the case of Ravana has been quoted, who was supposed to have any number of sons and grand sons, (one lakh sons and one and a quarter lakh grand sons) but no one even knew when such a great king died.

However, the Guru-minded persons, who have inculcated the Lord's True Name in their hearts in the company of holy saints, have become deserving of salvation, being completely at rest mentally in the Lord's love. (5-8-21)

i) **Asa (Page 481)**

pehla poot pichhe'ri maiee. Gur la'go chailai ki paiee. (1)

Kehat Kabir jo iss pa'd boojhai.
Ram ramat tis sabh kichh soojhai. (5-9-22)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੧)

ਪਹਿਲਾ ਪੂਤ ਪਿਛੈਰੀ ਮਾਈ ॥
ਗੁਰੁ ਲਾਗੋ ਚੇਲੇ ਕੀ ਪਾਈ ॥੧॥

ਕਹਤ ਕਬੀਰ ਜੁ ਇਸ ਪਦ ਬੂਝੈ ॥
ਰਾਮ ਅਤ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥੫॥੯॥੨੨॥

ii) Central Theme : This is a wonderful worldly drama that the human soul, which was pure and immersed within itself, has started running after worldly vices asnd sinful actions, being engrossed in worldly falsehood (Maya), having forgotten its own aims. This is just like a fish of fresh water getting trapped in a dirty water tank, or a lion taking the cows out for grazing, or a pure conscience getting polluted with vicious thoughts or sinful actions.

O Kabir ! If someone were to realise the truth about the Lord's secrets, then one could merge with Him by meditating on True Name, having attained the secrets of Nature. (5-9-22)

i) Asa Sri Kabir jiu ke' tipde' 8
dutuke' 7 iktuka 1 (Page 482)
'ik Onkar Satgur prasad'

Bind te' jin pind kia agan kund raha'ia.
das ma's mata udhar ra'khia bahur lagi maya. (1)

Bajigar sansar kabira chet dha'al pa'asa. (3-1-23)

(Kabir)

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਤਿਪਦੇ ੮
ਦੁਤੁਕੇ ੭ ਇਕਤੁਕਾ ੧ (ਪੰਨਾ ੪੮੨)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ ॥
ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ ॥੧॥

ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਢਾਲਿ ਪਾਸਾ ॥ ੩॥ ੧॥ ੨੩॥

ii) **Central Theme :** O Man ! You had gained this human form due to great fortune with Lord's pre-destined Will but have wasted it by getting engrossed in worldly desires and pleasures.

Your life has changed course from its childhood to an old age but you have not made any progress towards the meditation of the Lord. What is the use of your wants when the Yama (god of death) catches hold of you by your hair ?

O Kabir ! The Lord is conducting Your life like a magic show, which you should not lose; rather you should cross this ocean of life successfully by winning the battle of life and uniting with the Lord. (3-1-23)

i) **Asa (Page 482)**

ta'n rein ma'n punrup karioh pancho ta't barati.
Ram Rai siu bhavar laihoau atam te'h rung rati. (1)

Keh Kabir moh biaeai chalai hai purakh ek bhagwana. (3-2-24)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੨)

ਤਨੁ ਰੈਨ ਮਨੁ ਪੁਨਰਪਿ ਕਰਿਹਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥
ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਹਉ ਆਤਮ ਤਿਹ ਰੰਗ ਰਾਤੀ ॥ ੧॥

ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ ॥ ੩॥ ੨॥ ੨੪॥

ii) **Central Theme :** I have made all these arrangements on a big scale for inculcating virtuous deeds in my heart and imbibing True love of the Lord. All the thirty-three crores of gods, alongwith some mendicants have come to watch this wonderful drama of my marriage being solemnised with the Lord-Spouse. It is all due to my good fortune that all the arrangements of the marriage ceremony have been made nicely and the Lord-Spouse will take me alongwith Himself after the marriage. O Kabir ! The Lord-Spouse is marrying me in the presence of all and taking me along with Himself and has merged me with Himself. (3-2-24)

(Having imbibed the Lord's love in my heart, I am getting united with the

Lord-Spouse and the whole drama is being watched by everyone and this is due to my good fortune and pre-destined Will of the Lord.)

i) **Asa (Page 482)**

Saas ki dukhi sasur ki piari jeth ke naam darore'.
sakhi saheli nanad gaheli devar kai bire'h jaro re'. (1)

---

kahet Kabir panch ko jhagra jhagrat janam gava'ya.
jhoothi maya sab jug badhia mein Ram ramat sukh paya. (3-3-25)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੨)

ਨਾਸ ਕੀ ਦੁਖੀ ਸਸੁਰ ਕੀ ਪਿਆਰੀ ਜੇਠ ਕੇ ਨਾਮਿ ਡਰਉਰੇ ॥
ਸਖੀ ਸਹੇਲੀ ਨਨਦ ਸਹੇਲੀ ਦੇਵਰ ਕੈ ਬਿਰਹਿ ਜਰਉਰੇ ॥੧॥

ਝੂਠੀ ਮਾਇਆ ਸਭੁ ਜਮੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਇਆ ॥੩॥੩॥੨੫॥

ii) **Central Theme :** O my dear friends ! Whom should I tell my agony? Having forgotten the Lord-Spouse, I am always engrossed in worldly falsehood, and am always busy in sexual pleasures. These vices and sinful actions due to sexual desires have troubled me so much that I cannot see my Lord-Spouse, though enjoying His conjugal love at times. It is only when I talk of and experience some knowledge of the Lord's existence and love that I am liked by my Lord-Spouse.

O Kabir ! The whole world is engulfed by (Maya) worldly falsehood, and wastes this life in fruitless pursuits, while I am enjoying eternal bliss through meditation of Lord's True Name. (3-3-25)

i) **Asa (Page 482)**

Hum ghar soot taneh nit ta'na kanth janeuoo tuma'rai.
tum tou baid par'oh gaye'tri Gobind ridai hamarai. (1)

---

tu'm tou jachai bhoopat raje' har sou mo'h dhiana. (3-4-26)

(Kabir)

ਆਸਾ (ਪੰਨਾ ੪੮੨)

ਹਮ ਘਰ ਸੂਤ ਤਨਹਿ ਤਾਨਾ ਕੰਠਿ ਜਨੇਊ ਤੁਮਰੇ ॥

ਤੁਮ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥

ਤੁਮ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੋਹ ਧਿਆਨਾ ॥੩॥੪॥੨੬॥

ii) Central Theme : O Brahmin ! You are a very religious person engaged in prayers and worshp, reciting Vedas and reading Gayatri daily, whereas I have inculcated the Lord's love in my heart. The same Lord pervades my eyes and also my tongue all the time.

O Lord ! What sort of protector are You ? You have not taken care of our interests; moreover You have not made any efforts at our crossing this ocean of life.

O Brahmin ! You are the pandit of Kanshi and I am an ordinary weaver but the type of knowledge I have gained is beyond your comprehension. You have become subservient to kings and queens, seeking their favours, whereas the Lord abides in my heart and I have successfully crossed this ocean of life by meditating on True Name. (3-4-26)

Asa (Page 482)

jug jiwan aisa supnai jaisa jivan supan samanung.
saach kar hum ma'an dini chhod param nidhan. (1)

Keh Kabir jug jivan aisa du'tia nahi koi. (3-5-27)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੨)

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੰ ॥
ਸਾਚੁ ਕਰਿ ਹਮ ਮਾਨਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ ॥੧॥

ਕਹਿ ਕਬੀਰ ਜਗ ਜੀਵਨੁ ਐਸਾ ਦੁਤੀਅ ਨਾਹੀ ਕੋਇ ॥੩॥੫॥੨੭॥

ii) Central Theme : O Brother ! We have wasted this life by forsaking the Lord, who is the mainstay of our lives; while engrossed in the dragnet of worldly falsehood (Maya) considering this world as a reality, just as a moth gives its life on a burning candle (light). This human being is also in the same state, that without realising the reality of this world, he has wasted this life. We also lose our knowlege even by getting involved in worldly falsehood.

O Kabir ! The only reality in life is the Lord's True Name, which could help us cross this ocean of life. There is none else in this world; and this is worth considering which could be understood by getting rid of the vices. (3-5-27)

i) **Asa (Page 483)**

Jou mein roop kiai boh terai ab phun roop na hoiee.
Taga tant saaj sabh thaka Ram naam bus hoiee.

Keh Kabir main poora pa'ya bhaiyai Ram parsada. (3-6-28)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੩)

ਜਉ ਮੈ ਰੂਪ ਕੀਏ ਬਹੁ ਤੇਰੇ ਅਬ ਫੁਨਿ ਰੂਪੁ ਨ ਹੋਈ ॥
ਤਾਗਾ ਤੰਤੁ ਸਾਜੁ ਸਭੁ ਥਾਕਾ ਰਾਮ ਨਾਮਿ ਬਸਿ ਹੋਈ ॥੧॥

ਕਹਿ ਕਬੀਰ ਮੈ ਪੂਰਾ ਪਾਇਆ ਭਏ ਰਾਮ ਪਰਸਾਦਾ ॥੩॥੬॥੨੮॥

ii) **Central Theme :** I had to suffer the torture of the cycle of births and deaths during the period I was engrossed in worldly falsehood (Maya) and sinful actions, having forsaken the Lord's love. Then I was busy in beating the drum of dual-mindedness. Now I have diverted my mind towards the True Lord which has dispelled all my misgivings and dual-mindedness. So I am now busy in meditating on True Name of the Lord, having got rid of the worldly wranglings with the Lord's Grace. (3-6-28)

i) **Asa (Page 483)**

Roza dha'rai manavai aloh soadat jia sangha'rai.
a'apa dekh avar nahi dekhai ka'hai ko jhakh ma'rai. (1)

Hindu Tu'rk dohon me'h e'kai kehai Kabir pukari. (3-7-29)

(Kabir)

ਆਸਾ (ਪੰਨਾ ੪੮੩)

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥
ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥

ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥੩॥੭॥੨੯॥

ii) Central Theme : O Kazi ! You do not appreciate the reality that the Lord pervades equally in all the beings. You may be saying your prayers (namaz) regularly and observing fasts as well, but you are behaving like a blind man being completely seized by your religious fanatic beliefs, thus wasting this life to no purpose. Do the other animals, whom you kill (for food) have no life in them like yours ? It is of no value that you study Koran or other books and ponder over them, if you fail to realise the basic truth that the Lord pervades everywhere in an equal measure. The Lord is common to all, irrespective of a person being a Hindu or a muslim so that the true religion consists of reciting Lord's True Name. Kabir is giving this message to all at the top of his voice. (3-7-29)

i) Asa-Tipda-iktuka (Page 483)

"kio sing'ar milan ke' taiee.
har na milai jug jiwan gosaiee.
---
keh Kabir phir janam na a'vai." (2-8-30)

(Kabir)

ਆਸਾ ॥ ਤਿਪਦਾ ॥ ਇਕ ਤੁਕਾ ॥ (ਪੰਨਾ ੪੮੩)

ਕੀਓ ਸਿੰਗਾਰ ਮਿਲਨ ਕੇ ਤਾਈ ॥
ਹਰਿ ਨ ਮਿਲੇ ਜਗ ਜੀਵਨ ਗੁਸਾਈ ॥੧॥

ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ ॥੨॥੮॥੩੦॥

ii) Central Theme : I am really very unfortunate in that the Lord-Spouse resides within me, but I have not been successful in uniting with Him and having the bliss of His unison.

Infact, the Lord-Spouse is too Great for me, being the True Master of the whole universe, whereas I am only a foolish person with no virtues to win His love.

O Kabir ! It is only the persons, who win the love and confidence of the Lord-Spouse through following His Will, and winning His acceptance, thus enjoying the bliss of His Conjugal love; just like the wife who wins the love of her spouse.

Such persons then save themselves from undergoing the cycle of births and deaths, by merging with the Lord. (2-8-30)

i) **Asa Sri Kabir jiu ke' dupade' (Page 483)**
'ik Onkar Satgur prasad'

Hirai hira be'id pavan ma'n sahajai reha' samaiee.
sâgal joat in Hirai be'idi satgur bachani main paiee. (1)

Gupat hira pargat bhio jab Gur gam di'a dikhaiee. (2-1-31)

(Kabir)

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਦੁਪਦੇ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਵਨ ਮਨੁ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥
ਸਗਲ ਜੋਤਿ ਇਨਿ ਹੀਰੈ ਬੇਧੀ ਸਤਗੁਰ ਬਚਨੀ ਮੈ ਪਾਈ ॥੧॥

ਗੁਪਤਾ ਹੀਰਾ ਪ੍ਰਗਟ ਭਇਓ ਜਬ ਗੁਰ ਗਮ ਦੀਆ ਦਿਖਾਈ ॥੨॥੧॥੩੧॥

ii) **Central Theme :** I have realised through the company of the the Guru that my mind is like a diamond which was wandering here and there due to its unsteady behaviour and was perceived as forming a part of the Lord's necklace of diamonds.

Now I could visualise that the light and enlightenment in this world was bestowed by the Lord through His Will and the world was seen forming a part of the Lord's Creation and functioning as per His Will.

Just as a Swan could pick up real pearls at the Mansarovar lake, so we could also realise Truth and attain the Lord.

O Kabir ! Now we have recognized this gavel of True Name, which was hidden from human eye, but could be perceived only in the company of the the Guru; and now we could enjoy the bliss of life by remembering the Lord. (2-1-31)

i) **Asa (Page 483)**

pehli kuroop kujaat kulakhni sahurai paieeai buri.
ab ki saroop sujan sulakhni sehajai udher dhari. (1)

---

lohri sung bhaiee ab me'rai je'thi aur dhario. (2-2-32)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੩)

ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ ਬੁਰੀ ॥
ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ ਧਰੀ ॥੧॥

ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਠੀ ਅਉਰੁ ਧਰਿਓ ॥੨॥੨॥੩੨॥

ii) **Central Theme :** Kabir says, "My first wife (companion) was crude and ugly with bad qualities and I am glad that she is no more with me. The new wife is most beautiful and well-behaved who would give me company for a long time to come." The reference here by Kabir is to the "State of mind" engrossed in vices and sinful actions earlier, which in the company of the True the Guru has given place to a state of mind engaged in the meditation of True Name leading to unity with the Supreme Being, which will be now lasting. (2-2-32)

i) **Asa (Page 484)**

"meri bohria ko dhania nao.
lai ra'khio Ram jania nao. (1)

---

kahet Kabir sunoh meri maiee.
in mundian me'ri ja'at gavaiee. (2-3-33)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੪)

ਮੇਰੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਅ ਨਾਉ ॥
ਲੇ ਰਾਖਿਓ ਰਾਮ ਜਨੀਆ ਨਾਉ ॥੧॥

ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥
ਇਨ ਮੁੰਡੀਅਨ ਮੇਰੀ ਜਾਤਿ ਗਵਾਈ ॥੨॥੩॥੩੩॥

ii) **Central Theme :** O Kabir ! I have found the company of such the Guru-minded friends who have completely changed my life-style. By converting me from worldly interests to God-wards, they have upgraded my status from a low-caste to a high-caste person.

My previous state of mind which was always engrossed by worldly 'falsehood (Maya) has been diverted towards the devotion of Lord, as if my innocent and ignorant mind has been imbued with the Lord's love.

(just as the wife who was always money-minded has suddenly become interested in the love of the Lord and called Ram-intoxicated)

Now my mind has been totally immersed in the love and devotion of the Lord, having been removed from the path of vices and sinful actions. (2-3-33)

i) **Asa (Page 484)**

ro'h ro'h ri bahuria ghu'nghat jin ka'dhai.
a'nt ki ba'ar lehaigi na a'adhai. (Pause 1)

---

ke'hat Kabir bahu tab jitai.
har gu'n gavat janam batitai. (4-1-34)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੪)

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੂੰਘਟੁ ਜਿਨਿ ਕਾਢੈ ॥
ਅੰਤ ਕੀ ਬਾਰ ਲਹੇਗੀ ਨ ਆਢੈ ॥੧॥ਰਹਾਉ॥

ਕਹਤ ਕਬੀਰ ਬਹੂ ਤਬ ਜੀਤੇ ॥
ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਿਤੀਤੈ ॥੪॥੧॥੩੪॥

ii) **Central Theme :** Kabir has clarified in the last lines of this hymn that he is talking of his own soul and mind rather than any daughter-in-law as pointed out by some scholars. There is nothing to be gained by keeping any separation or purdah from the Lord-Spouse by this soul, infact one could gain unison with the Lord by singing the praises of the Lord and mingling with Him rather than keeping aloof. Once we are engrossed in Maya and amass wealth, people would praise us for a while because of our riches but would soon forget about us. The real joy of life lies in meditating on True Name of the Lord, thus enjoying perfect bliss, else what is the use of spending this life in separation from the Lord (in purdah) as many people before you have also died earlier, being away from the Lord and carrying out purdah from the Lord-Spouse ? (4-1-34)

i) **Asa (Page 484)**

karvat bhalla na karvat te'ri
laag galai sunn binti me'ri (1)

Kahet Kabir sunnoh re' loiee
ab tumri partit na hoiee. (4-2-35)

ਆਸਾ ਮਹਲਾ (ਪੰਨਾ 8੮8)

ਕਰਵਤ ਭਅਾ ਨ ਕਰਵਟ ਤੇਰੀ ॥ ਲਾਗੁ ਮਲ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ ॥੧॥

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥ ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ ॥

ii) Central Theme : O Lord ! Pray listen to my earnest prayer that I cannot remain satisfied without your glimpse even for a movement. My condition is similar to the wife who cannot turn her face away from that of her spouse any time.

O Lord ! Now there should be no difference or gap between me and you as I have surrendered everything of mine to you ; I cannot bear your separation and annoyance any longer. I would prefer to be sawed into two, instead of accepting your separation as I cannot bear this situation for a moment even. I have now lost faith in the worldly falsehood (Maya) which I had started liking due to wordly attachments earlier. So O Lord ! Pray accept me in your embrace so that I would enjoy the bliss of life. (4-3-35)

i) **Asa (Page 484)**

Kori ko kahu maram na ja'na
sabh ju aan tana'yo tana (Pause-1)
---
kahet Kabir kaar geh tori.
sootai soot milai kori. (4-3-36)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ 8੮8)

ਕੋਰੀ ਕੋ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥
ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾ ॥੧॥ ਰਹਾਉ ॥

ਕਹਤੁ ਕਬੀਰੁ ਕਾਰਗਹ ਤੋਰੀ ॥
ਸੂਤੈ ਸੂਤਿ ਮਿਲਾਏ ਕੋਰੀ ॥੪॥੩॥੩੬॥

ii) **Central Theme :** O Brahmin ! What are you so proud of ? If you could recite the Vedas and Puranas, without having any knowledge of the

Lord and His Secrets, then what is the worth of this professional skill ? In the meantime, I had attained self-realisation and gained knowledge about the reality of Lord's existence, having inculcated the Lord's love in my heart. Thus I was enjoying the bliss of life by perceiving the Lord within me and realising all the secrets of the Lord within my heart. O Pandit ! Even the Lord has created this universe like the weaver's warp and woof so there is no need to make fun of me being a weaver of low caste. Instead of laughing at me, try to understand the Lord's Creation of this Universe with the cycle of births and deaths as a Weaver's web with the comb of this cycle. The Lord could wrap up all this worldly drama, when it pleases Him; as it all functions as per His Will. (4-3-36)

i) **Asa (Page 484)**

antar ma'el je tirath na'vai tis baikunth na ja'na.
lok patinai kachhu na ho'vai nahi Ram iyana. (1)

---

keh Kabir nar tiseh dhiavoh bavria sansa'ra. (4-3-37)

(Kabir)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੪)

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾ ॥
ਲੋਕ ਪਤੀਨੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮ ਰਮਾਯਾਨਾ ॥੧॥

ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰ ॥੪॥੩॥੩੭॥

ii) **Central Theme :** Kabir is discarding the popular belief in this hymn that one goes to heavens by living at Benaras and having bath in the holy place; while one will definitely be thrown into hell by living in the other place called Maghar.

When Kabir left Banaras for Maghar, he is explaining and deprecating the subtle point of staying at a holy place of pilgrimage and thus winning a place in heavens just by having bath in the river Ganga. He further condemns this belief by saying that if that be so, the fish, who remains in water all the time, must be winning a seat in the heavens.

O Pandit ! The Lord is not a child being ignorant of your real worth, even though the world may give you lot of honour and importance for your

bathing at holy places. We should meditate on the Lord's True Name through the service of the Guru to win His favours, even though me may die at Maghar. The Lord is vast and limit-less and abides everywhere and has no particular importance for Vedas or Shastras or even days and nights. So we should only remember the Lord through the the Guru's teachings, if we want to attain Him. (4-3-37)

Ik Onkar Satgur parsad
Asa Bani Sri Nam deo ji ki (Page 484)

e'k an'ek biapak poorak jat dekho tat soiee
maya chitar bachitar bimohat birla boojhai koiee (1)

---

ghat ghat antar sarb nirantar keval ek murari (4-1)

(Nam Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੮੪)
ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮ ਦੇਉ ਜੀ ਕੀ ॥

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ ॥
ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੧॥

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ॥੪॥੧॥

ii) Central Theme : This world has been created by the Lord as part of His worldly drama, as He Himself pervades everywhere. The Lord could not be detached and separated from His creation just as the waves cannot be separated from water. But Man, bein engrossed in worldly fasehood (Maya) does not realise the Truth and keeps himself in dark.

We have caught hold of unreal material things of life like the happenings of a dream, while the truth and reality of Lord has been totally forgotten by us.

O Namdev ! We should utilise this life in the meditation of True Name, considering the omni-presence of the True Lord. (4-1)

i) Asa (Page 484)

anilai kumb bharaiee lai udak thakur kou isnan karou.

---

thaan thanatar Na'ma pranvai pur rehiou tu sarab mehi. (4-2)

(Namdev)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੪)

ਅਨੀਲੇ ਕੁੰਭ ਭਰਾਈ ਲੇ ਊਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨ ਕਰਉ ॥

ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪ ॥੨ ॥

ii) **Central Theme :** How could I give bath to the god with the water, when this water has been spoiled (made filthy) by the creatures living in water ; and the Lord was seen everywhere ? When I thought of offering flowers, I realised that the wasp has already taken the fragrance from these flowers. Similarly the cow's milk has already been sucked by the calf. O Lord ! Thou prevaileth everywhere and Namdev salutes Thee, who pervades all the beings. (4-2)

i) **Asa (Page 485)**

ma'n me'ro gaj jehva meri kati. map map katou jam ki phasi.

Naamai ka chit har siun la'ga. (4-3)

(Namdev)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੫)

ਮਨ ਮੇਰੋ ਗਜੁ ਜਿਹਵਾ ਮੇਰੀ ਕਾਤੀ ॥ ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ ॥੧ ॥

ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਿਉ ਲਾਗਾ ॥੪ ॥੩ ॥

ii) **Central theme :** O Namdev ! Let us recite Lord's True Name all the time, and escape from the Yama's noose. In fact, I cannot live even for a moment without reciting True Name so I always sing the praises of the Lord. My mainstay in life is the recitation of True Name through the Guru's guidance. (4-3)

i) **Asa (Page 485)**

saap kunch chhodai bikh nahi chhadai.

Naamiai ke soami lahai le jhagra.
Ram rasaien piou re dagra. (3-4)

(Namdev)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੫)

ਸਾਪੁ ਕੁੰਚੁ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥
ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥

ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥
ਰਾਮ ਰਸਾਇਨ ਪੀਉਰੇ ਦਗਰਾ ॥੩॥੪॥

ii) Central Theme : Let us concentrate on the Lord's True Name like the snake which does not give up its venom or the crane concentrating for a fish in water. But what is the use of this meditation unless the heart (mind) is purified. The True Master of Namdev has however directed me to partake of the nectar of True Name in order to unite with the Lord. (3-4)

i) Asa (Page 486)

Parbrahma je chiensi asa te na bhavsi.
---
santeh kai prasad Nama har bhetla. (2-5)

ਆਸਾ ॥ (ਪੰਨਾ ੪੪੬)

ਪਾਰਬ੍ਰਹਮੁ ਜਿ ਚੀਨਸੀ ਆਸਾ ਤੇ ਨ ਭਾਵਸੀ ॥

ਸੰਤਹ ਕੈ ਪਰਸਾਦਿ ਨਾਮਾ ਹਰਿ ਭੇਟੁਲਾ ॥੨॥੫॥

ii) Central Theme : The persons who recite True Name, have got rid of their desires and worries. O my mind ! How would you cross this ocean of life, being engrossed in worldly falsehood ?

O Namdev ! Having been born in a washerman's house, I have gained the Guru's guidance, which has enabled me to attain the Lord through the Guru's Grace. (2-5)

i) Asa Bani Sri Ravidas jiu ki
Ik Onka Satgur Prasad (Page 486)

mrig bheeen bhring patung kunchar ek dokh binas.
---
bhagat jan bhai haran parmanand karoh nidan. (4-1)

(Ravidas)

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੮੬)

ਮ੍ਰਿਗ ਭੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖੰ ਬਿਨਾਸ ॥

ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥
ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪ ॥੧ ॥

ii) **Central Theme :** The deer, fish, wasp and elephant have perished, being engrossed in the love of one of the five vices, whereas the human being is engulfed by five vices like sexual desires. How long could be hope to survive ? O Lord ! The whole world is engrossed in ignorance, thus becoming impure with the lack of knowledge. This human life is most invaluable but due to the company of vicious thoughts and sinful actions, this life is being wasted and subjected to the control of god of death. O Ravidas ! Let us get rid of all rituals and dual-mindedness through the Guru's teachings. May the Lord enable me to unite with Himself and enjoy the bliss of the Lord's unison ! (4-1)

i) **Asa (Page 486)**

Sant tujhi ta'n sangat pra'n.

Ravidas bhanai jo janai so jan. sant ananteh antar nahi. (4-2)

(Ravidas)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੬)

ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥ ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੇ ਸੰਤ ਦੇਵਾ ਦੇਵਾ ॥ ੧ ॥

ਰਵਿਦਾਸ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ ॥ ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥ ੪ ॥ ੨ ॥

ii) **Central Theme :** O Lord ! The holy saints who are Your own embodiment are my only support and I have realised their Greatness from the Guru's guidance. May the Lord bestow the company and service of His holy saints ! I have realised that there is no difference between the Lord and His saints. (4-2)

Asa (Page 486)

tum chandan hum erand bapurai sung tumarai ba'sa.

Raja Ram ki save na kini keh Ravidas chamara. (3-3)

(Ravidas)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੬)

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥

ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਮਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੩॥੩॥

ii) **Central Theme :** O Lord ! You are the Greatest benefactor while we are full of vicious thoughts and flaws, but now we have taken refuge at your lotus -feet through the company of your holy saints. May we be blessed with the company of holy saints ! O Ravidas ! I have been born in a poor family and belong to a low caste and have naver served the Lord, the King of Kings. (3-3)

i) **Asa (Page 486)**

kaha bhiou jou ta'n bhiou chhin chhin.

---

keh Ravidas chhutibo kavan gunn. (3-4)

(Ravidas)

ਆਸਾ (ਪੰਨਾ ੪੮੬)

ਕਹਾ ਭਇਓ ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥

ਕਹਿ ਰਵਿਦਾਸ ਛੂਟਿਬੋ ਕਵਨ ਗੁਨ ॥੩॥੪॥

ii) **Central Theme :** O Lord ! How does it matter if this body is offered to You but would not like to suffer the pangs of Your separation is love ! I have attained the treasure of Your knowledge, having partaken the nectar of your True Name. O Ravidas ! The Lord's saints have sought the love of the Lord through their services. How could He escape from their bondage (of love) ? (3-4)

Asa (Page 487)

har har har har har har hare'.
har simrat jan gaie' nistar tarai. (Pause-1)

---

jan Ravidas Ram rung ra'ta.

eiu Gurprasad narak nahi jata. (3-5)

(Ravidas)

ਆਸਾ ॥ (ਪੰਨਾ ੪੮੭)

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥
ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ਰਹਾਉ ॥

ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥ ਇਉ ਗੁਰਪ੍ਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥

ii) **Central Theme :** The human beings have attained salvation by reciting the Lord's True Name. It is through Lord's True Name that people have attained Greatness or acclaim. Kabir and Namdev have crossed this ocean of life successfully by reciting True Name. O Ravidas ! Even I have been immersed in the love of the Lord through the Guru's guidance, as such I would not be thrown into bell. (3-5)

Asa (Page 487)

mati ko putra kaisai nachat hai.

Bajigar sou mohe' preet banaiee. (3-6)

(Ravidas)

(ਪੰਨਾ ੪੮੭)

ਮਾਟੀ ਕੋ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥
ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਉ ਫਿਰਤੁ ਹੈ ॥੧॥ਰਹਾਉ ॥

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥ ਬਾਜੀਗਰ ਸਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿਆਈ ॥੩॥੬॥

ii) **Central Theme :** This human being, created out of dust is moving around in great joy and feels elated on attaining something but wails on losing the wealth (Maya). O Ravidas ! This world is like a worldly drama, and I have developed love for the Lord Creator the magician of this drama. (3-6)

i) **Asa Banai bhagat Dhanai ji ki (Page 487)**
Ik Onkar Satgur Prasdad

bharmat pbirat boh janam bilanai ta'n ma'n dhan nahi dheerai.
---

dhanai dhan pa'ya dharni dhar mil jan sant samania'. (4-1)

(Dhana)

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ (ਪੰਨਾ ੪੮੭)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭ੍ਰਗਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥

ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀ ਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥੪॥੧॥

ii) **Central Theme :** This human mind, being engrossed in the love of (Maya) worldly falsehood, has forsaken the jewel of True Name. Thus this mind has forgotten the virtuous deeds and got engulfed in the cycle of births and deaths. The persons, who have been bestowed with the Lord's knowledge through the Guru's guidance, have enjoyed the eternal bliss and attained salvation. Dhana (bhagat) has gained the wealth of the Lord's worship in the company of holy saints. (4-1)

Mahala 5 (Page 487)

Gobind Gobind Gobind sung Nadev ma'n leena.
---
milai partakes gosaaieea' Dhana vadbhaga. (4-2)

(Guru Arjan Dev)

ਮਹਲਾ ੫ ॥ ਪੰਨਾ ੪੮੭)

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮ ਦੇਉ ਮਨੁ ਲੀਣਾ ॥

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪ ॥੨ ॥

ii) **Central Theme :** All the saints like Namdev, and Kabir have become truly rich by gaining the wealth of Lord's True Name. Similarly Ravidas, the cobbler also had been enlightened by ridding himself of the worldly falsehood (Maya) in the company of holy saints, while the barber Sain also became a saint by reciting True Name. Seeing all this the farmer Dhana also got interested in the worship of the Lord and perceived the Lord in person, being fortunate. (4-2)

i) re' chit chetis ki na dayal damodar bibeh na janis koiai.
---

kehai Dhana puran tahu ko mat re jia drahi (3-3)

ਰੇ ਚਿਤ ਚੇਤਸਿ ਦੀਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ ॥

ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੂ ਕੋ ਮਤਿ ਰੇ ਜੀਅ ਡਰਾਹੀ ॥੩॥੩॥

ii) **Central Theme :** O my mind ! Why do you not remember the Lord-protector, whose writ runs throughout the universe ? The Lord has protected us in the heat of the mother's womb and created this body with ten outlets (doors). O Dhana ! Why are you worried about your sustenance when the Lord provides food to the worms in stones even. (3-3)

i) **Asa Seikh Farid jiiu ki Bani**
Ik Onkar Satgur Prasad (Page 488)

diloh mohabat jin saiee sachia'.

---

seikh Faridai khair deejai bandgi. (4-1)

(Farid)

ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ (ਪੰਨਾ 4tt)

ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨ ਸੇਈ ਸਚਿਆ ॥

ਸੇਖ ਫਰੀਦੈ ਖੈਰ ਦੀਜੈ ਬੰਦਗੀ ॥੪॥੧॥

ii) **Central Theme :** The persons, who are imbued with the love of the Lord in the heart are really Truthful, whereas the others having something else in mind are considered untruthful. The persons, who recite True Name, are immersed in the Lord's presence within (their hearts) while others are thrown in the dust. Blessed is the mother of such a person, who leads a purposeful life. O Lord ! You are really great and limitless and I have sought refuge at Your lotus-feet. May the Lord bless Sheikh Farid with the boon of His worship. (4-1)

i) **Asa (Page 488)**

bolai Seikh Farid piarai Alah lagai.

---

jimi puchhai asman Farida khevat kin gaie'.
jalan goran naal ulamai jia sehai. (8-2)

ਆਸਾ (ਪੰਨਾ 4੮੮)

ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ ॥

ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥
ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ ॥੪ ॥੨ ॥

ii) **Central Theme :** This body is bound to mingle with dust one day, so we should inculcate the love of the Lord in the heart. It is only in this human life that we could merge with the Lord so we should not waste this invaluable life in fruitless efforts. Let us always follow the path shown by the Guru. The persons, engrossed in Maya (worldly falsehood) have lost the battle of life. O Farid ! All the great Kings in the world have already gone, so we cannot afford to waste this life without inculcating the love of the Lord, in our heart. (8-2)

i) **Ik Onkar Satnam Karta purkh nirbhou nirvair akal moorat ajooni saib bhung Gurprasad.**
Rag Gujri Mahala 1 Choupade Ghar 1 (Page 489)

te'ra Naam kari chanr'athia je ma'n ursa hoiai.
---
jo devai so kha'vna koh Nanak sacha hai. (4-1)

(Guru Nanak Dev)

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
ਰਾਗ ਗੁਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ॥ (ਪੰਨਾ 4੮੯)

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥

ਜੇ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ ॥੪ ॥੧ ॥

ii) **Central Theme :** O Lord ! Your worship consists of reciting Your True Name alone, as without True Name there could be no other worship. It is no use washing the body alone outwardly unless the mind is also purified with the Lord's worship, and this leads to the attainment of salvation. Cursed is the life of faithless persons, without the support of True Name, who are engrossed in vicious and sinful deeds. O Nanak ! We should sing the praises of the Lord, who is close by and sustains us always. Let us accept His Will as supreme and accept with pleasure whatever He bestows on us. (4-1)

i) **Gurjri Mahala 1 (Page 489)**

nabh kamal te' Brahma upjai Beid pre'h mukh kanth sawar.

Nanak sahej milai jag jivan nadar karoh nistara. (4-2)

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ 4੮੯)

ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ ॥

ਨਾਨਕ ਸਹਿਜ ਮਿਲੇ ਜਗ ਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ ॥੪॥੨॥

ii) **Central Theme :** Even the god Brahma, created from the lotus-flower, who had the knowledge of the four Vedas, did not realise the limits or Greatness of the limitless Lord. Why should I forget the recitation of the Lord's True Name who is my mainstay in life. The Guru-minded persons have realized the Lord while the faithless persons suffer from ignorance.

O Nanak ! We could attain salvation through the Guru's guidance and perceive the Lord, Creator, free from the cycle of Rebirths and is the greatest power on Earth. (4-2)

i) **Raj Gujri Mahala 3 Ghar 1**
Ik Onkar Satgur Prasad (Page 490)

dhrig iveha jivana jit har preet na paie'.

Satgur ka bha'na chit karai satgur aapai kirpa karai. (4-1-3)

(Guru Amar Das)

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ 4੯੦)

ਧ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਪਾਇ ॥

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ ॥੪॥੧॥੩॥

ii) **Central Theme :** Cursed be the life in which there is no love for the Lord-creator, being engrossed in dual-mindedness. O my mind ! Let us serve the Guru who would imbibe the love of the Lord in our hearts. By developing love of the Lord we could attain self-realization, but this could be gained only by the few fortunate persons.

O Nanak ! Let us serve such a True Guru by following His Will with complete self-surrender through the Lord's Grace. (4-1-3)

i) **Gujri Mahala - 3 (Page 490)**

har ki tum seva karoh dooji seva karoh na koiai ji.

---

kehai Nanak har ka bha'na hoa' kehna kachhu na jaiee. (4-2-4)

(Guru Amar Das)

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੯੦)

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥

ਕਹੈ ਨਾਨਕ ਹਰਿ ਕਾ ਭਾਣਾ ਹੋਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਈ ॥੪॥੨॥੪॥

ii) **Central Theme :** O Brother ! Let us serve the Lord rather than other gods, as with the Lord's service and worship we could get our desires fulfilled. It is through the Guru's Grace that my mind is imbued with the love of the Lord through His service, and the Lord's True Name only comprises my study of Smritis or Shastras, which would support me in the end as well.

O Nanak ! The faithless person, engrossed in worldly falsehood is engaged in flase and unreal activities but the Lord's Will would prevail finally. (4-2-4)

i) **Gujri Mahala 3 (Page 490)**

jug mahe' Naam dulambh hai gurmukh pa'ya jaie.

---

eh ka'ram karta karai joti joat samaie. (4-3-5)

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੯੦)

ਜਗੁ ਮਾਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੩॥੫॥

ii) **Central Theme :** In this age (of Kalyug) this human life is most invaluable, which is gained through the Guru's Grace only, but without the support of True Name one cannot attain salvation. Moreover, it is through the Guru's guidance that we could remain imbued with the love of the Lord. The fear of the Lord is responsible for worldly detachment which in

turn produces love of the Lord. But the salvation is attained by controlling and gaining supremacy over one's mind and finally one gains the knowledge of the three worlds by realising the tenth door (dasam duar) and controlling the breath therein.

O Nanak ! The Sikh becomes a Guru, being full of knowledge, through the Guru's guidance which is attained as per Lord's Will, thus merging with the Prime-soul finally. (4-3-5)

i) **Gujri Mahala 3 (Page 491)**

Ram Ram Sabh ko kehai kehai Ram na hoiai.

Nanak vichoh homain marai ta har bhetai soiee. (4-4-6)

ਗੂਜਰੀ ਮਹਲਾ ੩ (ਪੰਨਾ ੪੯੧)

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਕੋਇ ॥

ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾਂ ਹਰਿ ਭੇਟੇ ਸੋਈ ॥੪॥੪॥੬॥

ii) **Central Theme :** Everyone tries to repeat the Lord's Name 'Ram' but this does not lead to the attainment of the Lord, but one could attain the Lord provided one recites True Name with love and devotion. Whosoever is cutertaining deceit and cleverness at heart does not gain the true path, as he cannot get rid of his worldly desires. Moreover, the god of justice even punishes those persons, who are engrossed in dual-mindeness.

O Nanak ! The person who is fortunate enough and pre-destined by the Lord's Will, alone attains unison of the Lord by getting rid of his egoism; through the Guru's guidance. (4-4-6)

i) **Gurji Mahala 3 (Page 491)**

tis jan sa'nt sada ma't nehchal jiska abhiman gavaie'.

Gur parsadi dei vadiaiee apna sabad vartaie'. (4-5-7)

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੯੧)

ਤਿਸੁ ਜਨ ਸਾਂਤਿ ਸਦਾ ਮਤਿ ਨਿਹਚਲ ਜਿਸਕਾ ਅਭਿਮਾਨ ਗਵਾਏ ॥

ਗੁਰ ਪਰਸਾਦੀ ਦੇ ਵਡਿਆਈ ਆਪਣਾ ਸਬਦੁ ਵਰਤਾਏ ॥੪॥੫॥੭॥

ii) Central Theme : The person; who follows the Guru's guidance, with love and devotion of the Lord at heart, attains peace and gets his desires fulfilled and attains the bliss of Lord's love through the Guru's Grace. Without the Pa'ras like (golden touch) Guru's guidance we cannot engage in the worship of the Lord, whereas a misguided Guru even cannot lead us on the right path.

O Nanak ! It is only through the Grace of the Lord that we could attain salvation through the Guru's Word. (4-5-7)

i) Gujri Mahala 3 panchpade' (Page 491)

na kasi ma't upjai na kasi ma't jaie'.

---

jo tud bha'vai sabh sach hai sache' rehai rehai samaie'. (4-6-8)

ਗੂਜਰੀ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥ (ਪੰਨਾ ੪੯੧)

ਨਾ ਕਾਸੀ ਮਤਿ ਊਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੇ ਸਮਾਇ ॥੪॥੬॥੮॥

ii) Central Theme : It does not matter whether one lives in kanshi or not but the true guidance is available anywhere through the Guru's teachings.

O my mind ! Listen to the Lord's True Name and inculcate its love in your mind to rid yourself of your doubts. But the self-willed person does not realise True Name and repents later. O Nanak ! It is only through the Guru's Grace that one realises the Lord's Will and imbibes the love of the Lord within one's heart. (5-6-8)

i) Gujri Mahala 3 teeja (Page 491)

eko naam nidhan pandit sunn sikh sach soiee.

Nanak jo tis bhavai so karai jiu tiski rajaie. (5-7-9)

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੪੯੧)

ਏਕੋ ਨਾਮੁ ਨਿਧਾਨੁ ਪੰਡਿਤ ਸੁਣਿ ਸਿਖ ਸਚੁ ਸੋਈ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੈ ਜਿਉ ਤਿਸ ਕੀ ਰਜਾਇ ॥੫॥੭॥੯॥

ii) **Central Theme :** O Pandit ! Take this advice that there is only one treasure of True Name which is worth amassing which could be gained through the Guru's Word. By meeting the Guru alone you could attain peace of mind and rid yourself of worldly desires. Once you have got the wealth of True Name you need not visit various houses for alms. The faithless person, however, does not gain the knowledge by tall talk, which is possible only through the Guru's guidance. A foolish person, without having self-realisation has no love for the True Lord (Truth). O Nanak ! Whatever the Lord Wills, comes to pass and we should follow the Lord's Will. (5-7-9)

i) **Ik Onkar Satgur Prasad (Page 492)**
Rag Gujri Mahala 4 Choupade' ghar 1

har ke jan satgur sat purkha hoan binou karou Gur pass.

---

dhan dhan sat sangat jit har ras pa'ya mil Nanak naam pargas (4-1)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੯੨)
ਰਾਗ ਗੂਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

ਧੰਨੁ ਧੰਨੁ ਸਤ ਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੧॥

ii) **Central Theme :** O my friendly Guru ! May You enlighten me with the True Name as it is my only protector in life. O Guru ! We are like small worms and our prayer to you is to bless us with your True Name alone as we depend on your support alone. It is only through the company of the holy saints that we may get satiated by being bestowed with the boon of True Name.

O Nanak ! Blessed is the company of holy saints which could enlighten us with the Lord's True Name. (4-1)

i) **Gujri Mahala 4 (Page 492)**

Gobind Gobind pritam ma'n pritam mil, sat sangat sabad ma'n mohai.

Nanak dhan dhan vade' vadbhagi jiu Gurmat Naam ridai
ma'l dhohai. (4-2)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੨)

ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਪ੍ਰੀਤਮੁ ਮਨਿ ਪ੍ਰੀਤਮ ਮਿਲਿ ਸਤ ਸੰਗਤਿ ਸਬਦਿ ਮਨੁ ਮੋਹੈ ॥

ਨਾਨਕ ਧਨੁ ਧੰਨੇ ਵਡੇ ਵਡਭਾਗੀ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਰਿਦੈ ਮਲੁ ਧੋਹੈ ॥੪॥੨॥

ii) **Central Theme :** The Lord Govind is our beloved benefactor and we could imbibe the Lord's love in the company of holy saints. O my brothers ! I am only immersed in the love of the Lord's True Name, as I get enamoured by singing the Lord's praises in the company of holy congregations. I have the support of True Name alone which has beautified my personality even, whereas the faithless persons are only interested in vicious and sinful actions like the crow.

O Nanak ! But the crow could be converted into a swan with the waters of True Name. It is only few fortunate persons, who get purified with True Name through the Guru's guidance (4-2)

i) **Gujri Mahala 4 (Page 493)**

har jan utam utam bani mukh boleh praupkari.

Nanak jan har ki sarnaiee har bha'vai har nistarai (4-3)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੩)

ਹਰਿ ਜਨ ਊਤਮ ਊਤਮ ਬਾਣੀ ਮੁਖਿ ਬੋਲਹਿ ਪਰਉਪਕਾਰੀ ॥

ਨਾਨਕ ਜਨ ਹਰਿ ਕੀ ਸਰਣਾਈ ਹਰਿ ਭਾਵੈ ਹਰਿ ਨਿਸਤਾਰੇ ॥੪॥੩॥

ii) **Central Theme :** The Guru's Word is as great as the Guru Himself and whatever He says is for the benefit of the mankind and whosoever listens to it with love and devotion, attains salvation. May the beloved Guru purify a sinner like me through the company of His holy saints. It is only through good fortune that we may attain the support of True Name. The faithless persons devoid of True Name are passed through the cycle of Rebirths in the form of dogs, pigs or donkeys even. O Nanak ! May the Lord through His Grace protect me and unite me with Himself. (4-3)

i) **Gujri Mahala 4 (Page 494)**

hoho dayal mera manlavoh hoan andin Ram Naam nit dhiaiee.

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dhan dhan sabas kehai prabh jan kou jan Nanak mae'l leia gal laiee. (4-4)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੪)

ਹੋਹੁ ਦਇਆਲ ਮੇਰਾ ਮਨੁ ਲਾਵਹੁ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਨਿਤ ਧਿਆਈ ॥

ਧੰਨੁ ਧੰਨੁ ਸਾਬਾਸਿ ਕਹੈ ਪ੍ਰਭੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ ਗਲਿ ਲਾਈ ॥੪॥੪॥

ii) **Central Theme :** O Lord ! May I be blessed with your True Name so that I could recite it day and night ! With the support of True Name I could gain all the bliss and joy of life, by ridding me of all the afflictions. I always sing the praises of the Lord through the Guru's guidance which would support me in the Lord's Court. I am always imbued with the love of True Name and this human life goes to waste without the support of True Name. O Nanak ! The Lord accepts His devotees with honour and acclaim in His presence. (4-4)

i) **Gujri Mahala 4 (Page 494)**

Gurmukh sakhi saheli meri mokou devoh da'n har pra'n jiva'ya.

---

jan Nanak bolai gunn ba'ni Gurbani har naam sama'ya. (4-5)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੪)

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੋਕਉ ਦੇਵਹੁ ਦਾਨੁ ਹਰਿ ਪ੍ਰਾਨ ਜੀਵਾਇਆ ॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੪॥੫॥

ii) **Central Theme :** O my Guru-minded friend ! May you bless me with the boon of Lord's True Name which could make my life successful so that I could serve the Guru's devotees (Sikhs) who are always engaged in the Lord's worship. But this is possible only by the Lord's Will provided one follows the Guru's Word in the company of the holy saints and recites True Name. O Nanak ! The person, who recites Gurbani (Guru's Word) and is imbued with the Lord's love, gets merged wih the Lord through the Guru's Grace. (4-5)

i) **Gujri Mahala 4 (Page 494)**

jin satgur purkh jin har prabh pa'ya mokou kar updesh har meeth lagavai.

Tu daata jia sabh terai jan Nanak Gurmukh bakhas milavai. (4-6)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੪੯੪)

ਜਿਨ ਸਤਿਗੁਰ ਪੁਰਖੁ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਮੋਕਉ ਕਰਿ ਉਪਦੇਸੁ ਹਰਿ ਮੀਠ ਲਗਾਵੈ ॥

ਤੂੰ ਦਾਤਾ ਜੀਅ ਸਭ ਤੇਰੇ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਮਿਲਾਵੈ ॥੪॥੬॥

ii) **Central Theme :** The fortunate persons, pre-destined by the Lord's Will have recited True Name through the Guru's guidance and attained peace and tranquillity of body and mind. May some friend bless me with the Lord's knowledge thus helping me in reciting True Name. The persons, who have attained contentment and peace of mind through the Guru's teachings, have got immersed in True Name, while the faithless persons have wasted this life. O Nanak ! All the beings are asking for favours from the Lord, who is our benefactor, but only few persons blessed with His Grace, enjoy the bliss of His unison by reciting True Name. (4-6)

i) **Ik Onkar Satgur Prasad (Page 494)**
Gujri Mahala 4 Ghar 3

maiee ba'p putar sabh har ke' kiai. sabhna kou sanbandh har kar diai. (1)

---

jinki bhagat merai prabh bhaiee.
te jan Nanak Ram Naam liv laiee. (5-1-7-16)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੪੯੪).
ਗੂਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੩

ਮਾਈ ਬਾਪ ਪੁਤ੍ਰ ਸਭਿ ਹਰ ਕੇ ਕੀਏ ॥ ਸਭਨਾ ਕਉ ਸੰਨਬੰਧੁ ਹਰਿ ਕਰਿ ਦੀਏ ॥੧॥

ਜਿਨਕੀ ਭਗਤਿ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ॥
ਤੇ ਜਨ ਨਾਨਕ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥੫॥੧॥੭॥੧੬॥

ii) **Central Theme :** All the relations like mother, father and son have been created by the Lord and then sustained them through His Grace. Infact, our body and mind is under the control of the Lord as we are not capable of

doing anything on our own. The saints have been given the love and devotion of the Lord who attain salvation in the householder's life even. We only function as directed by the ordains of the Lord. O Nanak ! The persons, whose service has been accepted by the Lord are immersed in True Name only. (5-1-7-16)

i) **Gujri Mahala 5 Choupade' Ghar 1**
Ik Onkar Satgur Prasad (Page 495)

ka'hai re ma'n chitveh udam ja a'har har jiu paria'.

---

jan Nanak bal bal sa'd bal jaieeai te'ra ant na para varia'. (4-1)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੪੯੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪ ॥੧ ॥

ii) **Central Theme :** O my mind ! Why are you worried about your sustenance when the Lord arranges everything for us, just as a worm in the stones (maintained) even is provided with his food. O my friends ! Whosoever joins the company of holy saints attains salvation and one attains the bliss of life through the Guru's Grace. Why should we look for the support of our mother, son or wife even when the Lord provides us with our sustenance. Look at the birds who fly off hundreds of miles then how do they look after their off springs, left behind ? It is only through repitition of their names by the birds.

O Nanak ! The Lord controls all the worldly treasures (Ridhis and Sidhis) and occult powers. I would offer myself as a sacrifice to Him, who is limitless and beyond our reach. (4-1)

i) **Gujri Mahala 5 Choupade Ghar 2 (Page 495)**
Ik Onkar Satgur Prasad

Kiria' char kareh khat karma it ra'tai sansari.

---

durmat me't budh pragasi jan Nanak Gurmukh tari. (4-1-2)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੪੯੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਿਆ ਚਾਰ ਕਰਹਿ ਖਟੂ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥

ਦੁਰਮਤਿ ਮੇਟਿ ਬੁਧਿ ਪਰਗਾਸੀ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਾਰੀ ॥੪ ॥੧ ॥੨ ॥

ii) **Central Theme :** The persons engrossed in rituals, worldly chores, and study of Vedas only do not lead a fruitful life and lose the battle of life without the Guru's guidance. O True Master ! May you save me through your grace ! All the Shastras Smritis and Vedas have impressed on me one thing only that one cannot attain salvation without the Guru's guidance. Even bathing at sixty-eight holy places will not help as without the Guru's teachings there is total darkness. O Nanak ! The company of holy saints alone could enlighten us towards salvation. (4-1-2)

i) **Gujri Mahala 5 (Page 495)**

har dhan ja'p har dhan taap har dhan bhojan bha'ya.
---
laad khajana Gur Nanak kou dia' eh ma'n har rung runge'. (4-2-3)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੯੫)

ਹਰਿ ਧਨੁ ਜਾਪ ਹਰਿ ਧਨੁ ਤਾਪ ਹਰਿ ਧਨੁ ਭੋਜਨੁ ਭਾਇਆ ॥

ਲਾਦਿ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰੰਗੇ ॥੪ ॥੨ ॥੩॥

ii) **Central Theme :** I am so much imbued with the love of the Lord that it constitutes my meditation, penance and even food and I would not forsake my Lord even for a moment, which has been gained from the company of holy saints. The wealth of True Name is everything for me, including knowledge (of Vedas), bathing at holy places and my mainstay in life. O Nanak ! I have been blessed with this treasure by the Guru, which would be helpful both here and hereafter. By passing on this Guru's message to others, there is no shortage or dearth of it, rather it increases. (4-2-3)

i) **Gujri Mahala 5 (Page 496)**

jis simrat sabh kilvikh naseh pitri hoiai udharo.

Nanak da's un sung laptayo jiu boondeh chatrik moula. (4-3-4)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੬)

ਜਿਸ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੋ ॥

ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਟਿਓ ਜਿਉ ਬੂੰਦਹਿ ਚਾਤ੍ਰਿਕ ਮਉਲਾ ॥੪ ॥੩ ॥੪ ॥

ii) **Central Theme :** O my soul ! The mother's blessing to you is never to forsake the Lord's True Name, which will be your support, ridding you of all afflictions. May the True Guru be your benefactor and you may develop love of the Lord by singing His praises ! May you get free from all worries and enjoy the bliss of drinking (partaking) the nectar of True feet of the Lord just as the ckatrik (toad) is fully satiated with the rain-drop and an always engaged in reciting Lord's True Name. (4-3-4)

i) **Gujri Mahala 5 (Page 496)**

ma'ta karai pachham kai taiee poorab hi lai jaat.

---

koh Nanak Gur poora bhetia' parvan grisat uda's. (4-4-5)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੬)

ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਪੂਰਾ ਭੇਟਿਆ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸ ॥੪ ॥੪ ॥੫ ॥

ii) **Central Theme :** The Lord is our creator and destroyer as well and whatever happens is according to His dictates as per His will, infact our cleverness has no meaning. The human being thinks of winning over other countries and loses his life even in thinking of worldly possessions, and leaves this world empty handed. O Nanak ! It is only through the Guru's Grace and guidance that we could lead a purposeful life as a householder even and attain unison of the Lord. (4-4-5)

i) **Gujri Mahala 5 (Page 497)**

Naam nidhan jin jan japiou tinkai bandhan ka'tai.

---

kal kale's mitai khin bheetar Nanak sahej sama'ya. (4-5-6)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ (ਪੰਨਾ ੪੯੭)

ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਜਨਿ ਜਪਿਓ ਤਿਨਕੇ ਬੰਧਨ ਕਾਟੇ ॥

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਿਜ ਸਮਾਇਆ ॥੪॥੫॥੬ ॥

ii) **Central Theme :** The person, who is engaged in the recitation of True Name, gets freed from the worldly bondage being rid of vices like sexual desires and anger or worldly falsehood (Maya). We have enjoyed the eternal bliss by singing the praises of the Lord in the company of holy saints. We have accepted Lord's Will with pleasure taking both joy and sorrow on par and considering the Lord's presence (pervading) everywhere in equal measure.

O Nanak ! Once the Lord bestowed His Grace on us, we got united with the Lord, thus getting rid of all our sufferings in the state of equipoise. (4-5-6)

i) **Gujri Mahala 5 (Page 497)**

jis ma'nukh peh karou benti so apnai dukh bharia'.

---

sadh ke charan dhoor jan bachhai sukh Nanak eh pa'ya. (4-6-7)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੭)

ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੋ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ ॥

ਸਾਧ ਕੇ ਚਰਨ ਧੂਰਿ ਜਨ ਬਾਛੈ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਆ ॥੪॥੬॥੭॥

ii) **Central Theme :** The person, who recites True Name only, is enjoying peace and bliss of life, while all others are suffering from something or the other. Whosoever develops love of worldly things forsaking the Lord's love, gets disgraced and disappointed. All the connections of Maya are

temporary and worthless, while the Lord's slave gets all his desires fulfilled. It is only through the light of Lord's True Name that one attains unison with the Lord, whereas all other activities lead to disappointments, as the worldly desires never get satiated.

O Nanak ! I only seek peace at the lotus feet of the holy saints which would lead to bliss of life, infact, after wandering all over, I have sought the support of the Lord finally. (4-6-7)

i) **Gujri Mahala 5 panchpada Ghar 2**
Ik Onkar Satgur Prasad (Page 497)

prathmai garbh mata kai vasa uha chhod dharan meh aya.

Naam sampat Gur Nanak kou diei oh marai na avai jaiee. (5-1-8)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੪੯੭)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਥਮੈ ਗਰਭ ਮਾਤਾ ਕੈ ਵਾਸਾ ਊਹਾ ਛੋਡਿ ਧਰਨਿ ਮਹਿ ਆਇਆ ॥

ਨਾਮੁ ਸੰਪਤਿ ਗੁਰ ਨਾਨਕ ਕਉ ਦੀਈ ਓਹ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥੫॥੧॥੮॥

ii) **Central Theme :** O Man ! From the mother's womb, you have been born on this Earth, but all the worldly pleasures will not accompany you. The Guru has bestowed the boon of True Name, which has been loved by me. All the love of wife, son and friends has been false and temporary as in the end none of them will come to your rescue. By unfair means one amasses wealth, but in the end of life nothing avails.

O Nanak ! True Name alone is our true companion and the Guru has blessed us with this boon, which has rid us of the cycle of births and deaths. (5-1-8)

i) **Gujri Mahala 5 tipdai' Ghar 2 (Page 498)**
Ik Onkar Satgur Prasad

dukh binsai sukh kia nivasa trisna jalan bujhaiee.

---

koh Nanak prabh purkh dayala kimat kehan na jaiee. (3-1-9)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਤਿਪਦੇ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੪੯੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੂਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤ੍ਰਿਸਨਾ ਜਲਨਿ ਬੁਝਾਈ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੩॥੧॥੯॥

ii) **Central Theme :** The Guru-minded persons are blessed with the recitation of True Name, thus getting rid of all their worldly desires and the cycle of births and deaths. By attaining the Lord they cast away the bondage of (Maya) worldly falsehood through the Lord's Grace and the company of the holy saints. O Nanak ! The Lord has saved His slaves (devotees) from all afflictions and bestowed His benevolence on them, thus making them free from the effects of joy or sorrow. (3-1-9)

i) **Gujri Mahala 5 dupade' Ghar 2 (Page 498)**
Ik Onkar Satgur Prasad

patit pavitar liai kar apnai sagal karat namaskaro.

Namdev Trilochan Kabir dasro mukat bhiou chamiaro. (2-10-10)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੪੯੮)

ਪਤਿਤ ਪਵਿਤ੍ਰ ਲੀਏ ਕਰਿ ਅਪਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੋ ॥

ਨਾਮ ਦੇਉ ਤ੍ਰਿਲੋਚਨ ਕਬੀਰ ਦਾਸਰੋ ਮੁਕਤਿ ਭਇਓ ਚਮਿਆਰੋ ॥੨॥੧੦॥੧੦॥

ii) **Central Theme :** The whole world salutes the holy saints, without caring for their caste or creed as they have been puified by the Lord. O Lord ! Your True Name has made us most wealthy just as all the saints like Namdev, Trilochan, Kabir and Ravidas have attained Salvation. O Nanak ! My only support has been singing the praises of the Lord in the company of the holy saints. (2-1-10)

i) **Gujri Mahala 5 (Page 498)**

hai nahi kouoo boojhan haro janai kavan bhata.

Nanak ko prabh pur rehiou hai paikhiou jatar kata. (2-2-11)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੮)

ਹੈ ਨਾਹੀ ਕੋਊ ਬੂਝਨਹਾਰ ਜਾਨੈ ਕਵਨ ਭਤਾ ॥

ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜਤ੍ਰ ਕਤਾ ॥੨॥੨॥੧੧॥

ii) **Central Theme :** It is rather difficult to realise the secrets of the Lord, even gods like Brahma alongwith Munis (mendicants) have failed to decipher the Lord's greatness. It is only through hearsay that we learn His greatness or vastness but the Lord is beyond our comprehension. O Nanak! My Lord is pervading everywhere and is perceived by me wherever I look around. (2-2-11)

i) **Gujri Mahala 5 (Page 498)**

ma'ta masoorat avar sianap jan kou kachu na a'you.

---

saran pariou Nanak Thakur ki abhai da'n sukh payou. (2-3-12)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੮)

ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੂ ਨ ਆਇਓ ॥

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਠਾਕੁਰ ਕੀ ਅਭੈ ਦਾਨੁ ਸੁਖੁ ਪਾਇਓ ॥੨॥੩॥੧੨॥

ii) **Central Theme :** The advice of elders or cleverness of friends was of no avail, but the recitation of True Name alone helped me in my distress. Infact, the Lord looks after His saints like a child being cared for with love (by his father). O Nanak ! The saints have sung the praises of the Lord instead of practising meditation, penance or leading a life of discipline and enjoyed the eternal bliss. (2-3-12)

i) **Gujri Mahala 5 (Page 498)**

din ra'ti ardhoh piaro nimakh na keejai dhila'.

---

milbai ki mehma baran na sakou Nanak parai parila. (2-4-13)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੮)

ਦਿਨੁ ਰਾਤੀ ਆਰਾਧਹੁ ਪਿਆਰੋ ਨਿਮਖ ਨ ਕੀਜੈ ਢੀਲਾ ॥

ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੈ ਪਰੀਲਾ ॥੨॥੪॥੧੩॥

ii) **Central Theme :** O dear friend ! Let us recite the True Name of the Lord day and night and engage in His service without making any fuss or delay. I am completely enamoured by the Lord's love, who abides within us and by reciting His True Name, we could enjoy the eternal bliss. O Nanak ! The joy and bliss of Lord's unison is limitless and beyond any description. (2-4-13)

i) **Gujri Mahala 5 (Page 498)**

mun jogi sastrig kahavat sabh keenai bas apnahi.

---

koh Nanak sadh te' bha'gi hoiai cheri charan gehi. (2-5-14)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੮)

ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰਿਗ ਕਹਾਵਤ ਸਭ ਕੀਨੇ ਬਸਿ ਅਪਨਹੀ ॥

ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ ॥੨॥੫॥੧੪॥

ii) **Central Theme :** This worldly falsehood (Maya) has enamoured the whole world including munis or learned people and all the gods even. It is only, through the Guru's Grace that one knows its true secrets. O Nanak! This Maya has conquered the gods like Brahma, Vishnu and Shiva but has become subservient like a slave to the holy saints. (2-5-14)

i) **Gujri Mahala 5 (Page 499)**

doie' kar jo'r kari benanti Thakur apna dhiya'.

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koh Nanak tis Gur balhari jin sabh ka kia udhar. (2-6-15)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਠਾਕੁਰੁ ਅਪਨਾ ਧਿਆਇਆ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਸਭ ਕਾ ਕੀਆ ਉਧਾਰੁ ॥੨॥੬॥੧੫॥

ii) Central Theme : We have worshipped the Lord with love and devotion who has rid us of all our sufferings. The Lord has, through His benevolence, blessed us with the eternal bliss enabling us to sing His praises. O Nanak ! I would offer myself is a sacrifice to the Guru, who has granted salvation to all. (2-6-15)

i) Gujri Mahala 5 (Page 499)

maat pita bhaiee su't bandhap tin ka bal hai thora.

---

sadh sung Nanak daras pa'yo binsiou sagal nihora. (2-7-16)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਤਿਨ ਕਾ ਬਲੁ ਹੈ ਥੋਰਾ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਦਰਸੁ ਪਾਇਓ ਬਿਨਸਿਓ ਸਗਲ ਨਿਹੋਰਾ ॥੨॥੭॥੧੬॥

ii) Central Theme : None of the relations like mother, father, brother or son could be of any help against the moves of the worldly falsehood (Maya). O Lord ! I have sought your support alone as I do not have any other virtues or support. O Nanak ! I would sacrifice myself to the lotus-feet of the Lord who is all powerful, and I have perceived Him in the company of the holy saints. (2-7-16)

i) Gujri Mahala 5 (Page 499)

aal jaal bharm moh tajavai prabh seti rung laiee.

---

mil sadhu har jas gavai Nanak bhavjal paar pr'aiee. (2-8-17)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਆਲ ਜਾਲ ਭ੍ਰਮ ਮੋਹ ਤਜਾਵੈ ਪ੍ਰਭ ਸੇਤੀ ਰੰਗੁ ਲਾਈ ॥

ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਜਸੁ ਗਾਵੈ ਨਾਨਕ ਭਵਜਲੁ ਪਾਰਿ ਪਰਾਈ ॥੨॥੮॥੧੭॥

ii) Central Theme : May someone guide me on to the right path by ridding me of all worldly bondage so as to sing the praises of the Lord ! O Nanak ! Whosoever sings the praises of the Lord in the company of holy saints, attains salvation. (2-8-17)

i) Gujri Mahala 5 (Page 499)

Khin meh thaap uthapan hara kimat jaiee na kari.

---

achet ieanai barik Nanak hum tum rakhoh dha'r kari. (2-9-18)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨ ਹਾਰਾ ਕੀਮਤਿ ਜਾਇ ਨ ਕਰੀ ॥

ਅਚੇਤ ਇਆਨੇ ਬਾਰਕਿ ਨਾਨਕ ਹਮ ਤੁਮ ਰਾਖਹੁ ਧਾਰਿ ਕਰੀ ॥੨॥੯॥੧੮॥

ii) Central Theme : It is not possible to evaluate the greatness of the Lord who could create or destroy this universe in a moment and make a poor pauper into a king or vice versa is no time. Let us always recite True Name of the Lord without worrying about anything, which is beyond our control. O Nanak ! I have full faith by body and mind on the True Lord who is our mainstay in life, and protects us always with His helping hand. (2-9-18)

i) Gujri Mahala (Page 499)

tu data jia' sabhna ka basoh merai ma'n mahi.

Nanak tek bhaiee kartai ki hoar aas bidani la'hi. (2-10-19)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥

ਨਾਨਕ ਟੇਕ ਭਈ ਕਰਤੇ ਕੀ ਹੋਰ ਆਸ ਬਿਡਾਣੀ ਲਾਹੀ ॥੨॥੧੦॥੧੯॥

ii) Central Theme : O Nanak ! I have sought the support of the Lord alone, leaving aside all other help, and always sing the praises of the Lord. May the Lord bless me with His worship, who is the Lord benefactor of all

and dispels all my darkness of ignorance or doubts. O Lord ! May Thou bless me with Thy Grace always so as to sing His praises. (2-16-19)

i) **Gujri Mahala 5 (Page 499)**

kar kirpa apna daras deejai jas gavou nis or bhor.

Naam japai Nanak da's tumaro udhras akhi phor. (2-11-20)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੪੯੯)

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਾਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ ॥

ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤਮਰੋ ਉਧਰਸਿ ਆਖੀ ਫੋਰ ॥ ੨ ॥ ੧੧ ॥ ੨੦ ॥

ii) **Central Theme :** O Lord ! May Thou bless me with Thy worship and enable me to sing Thy praises always ! O Lord ! I have no other support except Thee and always look upto Thee for help.

O Nanak ! May the Lord bestow His Grace on me so as to recite His True Name which could grant me salvation in a moment. (2-11-20)

i) **Gujri Mahala 5 (Page 500)**

brahm lok or rude lok aiee inder lok te dhaiee.

---

jan Nanak ang kia' kartai jakai kot aisi dasai'a (2-12-21)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੦)

ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ ਲੋਕ ਆਈ ਇੰਦ੍ਰ ਲੋਕ ਤੇ ਧਾਇ ॥

ਜਨ ਨਾਨਕੁ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾਕੈ ਕੋਟਿ ਐਸੀ ਦਾਸਾਇ ॥ ੨ ॥ ੧੨ ॥ ੨੧ ॥

ii) **Central Theme :** The worldly falsehood (Maya) has spoiled (burnt) all the regions including Brahma or Inder Lok but it serves the holy saints only with complete self-surrender. The Guru has shown me the path to conquer this Maya. O Nanak ! The Lord who has many slaves serving Him like Maya, has always protected me against its ill effects. (2-12-21)

i) **Gujri Mahala 5 (Page 500)**

apjas mitai hovai jag kirat dargeh baisan paieeai.

---

charan kamal Nanak rung ratai har daseh paij rakhaie. (2-13-22)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੦)

ਅਪਜਸੁ ਮਿਟੈ ਹੋਵੈ ਜਗਿ ਕੀਰਤਿ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

ਚਰਨ ਕਮਲ ਨਾਨਕ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਦਾਸਹ ਪੈਜ ਰਖਾਈਐ ॥੨॥੧੩॥੨੨॥

ii) **Central Theme :** O Brother ! Let us always worship and recite the True Name of the Lord who could dispel our dishonour and bring us acclaim in no time. Moreover the service of the Lord never goes to waste. O Nanak! May the Lord protect my honour as I have sought refuge at His lotus-feet. (2-13-22)

i) **Gujri Mahala 5 (Page 500)**

bisvambhar jian ko daata bhagat bhar'e bhandar.

---

hoiai sahaiee jis tu rakheh tis kaha karai sansar. (2-14-23)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੦)

ਬਿਸੰਭਰ ਜੀਅਨ ਕੋ ਦਾਤਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥

ਹੋਇ ਸਹਾਈ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਤਿਸੁ ਕਹਾ ਕਰੇ ਸੰਸਾਰ ॥੨॥੧੪॥੨੩॥

ii) **Central Theme :** The Lord is the creator, benefactor and sustainer of the whole world and His service never goes to waste. O my mind ! You should also recite Lord's True Name whom everyone else worships.

O Nanak ! I have sought the support of the Lord, who could protect us against the onslaughts of the world through His Grace. (2-14-23)

i) **Gujri Mahala 5 (Page 500)**

Jan ki paij savari aap.

---

abchal neev dhari Gur Nanak nit nit char'ai sav'aiee. (2-15-24)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੦)

ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ਆਪ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਅਵਖਧੁ ਉਤਰਿ ਗਇਓ ਸਭੁ ਤਾਪ ॥੧॥ ਰਹਾਉ ॥

ਅਬਿਚਲੁ ਨੀਵ ਧਰ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਤਿ ਚੜੈ ਸਵਾਈ ॥੨॥੧੫॥੨੪॥

ii) **Central Theme :** The Lord has protected our honour by providing us the panacea of all ills, the True Name. The Lord has helped (the son) Hargobind to recover from his illness through the boon of True Name.

O Nanak ! The Lord has laid the foundation of His worshippers (in the form of our lineage) which is bound to gain in importance and acclaim always throught His Grace. (2-15-24)

i) **Gujri Mahala 5 (Page 500)**

Kabhu har siun cheet na la'yo.

Gobind dayal kirpal sukh sagar Nanak har sarna'yo.

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੦)

ਕਬਹੂ ਹਰਿ ਸਿਉ ਚੀਤੁ ਨ ਲਾਇਓ ॥

ਗੋਬਿੰਦ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇਓ ॥੨॥੧੬॥੨੫॥

ii) **Central Theme :** We are always engaged in worldly chores forgetting the True Name of the Lord. The worldly falsehood (Maya) has always kept me under its spell, leading to all my sufferings by amassing wealth only. O Nanak ! May the Lord bless me with His Grace notwithstanding all my failures. O Lord-benefactor ! May I be bestowed with Thy benevolence and sing always Thy praises. (2-16-25)

i) **Gujri Mahala -5 (Page 501)**

Rasna Ram Ram ravant
Chhod aan biohar mithia bhaj sada Bhagwant.

---

mukat jugat rawal sadhu Nanak har midh lehi. (2-17-26)

(Guru Arjan Dev)

ਸੂਹੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੧)

ਰਸਨਾ ਰਾਮ ਰਾਮ ਰਵੰਤ ॥
ਛੋਡਿਆਨ ਬਿਉਹਾਰ ਮਿਥਿਆ ਭਜੁਸਦਾ ਭਗਵੰਤ ॥ ੧੫ ਰਹਾਉ ॥

ਮੁਕਤਿ ਜੁਗਤਿ ਰਵਾਲ ਸਾਧੂ ਨਾਨਕ ਹਰਿ ਨਿਧਿ ਲਹੀ ॥੨॥੧੭॥੨੬॥

ii) **Central Theme :-** O Nanak ! We have attained the treasure of True Name by seeking the dust of the lotus feet of the Guru and have become recipients of Salvation by taking the support of the Lord - Creator & the Lord Almighty. So we should meditate on True Name leaving all the worldly attachments and involvements, as this is the mainstay of the holy saints as well. This would result in the enlightenment and growth of such a spiritual knowledge which would lead to self-realisation and open up all the vistas to Nature's Secrets, finally merging us with the True Lord. (2-17-26)

i) **Gujri Mahala - 5 Ghar 4 Choupade (Page 501)**
'Ik Onkar Satgur Prasad'

Chhad sagal sianapa sadh sarni aou.
parbrahm parmesaro prabhu ke gunn gao (1)

---

tis prapat Nanaka jis likhia dhur sanjog. (4-1-27)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਚਉਪਦੇ ॥ (ਪੰਨਾ ੫੦੨)
ੴ ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੦੨)

ਛਾਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਧ ਚਰਣੀ ਆਉ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੋ ਪ੍ਰਭੂ ਕੇ ਗੁਣ ਗਾਉ ॥੧॥

ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥ (੪-੧-੨੭)

ii) **Central Theme :-** O my mind ! It is only through the acceptance of the dust of the lotus - feet of the Guru through which you could meditate on Lord's True Name, that you may attain Salvation and sing the praises of the Lord. None of the relatives, including your mother and father, would be of any avail at the end of this life, except the True Lord who pervadeth everywhere. All our cleverness and intelligence is of no use, and all our efforts are fruitless except singing Lord's praises through the Guru's guidance in the company of holy saints. O Nanak ! The Guru minded person who is fortunate enough and pre-destined by Lord's Will gets the opportunity of meeting the Lord by taking refuge at the Lord's lotus - feet and having a glimpse of the Lord's vision. Infact the Lord benefactor is so great that He is beyond our comprehension but only few lucky persons realise His secrets. (4-1-27)

i) **Gujri Mahala - 5 (Page 502)**

Aapna Gur Save Sa'd hi ramoh gu'nn Gobind
Saas Saas aradh har har leh jaiei ma'n ki chind (1)

Sarab sukh har Naam dia Nanak so prabh jaap (4-2-28)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੨)

ਆਪਨਾ ਗੁਰੁ ਸੇਵਿ ਸਦਹੀ ਰਮਹੁ ਗੁਣ ਗੋਬਿੰਦ ॥
ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਲਹਿ ਜਾਇ ਮਨ ਕੀ ਚਿੰਦ ॥੧॥

ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਮੁ ਦੀਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ ॥(੪-੨-੨੮)

ii) **Central Theme** :- O my mind ! You should recile Lord's True Name so that you may experience the bliss of life and all the comforts as a reward for your efforts. Infact, you will attain Lord's True Name through the service of the Guru.

You could get rid of all your worries and afflicitions in the company of holy congregations, further more you will attain True Name by purifying your mind. You should inculcate the Lord's love in your heart and meditate on True Name, as no one has been able to have an access to the Lord's Secrets.

O Nanak ! The Lord would bestow on us all the joy and comforts of life by

pardoning our follies and shortcomings, moreover when the Lord's Grace is showered on us, we will be favoured with the boon of True Name, thus giving us a chance to enjoy perfect bliss. So we should always meditate on Lord's True Name in the company of holy saints. (4-2-28)

i) **Gujri Mahala -5 (page 502)**

Gur prasadi prabh dhiaya g'aiee shanka tut
dukh anera bhaie binasai paap gayai nikhoot (1)

---

atal padvi naam simran drir Nanak har har saran (4-3-29)

(Guru Arjan dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੨)

ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ਗਈ ਸੰਕਾ ਟੂਟਿ ॥
ਦੁਖ ਅਨੇਰਾ ਭੈ ਬਿਨਾਸੇ ਪਾਪ ਗਏ ਨਿਖੂਟਿ ॥੧॥

ਅਟਲ ਪਦਵੀ ਨਾਮ ਸਿਮਰਣ ਦ੍ਰਿੜੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਸਰਣ ॥(੪-੩-੨੯)

ii) **Central Theme :-** O Brother ! Our actions and speech have become purified since the time we have started reciting Lord's True Name through the Guru's guidance with the Guru's Word. There has been a complete enlightenment within my heart through knowledge of the Lord and the sufferings have ended. Now the Lord has protected us through His Grace.

O Brother ! Let us remember such a Lord and sing his praises always, never forsaking Him even for a moment. How could we sing the praises of such a limitless Lord with our tongue ?

O Nanak ! we have inculcated True Name in Our hearts through the Lord's Blessings and Grace and have concentrated on it, thus crossing this ocean of life successfully (4-3-29)

i) **Gujri Mahala - 5 (page 502)**

ahang budh boh saghan maya maha deeragh rog
har Naam aukhad har Naam deeno karan kaaran jog (1)

---

har charan saran apaar prabh ke drir gehi Nanak oat. (5-4-30)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੨)

ਅਹੰਬੁਧਿ ਬਹੁ ਸਘਨ ਮਾਇਆ ਮਹਾ ਦੀਰਘ ਰੋਗੁ ॥
ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਹਰਿ ਨਾਮੁ ਦੀਨੋ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥੧॥

ਹਰਿ ਚਰਣ ਸਰਣ ਅਪਾਰ ਪ੍ਰਭ ਕੇ ਦ੍ਰਿੜ ਗਹੀ ਨਾਨਕ ਓਟ ॥(੫-੪-੩੦)

ii) **Central Theme :** Man is afflicted by the malady of ego and pride due to his attachment with (Maya) worldly falsehood, however the Guru-minded persons have been freed from this disease by the Guru with the blessings of the True Name through His Grace. Let us seek the Lord, which would purify our body and mind from such miseries. The fire of worldly desires, burning within ourselves, is causing great anxiety and suffering but it could be extinguished with the knowledge of the Guru's Word and all our shortcomings could be rectified with the Guru's teachings. Thus we could get rid of the five vices (like sexual, desires, anger) and the cycle of rebirths through the meditation of True Name and developing Lord's love and devotion.

O Nanak ! It is rather difficult to get rid of the worldly falsehood as we are completely lost in our wanderings and chase of the worldly desires (Maya). However, the Guru-minded persons and the holy saints, who have sought refuge at the lotus-feet of the Lord, have succeeded in crossing this ocean of life (5-4-30)

i) **Gujri Mahala-5 Ghar 4 dupade (Page 502)**
Ik Onkar Satgur Prasad

aaradh Sridhar saphal moorat karan kaaran jog.
Gunn raman sarvan apaar mehma phir na hoat bioum (1)
---
kar angroh prabh merai Nanak naam soaou (2-31)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ ਘਰੁ ੪ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੫੦੨)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਰਾਧਿ ਸ੍ਰੀ ਧਰ ਸਫਲ ਮੂਰਤਿ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥
ਗੁਣ ਰਮਣਿ ਸ੍ਰਵਣ ਅਪਾਰ ਮਹਿਮਾ ਫਿਰਿ ਨ ਹੋਤ ਬਿਓਮੁ ॥੧॥

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਭੁ ਮੇਰੇ ਨਾਨਕ ਨਾਮ ਸੁਆਉ ॥(੨-੩੧)

ii) Central Theme :-O Brother ! Let us remember the Lord and sing His Praises as the Lord hath the control of the whole Universe in His hands an He is powerful enough to cause anything to happen. Infact by reciting His True Name, we could cast away all our sufferings and afflictions getting rid of the cycle of births and deaths even.

O Nanak ! There is no other remedy apart from the meditation of the True Name of the Lord which could help us rid ourselves of the enemies like sexual urges.

O Lord ! Pray grant us the boon of Thy True Name through Thy Grace so that we could cross this ocean of life successfully (2-31)

i) Gujri Mahala 5 (Page 502)

tu samrath saran ko daata dukh bhanjan sukhrai
jahai kalesh mitai bhaie bharama nirmal gunn prabh gaiei (1)

---

saran pario Nanak prabh tumri de rakhio har haath (4-32)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੦੨)

ਤੂੰ ਸਮਰਥ ਸਰਨਿ ਕੋ ਦਾਤਾ ਦੁਖ ਭੰਜਨੁ ਸੁਖਰਾਇ ॥
ਜਾਹਿ ਕਲੇਸ ਮਿਟੇ ਭੈ ਭਰਮਾ ਨਿਰਮਲ ਗੁਣ ਪ੍ਰਭ ਗਾਇ ॥ ੧ ॥

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੀ ਦੇ ਰਾਖਿਓ ਹਰਿ ਹਾਥ ॥ (੪-੩੨)

ii) Central Theme : O Lord ! We could get rid of our sufferings , miseries and fear complex by singing Thy praises. Pray grant us the True Name always, as we have no other support except thine. O Lord ! Some persons are really fortunate, who have become closer to Thee through the service of the Guru and have attained the light of knowledge with inner enlightenment in the company of the holy siants. such a Guru-minded person then recites Thy True Name all the twenty four hours thus enabling him to cross this ocean of life successfully and helping others as well.

O Nanak ! The Guru-minded persons have sought refuge at Thy lotus-feet considering Thee as their main-stay.

O Lord ! Pray help these persons through Thy protection (4-32)

Gujri astpadian Mahala -1 Ghar 1
Ik Onkar satgur prasad (page 503)

ek nagri panch chore basialai barjat chori dhavai
treh das maal rakhai jo Nanak mokh mukat so pavai

---

maha gambhir patar patala Nanak sarab jo aya
updes Guru mum puneh na garabhang bikh taj amrit piaya (8-1)

(Guru Nanak Dev)

ਗੂਜਰੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ॥ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੦੩)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ ॥
ਤ੍ਰਿਹ ਦਸ ਮਾਲ ਰਖੈ ਜੋ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੋ ਪਾਵੈ ॥੧॥

ਉਪਦੇਸ ਗੁਰੂ ਮਮ ਪੁਨਹਿ ਨ ਮਰਭੰ ਬਿਖੁ ਤਜਿ ਅਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥(੮-੧)

ii) **Central Theme :-**O Brother ! The human being is controlled by the five vices being under the influence of worldly falsehood (maya).

However the Guru-minded person, who comes to attain spiritual bliss by ridding himself of all these vicious thoughts and worldly involvements, becomes worthy of salvation in the end. So we should try to seek peace and tranquillity of mind by meditating on True Name at the lotus-feet of the Lord.

O Nanak ! We could escape the onslaughts of worldly falsehood (maya) by developing love and devotion for Lord's True Name under the caress of the Parjaat Tree, the Lord Himself. This True Name would result in the light of knowledge which would remove all the worldly entanglements automatically. The person, who develops consideration of the True Name in his inner self , gets clear of the cycle of births and deaths. Such Guru-minded persons then remain immersed in the meditation of True Name casting away the worldly love and attachments to worldly falsehood through the Guru's Grace. Infact, their hearts blossom forth like the lotus flower with devotion to the Lord.

O Nanak ! The Lord pervadeth like a grand tree all around while the Guru has bestowed me with the knowledge of the Lord's Secrets. So I have become immortal by partaking the nectar of True Name by getting rid of

the vicious thoughts and sinful actions and have freed myself from the cycle of births and deaths (8-1)

i) **Gujri Mahala -1 (Page 503)**

Kavan Kavan jacheh prabh daatai takai ant na pareh sumar
jaisi bhookh hovai abh antar tu samrath sach devan haar (11)

Nanak chatrik amrit jal mangai har jas deejai kirpa dhaar (8-2)

(Guru Nanak Dev)

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੦੩)

ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾਕੇ ਅੰਤ ਨ ਪਰਹਿ ਸੁਮਾਰ ॥
ਜੈਸੀ ਭੂਖ ਹੋਵੈ ਅਭ ਅੰਤਰਿ ਤੂੰ ਸਮਰਥੁ ਸਚੁ ਦੇਵਣਹਾਰ ॥੧॥

ਨਾਨਕ ਚਾਤ੍ਰਿਕ ਅੰਮ੍ਰਿਤ ਜਲੁ ਮਾਗੈ ਹਰਿ ਜਸੁ ਦੀਜੈ ਕਿਰਪਾ ਧਾਰਿ ॥(੮-੨)

ii) **Central Theme :** O Lord ! We are all like beggars at Thy door seeking various favours from Thee as our thirst for worldly possessions is never quenched. Even thirty-three crores of gods (according to Hindu belief) beg for various powers from Thee. However, Thy treasures are always full of Thy True Name and other worldly pleasures which are bestowed on some Guru-minded persons alone who are favoured by Thy Grace, and then they enjoy the eternal bliss of life.

O Lord ! While Thou wert absorbed in Thyself in a state of nothingness and complete silence with no action then there were no land, sky or water nor were there any sun or moon except Thy ownself with thy light emanating all around. Then Thou hath created air, water and fire alongwith the three gods Brahma, Vishnu and Shiva for managing the affairs of this world. Thou art the only benefactor while so many people are seeking Thy blessings or praying for Thy benedictions including the thirty three crore gods and the sidhas in their meditation also seek Thy blessings and Thou bestoweth Thy benedictions on all. Even the sidhas seek spiritual powers (occult power) being in meditation. Infact one gets whatever one seeks, thus satisfying the desires of individuals. The Guru-minded persons, who are rather fortunate, attain the nectar of True Name and realise the Lord's secrets through the Guru's guidence thus saving themselves from spiritual death. (they are not bothered about the fear of death)

O Nanak ! I would seek from the Lord only one thing that I may be favoured with the nectar of True Name through His love. O Lord ! May I he blessed with the boon of Thy True Name, thus singing Thy praises all the time. (8-2)

i) **Gujri Mahala-1 (Page 504)**

Aiji janam marai avai phun javai bin Gur gat nahi kaiee.
Gurmukh prani naamai rattai naamai gat pat paiee (1)

Nanak Naam padarath deejai hirdai kanth banaiee. (8-3)

(Guru Nanak Dev)

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੦੪)

ਐਸੀ ਜਨਮਿ ਮਰੈ ਆਵੈ ਫੁਨਿ ਜਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਕਾਈ ॥
ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੇ ਰਾਤੇ ਨਾਮੇ ਮਤਿ ਪਤਿ ਪਾਈ ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਪਦਾਰਥੁ ਦੀਜੈ ਹਿਰਦੈ ਕੰਠਿ ਬਣਾਈ ॥੮॥੩॥

ii) **Central Theme :** O Brother ! The Lord's True Name is really praise worthy as man gets all the favours from the Lord and he receives all the benedictions through the Guru's Grace. So the Guru-minded persons, who are imbued with the Lord's love all the time, finally attain salvation through meditation of True Name.

O Friend ! The Guru-minded persons, who have followed the Guru's instructions by taking refuge at the lotus feet of the Guru, have escaped the clutches of Yama, (god of death), being immersed in reciting Lord's praises. We should always accept with pleasure the Lord's Will and recite Lord's True Name by inculcating the Name in the heart. I always take the support of the Guru, who is always helpful to me.

O Lord ! Pray grant us the glimpse of Thy vision through Thy Grace, and enable me to rid myself of my egoism and worldly attachements.

O Nanak ! What should I expect from Thee ? O Lord everything in this World, except True Name, is destructable. May I be granted the boon of True Name so that I could spend my life in singing Thy praises, O Lord ! (8-3)

Gjuri Mahala- 1 (Page 504)

Aiji na hum uttam neech na madham har sarnagat har ke loag.

Naam ratai kewal bairagi sog bijog bisar jit rog. (1)

Nanak Naam niranjaan deejai jug jug sabad salahaiee (8-4)

(Guru Nanak Dev)

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੦੪)

ਐਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਾਮਤਿ ਹਰਿ ਕੇ ਲੋਗ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਜੁਗਿ ਜੁਗਿ ਸਬਦਿ ਸਲਾਹੀ ॥੮॥ ੪॥

ii) Central Theme : O Brother ! We have gained the boon of Lord's worship through the Guru's Grace, and being imbued with the love of Lord's True Name in the company of the holy saints, we have got rid of all sufferings and worries and are now free from the cycle of births and deaths. Infact, now we find this life completely futile in the absence of True Name ; so we are trying to sing the Lord's praises all the time. However, the self-willed persons and slanderers are busy in vicious thoughts and sinful actions, though the Lord bestoweth His blessings continuously irrespective of the individual's behaviour and there is no change in Lord's benedictions. Moreover, nobody else could cast away or destroy Lord's benedictions ; and the Guru-minded persons, who have sought refuge at the lotus feet of the Guru are united with the Lord by ridding themselves of all short comings, and they enjoy the bliss of Lord's love and devotion.Everyone is enabled to cross the ocean of life successfully in the company of holy saints as even iron becomes gold with the touch of Paras, the gold stone. So such Gurmukh(Guru minded) persons, who get a chance of meditating on True Name in the company of holy congregations, get merged with the Lord, thus saving themselves from going through the cycle of births and deaths.

O Nanak ! The Lord is like a grand old tree in whose protection we take shelter like the birds. May the Lord bestow us with His Grace so that we could sing Lord's Praises always, being immersed in Lord's True Name, enjoying the eternal bliss of Lord's love and devotion ! (8-4)

i) Gurjri Mahala 1 Ghar 4 (Page 505)
Ik Onkar Satgur Prasad

Bhagat prem aradhtang sach pias param hitang
bil lap bilal binatia sukh bhaeai chit hitang (1)

---

ma'n mahai tuhi niranjana koh Nanak sarnang. (8-1-5)

(Guru Nanak Dev)

ਗੂਜਰੀ ਮਹਲਾ ੧ ਘਰੁ ੪ (ਪੰਨਾ ੫੦੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਜੁ ਪ੍ਰਿਆਸ ਪਰਮ ਹਿਤੰ ॥
ਬਿਲ ਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਤਾਇ ਚਿਤ ਹਿਤੰ ॥੧॥

ਮਨੁ ਮਾਹਿ ਤੁਹੀ ਨਿਰੰਜਨਾ ਕਹੁ ਨਾਨਕਾ ਸਰਨੰ ॥੮॥੧॥੫॥

ii) **Central Theme :** O my mind ! Let us recite Lord's True Name by taking refuge at the lotus feet of the Lord. Whosoever remembers the Lord's True Name with love and devotion, finally enjoys all the worldly pleasures. Lord's True Name is the only thing in the world which enables us to merge with the Lord. However, the self-willed persons, engulfed by the worldly falsehood due to their ignorance, are taken through the cycle of births and deaths and are always wandering in worldly misgivings and dual mindednesss. One could cross this ocean of life successfully by meditating on True Name through the Guru's guidance.

O Nanak ! We could attain the nectar of the True Name as a blessing from the Lord controlling our mind and seeking refuge at the lotus-feet of the Lord, thus making a success of this human life. (8-1-5)

Gujri Mahala - 3 Ghar 1 (Page 506)

nirat kari eh ma'n nachaiee. Gurprasadi aap gavaiee.
chit thir rakhai se mukat hovai jo ichhi soiee phal paiee. (1)
---
koh Nanak se sehj sukh pavaih jin kou nadir tumari (10-1-6)

(Guru Amar Dass)

ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੦੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਰਤਿ ਕਰੀ ਇਹ ਮਨੁ ਨਚਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈ ॥
ਚਿਤੁ ਥਿਰੁ ਰਾਖੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਜੋ ਇਛੀ ਸੋਈ ਫਲੁ ਪਾਈ ॥੧॥

ਕਹੁ ਨਾਨਕ ਸੇ ਸਹਜ ਸੁਖੁ ਪਾਵਹਿ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ ॥੧੦॥੧॥੬॥

ii) **Central Theme :** Let us make this mind dance before the Lotd as

per Guru's instructions and guidance so that the Lord is pleased with us. Normally, the whole world is dancing to the tune of the worldly falsehood (maya) and is running after the worldly pleasures continuously. The faithless persons are enjoying in the slumber of ignorance and are groping in the darkness of self-willed philosophy of life (ideals of life) and are indirectly dancing, engrossed in the love of worldly possessions and involvements, but without any purpose.

In fact the Guru-minded persons are blessed with the strength of following Lord's Will through the Guru's guidance and Lord's Grace and they are enabled to follow the right path in life by singing and litening to the praises of the Lord, which is the true worship of the Lord. Such persons spend their lives by seeking refuge at the lotus-feet of the Lord. Even the Sidhas and mendicants who are completely immersed in the Lord's meditation, are only seeking occult powers (Ridhis and Sidhis) and are dancing before the Lord in their own way.

O Lord ! The Guru-minded persons, who are imbued with the love of the Guru's Word, are acceptable to Thee and win Thy pleasure and approbation, as they attain Thee (the Lord) by following the Guru's guidance, ridding themselves of their egoism. However, this truth is revealed to such Guru-minded persons only who are bestowed with the Lord's Grace. So we should always remember the Lord with every breath or every moment of our lives so that we could gain the benedictions of Lord's True Name, through His Grace.

O Nanak ! The Guru-minded persons, who are blessed with the Lord's Grace, are enabled to attain Truth (True Lord) by pondering over the Guru's Word thus enjoying the bliss and joy of a peaceful life in the state of 'Equipoise'.

(O Lord ! We only seek Thy blessings and Grace in life). (10-1-6)

Gujri Mahala - 4 Ghar 2 (Page 507)
'Ik Onkar Satgur prasad'

har bin jiara reh na sakai jiu balak kheer adhari.
agam agochar prabh gurmukh payeea apnai satgur kai balhari (i)

Nanak har bin avar na mangou har ras preet piari (8-1-7)

(Guru Ram Das)

ਗੂਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੦੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਬਿਨ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਜਿਉ ਬਾਲਕੁ ਖੀਰ ਅਧਾਰੀ ॥
ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਪਾਈਆਂ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀ ॥੧॥

ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਰਸ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥੮॥੧॥੭॥

ii) **Central Theme :** How could I live this life without the Lord's love; though the Lord can be attained only through the Guru's guidance? We could cross this ocean of life successfully by singing the praises of the Lord. It is only few Guru-minded persons, bestowed with the Lord's Grace and Guru's guidance, who have attained the nectar of True Name.

O Lord Benefactor ! Everyone in the world is begging of Thee for something or the other at Thy door and Thou protecteth the honour of these persons, who seek Thy support. The Guru-minded persons recite Thy discourses through the holy Words of the Guru, thus crossing the ocean of life whereas the self-willed persons, being engulfed by dual-mindedness and bad company, have lost the battle of life along with other family menbers. Such slanderers never enjoy peace of mind as they are engaged in the slander of holy saints. The Lord hath organised the whole universe in a particular system like the beads and finally destroyeth it by pulling the string when He remaineth-alone in His own grandeur.

O Nanak ! The holy saints (of the Lord) sing the praises of the Lord and enjoy the eternal bliss by overcoming their worldly attachments. I do not seek anything else other then the Lord's love and am always immersed in the Lord's True Name through His Grace. May the Lord keep us united with Houself through His Grace ! (8-1-7)

Gurjri Mahala - 5 Ghar 2 (Page 507)
'Ik Onkar Satgur Prasad'

Rajan meh tu raja kehiai bhooman meh bhooma
thakur meh thakuraiee teri koman sir kauma (i)

Sadh sung Nanak jas gayao jo prabh ki at piari (8-1-8)

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੦੭)

ਰਾਜਨ ਮਹਿ ਤੂੰ ਰਾਜਾ ਕਹੀਅਹਿ ਭੂਮਨ ਮਹਿ ਭੂਮਾ ॥
ਠਾਕੁਰ ਮਹਿ ਠਕੁਰਾਈ ਤੇਰੀ ਕੋਮਨ ਸਿਰ ਕੋਮਾ ॥੧॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ਸੋ ਪ੍ਰਭ ਕੀ ਅਤਿ ਪਿਆਰੀ ॥੮॥੧॥੮॥

ii) **Central Theme :** O Lord ! Thou art managing the worldly system in such a manner that Thy greatness and Nature's supremacy is perceived in every speck of Thy creation. In fact, Thou art so great, limit-less, highest and purest World's Master, Creator of universe and the greatest scholar that it is beyond our comprehension to express it even. Thou art the greatest of kings,

O Lord ! What else could we do except being wonder-struck with Thy wonderful drama of Nature and World's creation ? We are not in a position to sing Thy praise even.

Thou art the greatest and most renowned of all the world's most powerful and known personalities, or the persons enjoying worldly pleasures or the greatest creator of the universe and the greatest king or businessman or virtuous person seen in the world but we cannot describe Thy Greatness. Thou art the richest among wealthy people, with palaces, and Thy Name is known all over the world. Thou art the greatest among world's great sadhus, mendicants, sanyasis, or religous leaders engaged in visiting holy places and bathing there and Thy Will alone prevaileth everywhere. Infact, Thou pervadeth every small speck of Thy creation and the whole univese moves as per Thy dictates.

O Nanak ! I only seek Thy blessings in singing Thy praises in the company of holy saints, which is most dear to Thee. (8-1-8)

i) **Gujri Mahala - 5 Ghar 4 (Page 508)**
'Ik Onkar Satgur Prasad'

'Nath narhar deen bandhav patit pavan dev
bhae tra's nass kirpal gunn nidh saphal soami save (1)

---

ang sang bhagwan parsan prabh Nanak patit udhar."

(Guru Arjan Dev)

ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੫੦੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਥ ਨਰਹਰ ਦੀਨ ਬੰਧਵ ਪਤਿਤ ਪਾਵਨ ਦੇਵ ॥
ਭੈ ਤ੍ਰਾਸ ਨਾਸ ਕ੍ਰਿਪਾਲ ਗੁਣ ਨਿਧਿ ਸਫਲ ਸੁਆਮੀ ਸੇਵ ॥੧॥

ਅੰਗ ਸੰਗ ਭਗਵਾਨ ਪਰਸਨ ਪ੍ਰਭ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰ
॥੮॥੧॥੨॥੫॥੧॥੧॥੨॥੫੭॥

ii) Central Theme : O Lord, My True Master ! Thou art the benefactor of limitless sinners and an ocean of virtues and I have sought refuge at Thy lotus feet so that I may be enabled to cross this ocean of life successfully. May Thou protect my honour and save me from the cycle of births and deaths.

O Lord, an ocean of Grace and Benevolence ! May I be enlightened with the knowledge of Thy truthful existence and light so that my worries and egoism are dispelled. O Lord ! I would seek only the dust of the lotus-feet of the holy saints, if it pleaseth Thee. May I be enabled to cross this ocean of life sucessfully by ridding me of all my doubts and misginings. Some of the foolish and poor people have been coverted by Thee into virtuous and holy persons.

O Lord ! The persons, who recite Thy True Name with love and devotion at heart are blessed with salvation in life itself.

O Nanak ! The Lord protecteth the Guru-minded persons, granting them the eternal bliss, who are engaged in singing Thy praises. They are enabled to swim across this ocean of life by considering Thee always within themselves and close to them, O Lord ! (8-12-5-1-1-2-57)

Gujri ki Vaar Mahala-3 (Page 508)
To be sung in 'Sikandar Braham ki Vaar ki dhunni'.
Slok Mahala - 3

eh jagat mamta mua jivan ki bidh nahai.
Gur kai bh'anai jo chalai ta jivan padvi pahai

---

jiu tis bhavai tivai karai tis bin avar na koiee. (1)

(Guru Amar Das)

ਗੂਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੦੮)
ਸਿਕੰਦਰ ਬਿਰਾਹਿਮ ਕੀ ਵਾਰ ਕੀ ਧੁਨੀ ਗਾਉਣੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਾਂ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ ॥

ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

ii) **Central Theme :** (This Vaar is the composition of Guru Amar Dass with 22 Pouris, having five stanzas in each and there are two slokas in each pouri.)

O Nanak ! The self-willed faithless persons, created by the Lord in this world, are always engrossed in "I-am-ness" and dual-mindedness, thus they never remember the Lord and are subjected to dishonour and discredit by the Yama, god of death. However, the Guru-minded persons, being immersed in the Lord's True Name at the lotus feet of the Lord, enjoy bliss and joy in the fourth state of equipoise. So the real life consists of meditating on True Name by creation of the universe. When the universe was not in existence, the Lord was also seen in His form of complete silence and nothingsness"; then He manifested Himself and created this universe. Whatever happens in the world is as per Lord's Will. At that time, there was nothing in existence like the sky, Earth or netherlands, in fact, except the Lord there is nothing real in the universe. (1)

i) **Slok Mahala - 3 (Page 509)**

Sahib mea'r sada hai disai sabad kamai
oh auha'ni kadai nahai na avai na jaeai
---
maya ka mool rachaion turia sukh paya (2)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੦੯)

ਸਾਹਿਬੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਿਸੈ ਸਬਦੁ ਕਮਾਇ ॥
ਉਹ ਅਉਹਾਣੀ ਕਦੇ ਨਾਹਿ ਨਾ ਆਵੈ ਨ ਜਾਇ ॥

ਮਾਇਆ ਕਾ ਮੂਲੁ ਰਚਾਇਓਨ ਤੁਰੀਆ ਸੁਖੁ ਪਾਇਆ ॥੨॥

ii) Central Theme : O Nanak ! The self-willed faithless person does not recognize even the Lord-spouse, the True Master as he is unaware of Lord's Will due to his dual-mindedness and his life is a sheer waste. Let us serve the Lord through the Guru's guidance and the Guru's Word as the Lord pervadeth every being and hath created union and separation for carrying on the management of this universe but it is only the Guru-minded persons who have realised through the Lord's Grace, that the Lord hath created this universe through His Will and then bestowed His vision and knowledge on the whole universe. Then He hath created the three-pronged worldy veil of falsehood (Maya) based on the concept of lust for power, greed and peace through the 'Nature' and the world is engulfed in various vicious thoughts or sinful actions However, only few fortunate Guru-minded persons, blessed with the fourth state of 'Equipoise' enjoy the eternal bliss of life, meditating on True Name finally merging with the Lord. (2)

i) Slok Mahala - 3 (Page 509)

so jap so tup je satgur bhavai
satgur ke' bhanai vadiaiee pavai
---
har har naam dhiaieeai har har nistari (3)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੦੯)

ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਵਡਿਆਈ ਪਾਵੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਐ ਹਰਿ ਹਰਿ ਨਿਸਤਾਰੀ ॥ ੩॥

ii) Central Theme : O Nanak ! The person, blessed by the Lord's Grace, becomes eligible for honour and greatness at the Lord's Court by following the Guru's guidance ; as the real worship is considered to be only acceptable to the Guru.

The human being, however, commits sins being engrossed in worldly falsehood; so how could he swim across the ocean of life ? However, the Guru-minded person, who gets imbued with the love of True Name, 'attains salvation by purifying the heart. We should also cross this ocean of life successfully by meditating on Lord's True Name, through Lord's Grace and attain Salvation. (3)

i) **Slok (Page 509)**

"Kabir mukat duara sankr'a raiee daswai bhae'
man tou maigal hoi rehan niksia kiu kar jaie
---
sabh kichh janai aap aapai vigsita (4)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ॥ (ਪੰਨਾ ੫੦੯)

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ ॥
ਮਨੁ ਤਉ ਮੈਗਲ ਹੋਇ ਰਹਾ ਨਿਕਸਿਆ ਕਿਉ ਕਰਿ ਜਾਇ ॥

ਸਭ ਕਿਛੁ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਵਿਗਸੀਤਾ ॥੪॥

ii) **Central Theme :** O Kabir ! How could we cross the narrow gate (door) of salvation, as we have grown fat with our egoism ? However, if we were to meet the Guru then, through His guidance, this gate becomes widened and we can cross it comfortably.

O Nanak ! If the gate to Salvation is small, we should be able to cross it by becoming humble and meek. How could one cross this gate as one is grown fatter due to his egoism ? However, if someone were to perceive Lord's light pervading everywere and in every being, then he could merge with the Lord in the state of equipoise through the Guru's guidance.

Infact, the human being could cast away his ego and dual-mindedness through the Guru's guidance, and could unite with the Lord by ridding himself of his ego through the Guru's Word. We could gain all the benedictions of the Lord, provided the Lord is pleased with us. (4)

i) **Slok Mahala 3 (Page 510)**

Satgur siu chit na la'yo naam na vasio ma'n ai'eia
dhrig iveha jivia kia jug meai pa'ya jaie'ai
---
so prabh mera at vada gurmukh melaisee (5)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩॥ (ਪੰਨਾ ੫੧੦)

ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਓ ਨਾਮੁ ਨ ਵਸਿਓ ਮਨਿ ਆਇ ॥

ਧ੍ਰਿਗ ਇਵੇਹਾ ਜੀਵਿਆ ਕਿਆ ਜੁਗ ਮਹਿ ਪਾਇਆ ਆਇ ॥

ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਅਤਿ ਵਡਾ ਗੁਰਮੁਖਿ ਮੇਲਾਇਸੀ ॥੫॥

ii) **Central Theme :** O Nanak ! The persons, who have not developed love of the Guru and have not gained the treasure of True Name, have wasted their lives without any purpose ; and such a life is to be cursed. They are engrossed in worldly falsehood to the extent - that they completely ignored everything else in life. But when they lose the company of such falsehood (Maya) they start feeling sorry and miserable. However, the persons who have attained the invaluable Lord's True Name by imbibing love of the Guru, are always engaged in reciting True Name, thus enjoying eternal bliss and joy of life.

The worldly falsehood (Maya) is like a snake who even eats its own off-springs; so whosoever gets involved in the service of Maya finally undergoes sufferings. There are, however, some Guru-minded persons or holy saints, who know the art of controlling this falsehood (Maya) and keep the Maya under control.

O Nanak ! The persons who get engrossed in True Name are saved from the effects of this Maya. I have only one prayer to make to the Lord that I may be united with the Lord through the service of Guru-minded persons. (5)

i) **Slok Mahala 3 (Page 510)**

Sabhna ka soh ek hai sad hi rehai hajoor.
Nanak hukam maniee ta Ghar hi ander dur.

---

vadi vadiaiee vade ki Gurmukh bolata (6)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੦)

ਸਭਨਾ ਕਾ ਸਹੁ ਏਕੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਹਜੂਰਿ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਮੰਨਈ ਤਾਂ ਘਰ ਹੀ ਅੰਦਰਿ ਦੂਰਿ ॥

ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਬੋਲਾਤਾ ॥੬॥

ii) **Central Theme :** The human being could gain the love of the Lord-spouse, provided he accepts and follows the Lord's dictates, as per His Will, just as a woman enjoys the conjugal bliss of her spouse provided she

accepts his orders, like an obedient wife. But this is all in the hands of the Lord depending on whether the Lord bestoweth the blessing of obeying the Lord's Will on the individual concerned, so that he could enjoy the eternal bliss by carrying out the (those orders.) Lord's Will.

O Nanak ! The Guru-minded persons spend their lives enjoying the bliss of (spending their lives in) the company of their Lord-spouse, while the faithless persons spend their lives burning in the separation from their (love) beloved Lord-Spouse throughout their lives.

O Brother ! I have roamed around the whole world and found that there is only one Lord-benefactor, who could be attained with the help of Guru's Word alone. This Lord's love could be inculcated in the heart only through the Guru's guidance in the company of holy saints. By partaking the nectar of True Name we could satiate our thirst for worldly possessions, thus (eliminating) curbing the desire for more and more of worldly pleasures thus extinguishing this fire. However, the Guru-minded persons have realised the greatness of the Lord who is limitless and beyond our comprehension. (6)

i) **Slok Mahala - 3 (Page 511)**

'Kaya hans kia preet hai je pey'an hi chhad jaei
es nu koo'r bol ke khavaliai je chaldian naal na jaei
---
gunnvanti salahia sada thir nehchal har poora (7)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੧)

ਕਾਇਆ ਹੰਸ ਕਿਆ ਪ੍ਰੀਤਿ ਹੈ ਜਿ ਪਇਆ ਹੀ ਛਡਿ ਜਾਇ ॥
ਏਸ ਨੋ ਕੂੜੁ ਬੋਲਿ ਕਿ ਖਵਾਲੀਐ ਜਿ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਇ ॥

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲ ਹਰਿ ਪੂਰਾ ॥੧॥

ii) **Central theme :** When man is sent to this world for carrying out a certain profitable business, then most of them (self-willed persons) spend their lives in futile efforts, being engrossed in worldly pleasures following their own mind and intelligence. There are hardly a few Guru-minded persons, who gain the wealth of True Name, which they carry with them; whereas the worldly wealth is false and does not accompany any one after

death, being left behind here only. So the soul, which deserts the human being immediately after death, undergoes the cycle of births and deaths.

O Nanak ! It is only through the Guru's Grace and teachings that man acquires knowledge about the real wealth of True Name, and there are few Guru-minded persons who follow the Lord's Will through the Guru's guidance and gather the wealth of Lords' True Name, which they carry with them to the next world. The Lord is so great and limitless that it is beyond our comprehension but the Guru-minded persons, who sing the Lord's praises, attain peace and tranquillity of mind with the help of True Name and are worthy of our praise. (7)

(In this world, man should amass the wealth of True Name alone, through Guru's guidance as all other worldly possessions and wealth after which the whole world hankers, is all false thus he undergoes the cycle of births and deaths).

i) **Slok Mahala - 3 (Page 511)**

"Dhrig tina da jivia jo har sukh parhar tiagdai dukh homain paap kamaie.
ma'nmukh agyani maya moh biapai tin boojh na kaiee paie

---

trisna bukh vichoh uttrai sukh vasai ma'n aiee.
sada sada salahiai hirdia liv laiee (8)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੧)

ਧ੍ਰਿਗ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜੋ ਹਰਿ ਸੁਖੁ ਪਰਹਰਿ ਤਿਆਗਦੇ ਦੁਖੁ ਹਉਮੈ ਪਾਪ ਕਮਾਇ ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਾਇਆ ਮੋਹਿ ਬਿਆਪੇ ਤਿਨ ਬੂਝ ਨ ਕਾਈ ਪਾਇ ॥

ਤ੍ਰਿਸਨਾ ਭੁਖ ਵਿਚਹੁ ਉਤਰੈ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਈ ॥
ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਹਿਰਦੈ ਲਿਵ ਲਾਈ ॥੮॥

ii) **Central theme :** O Nanak ! There are few Guru-minded persons, who are blessed with good fortune and are pre-ordained by the Lord's Will. They rid themselves of their egoism through the Guru's Grace and enjoy the eternal bliss of life by reciting and meditating on Lord's True Name. However, the self-willed persons suffer and undergo all sorts of afflictions in life, being engrossed in vicious and sinful actions due to their egoism. They repent and feel sorry for all their actions during their lifetime, (in the

end), at the time of death but what is the good of this repentance now?

O Nanak ! This is the way of the Lord's Will that the self-willed persons, due to their involvement in vices and sins, being intoxicated by worldly pleasures, telling lies and slander, waste their lives while the Guru-minded persons are enabled to cross this ocean of life successfully.

The self-willed persons, without the Guru's guidance, have never served the Guru, thus they undergo the torture of the cycle of births and deaths and are lost in their false pursuits. However all such persons could gain access to the company of holy saints and holy congregations through the Guru's Grace alone and attain unison with the Lord by singing prasies of the Lord by ridding themselves of egoism and the burning (worldly) desires of more and more of possessions. (8)

i) **Slok Mahala - 3 (Page 511)**

"Je satgur sevai apna tisnu poojai sabh koiai
sabhna upanvan sir upav hai har naam prapat hoiai.

Sabhna daata e'k hai iko har mita (9)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੧)

ਜਿਤ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਤਿਸਨੋ ਪੂਜੇ ਸਭੁ ਕੋਇ ॥
ਸਭਨਾ ਉਪਾਵਾ ਸਿਰ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਸਭਨਾ ਦਾਤਾ ਏਕ ਹੈ ਇਕੋ ਹਰਿ ਮਿਤਾ ॥ ੯॥

ii) **Central theme :** The Guru-minded persons, who serve the True Guru honestly, attain peace and tranquillity of mind through the Lord's True Name. They are always absorbed in meditation of Lord's True Name, as it serves them as food and clothing even. They also enjoy the joy and bliss of life and they lose the sense of their whereabouts even being immersed in Lord's love so intensely.

O my mind ! Try to imbibe the love of the Lord's True Name, the fountain head of all virtues, through the Guru's guidance so that you may remain immersed in True Name by ridding yourself of your egoism. But this is attained through the Lord's Grace and benevolence only.

When such Guru-minded persons are enlightened with the light of knowledge through the Lord's presence, they enjoy the eternal bliss by giving up their egoism and always singing the praises of the Lord day and night. Now they have realised fully that there is only one Lord who is the true friend and benefactor of the whole world; who has merged them with Himself through the blessings of True Name. (9)

i) **Slok Mahala 3 (Page 512)**

braham bindai so brahman kehiai je andin har liv la'eai.
satgur puchhai sach sanjam kamavai homain roag tis jaeai.

Nanak Gurmukh mil rehai jap har naama urdhaar (10)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੨)

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਸੋ ਬ੍ਰਾਹਮਣ ਕਹੀਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਏ ॥
ਸਤਿਗੁਰ ਪੁਛੈ ਸਚੁ ਸੰਜਮੁ ਕਮਾਵੈ ਹਉਮੈ ਰੋਗੁ ਤਿਸੁ ਜਾਏ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਹਰਿ ਨਾਮਾ ਉਰਧਾਰਿ ॥੧੦॥

ii) **Crntral theme :** The self willed persons are always lost in the darkness of their ignorance and roam around practising their falsehood and deceit, as most of the Brahmins do. The true Brahmin is one, who realises the Lord and is always engaged in singing His praises. O Nanak ! Threre are hardly a few Brahmins in this world who are always imbued with the love of the Lord, so that others could gain peace and tranquillity of mind by meeting such Brahmins.

The self-willed persons are, however, engossed in amassing wealth and worldly possessions due to their egoism and dual-mindedness, so such self willed Brahmins always undergo sufferings and the torture of the cycle of births and deaths. However, such persons could also be blessed with the Lord's Grace so that they start singing the praises of the Lord, thus attaining Salvation in the end.

O Nanak ! The Guru-minded persons are enabled to follow the Lord's Will and are blessed by the Lord to serve Him as a result of which, they are accepted in the Lord's Presence by meditating and pondering over Guru's Word, thus overcoming their egoism, and merging with the Lord finally. (10)

i) **Slok Mahala - 3 (Page 512)**

Gurmukh dhian sahej dhun upjai sach naam chit la'ya
Gurmukh andin rehai rung raata har ka naam ma'n bhaya

---

bajh Guru phirai bil landi doojai bhaei khuaeai (11)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ॥ (ਪੰਨਾ ੫੧੨)

ਗੁਰਮੁਖ ਧਿਆਨ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਅਨਦਿਨ ਰਹੇ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ॥

ਬਾਝੁ ਗੁਰੂ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥੧੧॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons have been bestowed with this benediction through the Lord's Grace so that they have attained the nectar of True Name. They are thus imbued with the love of the Lord througout day and night and perceive the Lord everywhere, functioning in all beings or at all places in their state of "Equipoise". They also listen to the unstrung music of Nature (all-pervasive music) enjoying bliss of life. However, the self-willed persons, who have not served the Guru, and have not developed love for the Guru's Word, spend this life in futile efforts. In fact, being engrossed in the false love of the worldly pleasures they spoil their stay here (in this world) and hereafter. Whereas the Guru-minded persons, who are blessed with the Lord's Grace, are united with the Lord. Such Guru-minded persons, having attained self-realisation, are always immersed in the meditation of Lord's True Name, and surrender themselves at the lotus feet of the Lord. Infact, they spread the message of the Guru through recitation of Lord's True Name everywhere and explaining Guru's Word (Gurbani) The self-willed persons, however, wail at their plight, being engulfed by worldly falsehood and dual-mindedness but nothing could be done now. (11)

Slok Mahala - 3 (Page 513)

Kaljug mehn Naam nidhan bhagti khatia har uttam pad pa'ya
satgur save har naam ma'n vasa'ya andin naam dhiay'a

---

jisno kirpa karai tis Gur milai gurmukh nistara (12)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੧੩)

ਕਲਿਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਭਗਤੀ ਖਟਿਆ ਹਰਿ ਉਤਮ ਪਦੁ ਪਾਇਆ ॥
ਸਤਿਗੁਰ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥

ਜਿਸਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੧੨॥

ii) **Central Theme :** O Nanak ! I offer myself as a sacrifice to my Guru, who has shown the true path to the people, (including myself) lost in whims and dual-mindedness and guided them towards the recitation of True Name. Thus such people have been enabled to cross this ocean of life successfully themselves, while helping many others on the same path. Blessed is the mother, who has given birth to such Guru-minded persons, who have taken refuge at the lotus-feet of the Lord discarding the worldly pleasures and have attained a state of "detachment", leading a householder's life. All the pandits, Munis, Yogis, mendicants of the world have gone astray as they have not been able to get over their worldly love of Maya or their egoism. It is only the Guru-minded persons, who have taken to the right path by meditating on True Name through the Guru's guidance while the self-willed persons remain attached to sexual desires, anger or egoism because of their love of worldly falsehood (Maya) and get punished at the hands of Yama (god of death). However, the Guru-minded persons, blessed by the Lord's Grace, are enabled to swim across this ocean of life through the Guru's guidance. (12)

i) **Slok M-3 (Page 513)**

"Homain mamta mohini manmukhan no gaiee khai.
jo mohai doojai chit laidai tina viap rehi laptai.
---
har Gurmukh Naam dhiaieeai leh jaie vijogi. (13)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੩)

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ ॥
ਜੋ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨਾ ਵਿਆਪਿ ਰਹੀ ਲਪਟਾਇ ॥

ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗੀ ॥੧੩॥

ii) **Central Theme :** O Nanak ! The whole world is lost in its pursuit

of the worldly falsehood (Maya) as it is very attractive and pleasing in appearance. There is, however, only one method (means) of subjugating it with the help of Lord's True Name. The self-willed persons normally waste this life, being engrossed in the love of worldly falsehood (Maya) and dual-mindedness.

This mind is always wandering after amassing wealth and undergoes the cycle of rebirth as it never stabilises in peace. The Lord hath Himself made the human being a spectator to the drama of this world's creation; but the self-willed person could realise the Truth through the Guru's Grace, when it pleaseth the Lord. and he attains self realisation and becomes eligible for salvation.

One gets unison with the Lord through great fortune, as the Lord pervadeth every where in the fort of this human body, and He Himself enjoyeth the worldly plearures. Whatever happens is as per Lord's Will. The Guru-minded persons, however, unite with the Lord through recitation of True Name and ridding themselves of vicious thoughts like sexual desires, egoism and anger. (13)

i) **Slok M-3 (Page 514)**

Vaho vaho aap akhainda Gur sabdi sach soiai.
Vaho vaho sifat salah hai gurmukh boojhai koiai.

Har jiu amrit birakh hai jin pia te triptani. (14)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਆਪਿ ਅਖਾਇਦਾ ਗੁਰਸਬਦੀ ਸਚੁ ਸੋਇ ॥
ਵਾਹੁ ਵਾਹੁ ਸਿਫਤਿ ਸਾਲਾਹ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

ਹਰਿ ਜੀਉ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤਾਨੀ ॥੧੪॥

ii) **Central Theme:** O Nanak ! There are very few persons with great fortunes, who attain the Lord's true and valuable message through the holy congregations. They then recite the Lord's True Name and express their wondrous applause of the Lord's creation and Nature and sing His praises, and then they unite with the Lord by meditating and reciting Lord's True Name with the help of Guru's Word (Gurbani). Such people are then

worshipped by the world, as they appear beautiful, charming and worthy of respect and honour.

The self-willed persons, however, are lost in whims and misgivings of dual-mindedness and never approach the Lord's presence as within their fort of this human frame (body) they cannot find the right path due to their egoism. But when they also recite the True Name by listening to the Guru's Word they realise the true path with the opening of hidden doors within and thus they get interested in True Name. The Lord is such a tree, whose fruit of nectar like True Name satiates man when he partakes of it, thus merging with the Lord finally. (14)

i) **Slok M-3 (Page 514)**

Vaho vaho kartian rein sukh vihai.
Vaho vaho kartian sada anand hovai meri maie.
---
jina gurmukh amrit chakhia se jan triptata. (15)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥

ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਤਾ ॥ ੧੫॥

ii) **Central Theme :** O Nanak ! When we perceive the Lord's Nature all around us we are reminded of Lord's Greatness and are automatically tempted to express our wonder and say, "O Lord ! We offer ourselves as a sacrifice to Thee, as Thy Nature and worldly drama is really wonderful. "Thus we are reminded of the True Lord-creator and recite the words, "wonderful", O Lord ! Thou art truly wonderful; and this happens as per His will, and dictates. The Guru-minded persons have understood the Guru's message through Gurbani, (Guru's Word) thus enjoying the bliss of Lord's wonderful drama and His Greatness through Nature. Once they sing the Lord's praises, they attain unity with the Lord effortlessly. (in the state of equipoise) O Nanak ! Blessed are the Guru-minded persons, who have enjoyed the eternal bliss of life by inculcating the Lord's True Name in their hearts.

O my mind ! Why are you following the path of self-willed persons and chasing worldly pleasures, leading to your sufferings as the worldly falsehood (Maya), though apparently beautiful and charming, is full of miseries ? So such persons never drink the nectar of True Name and speak rough and uncouth language, where as the Guru-minded persons are satiated by partaking the nectar of Lord's True Name. (15)

i) **Slok M-3 (Page 514)**

"Vaho vaho tisno akhiai je sacha gehar gambhir.
vaho vaho tisno akhiai je gunn daata mat dhir.
---
har ka bhana tini mania jina guru milijai. (16)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੪)

ਵਾਹੁ ਵਾਹੁ ਤਿਸਨੋ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ॥
ਵਾਹੁ ਵਾਹੁ ਤਿਸਨੋ ਆਖੀਐ ਜਿ ਗੁਣ ਦਾਤਾ ਮਤਿ ਧੀਰੁ ॥

ਹਰਿ ਕਾ ਭਾਣਾ ਤਿਨੀ ਮੰਨਿਆ ਜਿਨਾ ਗੁਰੂ ਮਿਲੀਜੈ ॥ ੧੬॥

ii). Central Theme: O Nanak ! The Lord pervadeth through out the universe in equal measure everywhere, so we should always sing Lord's praises by expressing , "O Lord ! Wonderful Thou art wonderful, "The Lord is really limitless, too deep to be probed by us and beyond our comprehension, providing sustenance to all His creatures.

The Guru-minded persons enjoy singing Lord's praises by perceiving His wondrous Nature with all the worldly drama, though the self willed persons do not appreciate the Lord's greatness and suffer at the hands of yama (god of death). The Guru-minded persons, however, are satiated by partaking the nectar of Lord's True Name.

The realisation of True bliss and joy as per Lord's Will, is attained by the Guru-minded persons through recitation of True Name, which they have gained in the company of holy saints, thus enabling them to merge with the Lord. (16)

i) **Slok M-3 (Page 515)**

Vaho vaho se jan sada kareh jin ko aapai dei bujhaie.

vaho vaho kartian ma'n nirmal hovai homain viehon jaie.

---

bin Gur kinai na paiyo pach moai ajani.(17)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੫)

ਵਾਹੁ ਵਾਹੁ ਸੋ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨ ਕਉ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਪਚਿ ਮੁਏ ਅਜਾਣੀ ॥੧੭॥

ii) **Central Theme:** O Nanak ! I offer myself as a sacrifice to those Guru-minded persons, who perceiving the Lord's wondrous Nature, would sing the praises of the Lord and recite the True Name, "Vahe Guru, Vahe Guru" (wonderful Lord) in ecstasy. They would always enjoy the bliss of reciting Lord's True Name. Infact by reciting True Name one attains self-realisation and perceives Lord's vision including the secrets of Nature and Lord's worldly drama, and one's mind gets purified, thus the individual appears beautiful and worthy of honour. May the lord bless me with His Grace so that I could recite the True Name of the Lord !

The Lord is the fountain-head of virtues and we could attain such a Lord who is pervading all the lands and oceans, through the Guru's guidance. The True Master and His Nature are both an embodiment of Truth while the Guru's Word (Gurbani) is also True which describes the Lord's greatness. However, we could attain the Lord through the Guru's teachings, in the state of Equipoise. The Guru-minded persons do not spend their lives in the slumber of ignorance, rather they attain salvation by remaining awake with enlightenment through meditation and partaking the nectar of True Name, The foolish self-willed persons, however waste their lives in misgivings and doubts, as no one has ever attained the Lord without Guru's guidance. (17)

i) **Slok M-3 (Page 516)**

Vaho vaho bani Nirankar hai tis jevad avar na koiai.
Vaho vaho agam athaho hai vaho vaho sacha soiai.

---

dhadi ki sewa chakri har jap har nistar.(18)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੫)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥

ਢਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਸਤਾਰਿ ॥ ੧੪॥

ii) **Central Theme:** O Brother ! This human life should be spent on the lines of a Guru-minded person and like a bard of the Lord, we should serve the Lord by waiting at His Gate and obeying all His commands with pleasure, alongwith contemplating on Guru's Word, and reciting True Name. Such a bard would finally attain an honourable place in the Lord's court (kingdom of Heaven) and attain salvation by reciting True Name and enable many others as well to cross this ocean of life successfully.

The Guru's Word (Gurbani) sings the praises of the Lord, the formless one, through whom we could attain the nectar of True Name, but this benediction is gained by those Guru-minded persons alone, who are fortunate enough. They are bestowed with the Lord's Grace as well and attain the Lord, the wonderful Master, by reciting True Name. But the origin of all this mental peace is the service of the Guru, which one gets through good fortune but without Guru's service one cannot achieve anything. While the self-willed persons waste their lives in useless pursuits, engrossed in vices and sinful actions, thus suffering all sorts of privations. The persons who have developed love of the True Guru, are however enabled to attain the Lord finally.

O Nanak ! The Guru-minded persons, get immersed in the Guru's Word by following the Guru's teachings and finally attain the Lord's love by partaking the nectar of True Name. (18)

i) **Slok M-3 (Page 516)**

"Gujri jaat gavar ja soh paiai apna.
Gur ke sabad vichar andin har jap japna.
---
tithai sog vijog na viapaiee asthir jug thia."(19)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩॥ (ਪੰਨਾ ੫੧੬)

ਗੂਜਰੀ ਜਾਤਿ ਗਵਾਰਿ ਜਾ ਸਹੁ ਪਾਏ ਆਪਣਾ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ਅਨਦਿਨ ਹਰਿ ਜਪੁ ਜਾਪਣਾ ॥

ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਅਸਥਿਰ ਜਗਿ ਥੀਆ ॥ ੧੯॥

ii) **Central Theme :** The person, who lives a life of love and (awe) regard (wonder-awe) for the Lord, gets respect and honour in this world and hereafter in the Lord's presence as well. So we should recite the Lord's True Name day and night. This foolish man, bereft of Lord's love, is engrossed in the love of worldly falsehood due to dual-mindedness. In fact, we get united with the Lord through the thoughtful consideration and study of Guru's Word, just as a woman is considered belonging to a respectable family, when she develops love and fear of her spouse. The Lord is an ocean of virtues, through whose contact one gets enlightened within one's heart by the knowledge of His greatness, finally merging with Him.

O Nanak ! We should also sing the praises of the Lord and sacrifice ourselves on the True Master.

O Lord ! The persons, who worship gods like Shiva or Brahma, forgetful of Thee, can never find peace like the "Incarnation of Ansa", and never get to know Thy Greatness or limits.

O Nanak ! The Lord is limitless and beyond our comprehension, and is realised by the Guru-minded persons alone. O Lord ! Such persons attain Salvation in Thy company (love) and finally merge with Thee, being free from the sufferings and separation from the Lord, through developing love and devotion for Thee. (19)

i) **Slok M-3 (Page 516)**

eh sabh kichh avan jan hai jeta hai aakar.
jin eh lekha likhia so hoia parvan.

Nanak bhaeai achint her dhan nehchalaya.(20)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੬)

ਏਹੁ ਸਭੁ ਕਿਛੁ ਆਵਣ ਜਾਣੂ ਹੈ ਜੇਤਾ ਹੈ ਆਕਾਰੁ ॥
ਜਿਨਿ ਏਹੁ ਲੇਖਾ ਲਿਖਿਆ ਸੋ ਹੋਆ ਪਰਵਾਣੂ ॥

ਨਾਨਕ ਭਏ ਅਚਿੰਤੁ ਹਰਿ ਧਨ ਨਿਹਚਲਾਇਆ ॥੨੦॥

ii) **Central Theme :** O Brother ! This whole universe, whatever we perceive, is all perishable. The person, who considers himself great and of high status due to his egoism, is rather foolish.

O Nanak ! just as an elephant, without the control by an iron rod (anvil) of the Master (Mahavat) becomes rather unruly and dangerous, similarly this human mind behaving like an elephant is controlled with the help of Guru's knowledge as the iron-rod, and moves or functions as directed by the Master. (muhavat) So let us pray to the Guru so that we may be enabled to serve the Guru and gain all benefits. Such persons, then liberate themselves from all the worldly worries by meditating on True Name in the company of holy Saints. (20)

i) **Slok M-3 (Page 517)**

Khet miala uchian ghar ucha nirnou.
mahal bhagti ghar sarai sajan pahuniou.
---
chinta chhad achint roh Nanak lag paiee. (21)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੭)

ਖੇਤਿ ਮਿਆਲਾ ਉਚੀਆ ਘਰੁ ਉਚਾ ਨਿਰਣਉ ॥
ਮਹਲ ਭਗਤੀ ਘਰਿ ਸਰੈ ਸਜਣ ਪਾਹੁਣਿਆਉ ॥

ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ ॥੨੧॥

ii) **Central Theme :** O Nanak ! I offer my-self as a sacrifice to such Guru-minded persons, who have inculcated the Lord's love in their hearts. Infact, the persons having a pure mind only, attain the Lord's love. The persons with a pure heart alone could normally realise the great Lord, just as water gets collected at higher spots or spaces.

O Nanak ! We could get freed from the bondage of worldly falsehood or fear complex by seeking refuge at the lotus feet of the Guru, and pray to the Lord for the grant of His True Name and other favours. The whole world has been created by the Lord and He alone is our protector and we pray to Him for His Grace.

The True Guru-minded person, is the only one, whose mind is illmined with Lord's knowledge and light. O Lord ! The person, who uses slander against the holy saints, gets punished by (the Lord) Thee and wastes this life. (21)

i) **Slok M-3 (Page 517)**

Aasa karta jug moa aasa marai na jaie.
Nanak aasa poorian sachai siu chit laie. (1)

---

jan Nanak Naam dhiaei tu sabh kilvikh kaat. (22-1)

(Guru Amar Das)

ਸਲੋਕ ਮ: ੩ ॥ (ਪੰਨਾ ੫੧੭)

ਆਸਾ ਕਰਤਾ ਜਗੁ ਮੁਆ ਆਸਾ ਮਰੈ ਨ ਜਾਇ ॥
ਨਾਨਕ ਆਸਾ ਪੂਰੀਆ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥ ੧ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੁ ॥ ੨੨-੧ ॥

ii) **Central Theme :** O Nanak ! There is only one thing permanent in this world and that is Lord's True Name. Even man's hope, for achieving everything in life, never dies but it is with the help of True Name and its recitation only that we may get all our hopes and desires fulfilled.

Infact, the Lord pervadeth every where and is responsible for every thing happening around. He is Himself the banker, (moneylender) the dealer (shop keeper) and the shop (show room) itself or He Himself is the boat, the boatman and the ocean. He Himself is the Guru and the follower as well, and He himself enables us to get in the company of holy saints. So we could unite with the Lord by meditating on True Name and ridding our selves of all our afflictions and sufferings. (22-1)

i) **Rag Gujri Vaar Mahala 5 (Page 518)**
'Ik Onkar satgur prasad'
Slok M-5

Antar Gur aradhna jehva jap Gur nao.
netri satgur pekhna sarvni sunna Gur nao.

Teri gat mit lakhi na jaie hoan tud balhariai. (1)

(Guru Arjan Dev)

ਰਾਮੁ ਗੂਜਰੀ ਵਾਰ ਮਹਲਾ ੫ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੧੪)
ਸਲੋਕ ਮ: ੫ ॥

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥
ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ ਹਉ ਤੁਧੁ ਬਲਿਹਾਰੀਐ ॥੧॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons are bestowed with all the favours and benedictions by the Lord Himself through His Grace, so that they are always imbued with the Lord's love by meditating on True Name. Such persons, though very few, finally attain salvation also.

The person, who takes the support of the Guru, gets protection of the Lord and thus the Lord helps such persons, through the Guru's guidance in the company of holy saints, to cross the ocean of life successfully. However, the Lord destroyeth the faithless and slanderers is no time.

O Nanak ! We should recite the Lord's True Name, by inculcating the love of the Lord in our hearts, thus realising peace of mind ridding ourselves of all our sufferings.

O Lord ! Thou art our benefactor, favouring us with all the benedictions and art always True and have arranged to enlighten everybody with Thy light and knowledge, thus arranging the whole world like beads in a thread.The whole universe however, moves according to Lord's Will. The Guru-minded persons, who are fortunate and pre-destined, meditate on Lord's True Name and I offer myself as a sacrifice to the Lord who is limitless and beyond my comprehension. (1)

i) **Slok M-5 (Page 518)**

Ja tu tuseh meharvan achint vaseh ma'n mahai.
Ja tu tuseh meharvan nau nidh ghar meh pahai.

Jit jit laieh aap tit tit lagiai. (2)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੧੪)

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਅਚਿੰਤ ਵਸਹਿ ਮਨ ਮਾਹਿ ॥

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਨਉ ਨਿਧਿ ਘਰ ਮਹਿ ਪਾਹਿ ॥

ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥੨॥

ii) Central Theme: O benevolent Lord ! We could attain all the treasures of the would all of a sudden without effort by reciting Lord's True Name, when Thy Grace is bestowed on us. O Nanak ! We get completely immersed in Thy True Name when Thou art pleased with us. All the so-called great and wealthy men of the world have gone in to oblivion after carrying out their functions like controlling huge empires, but none could even attain an honourable position at Thy court without meditating on Lord's True Name. O Lord ! I have no count of the gods and goddesses even or other learned pandits, waiting at Thy door and reciting Thy True Name. O. Formless Lord! Thou art pervading all beings like the woof and warp of the weaver; and thou bestoweth honour on holy saints and destroyeth all the sinners. Thou art managing the affairs of the universe as per Thy Will, while people carry out all their functions as it pleaseth Thee. So we should enjoy the bliss of life by following Thy dictates and developing love and devotion for Thee. O Lord ! (2)

i) Slok M-5 (Page 518)

Changai'ee alak karai buraiee hoiai ser.
Nanak aj kal aavsi gaphl phahi per. (1)

---

apoh kachhu na hoiai prabh nadar nihaliai.
mohai nirgunn dichai thaou sant dharam saliai (3)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੧੮)

ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ ॥
ਨਾਨਕ ਅਜੁ ਕਲਿ ਆਵਸੀ ਗਾਫਲ ਫਾਹੀ ਪੇਰੁ ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਦਿਚੈ ਥਾਉ ਸੰਤ ਧਰਮਸਾਲੀਐ ॥੩॥

ii) Central Theme : O Nanak ! I am totally lost, being without any qualities and I am going to live indefinitely in this world, while thinking that the noose of yama (god of death) could be around my neck any time. I am actively involved in carrying out vicious thoughts and sinful actions where as I am very lazy and lethargic for taking part in noble deeds. The

Lord is such a noble friend, who even tries to hide our vicious acts and we could also get engaged in recitation of True Name provided we are also blessed with his Grace.

O Lord ! It seems, I have attained all the worldly treasures, when I find Thy presence close to me and feel like having gained the control of the world's kingdom. In fact, I enjoy the eternal bliss and thrill in meditating on True Name, in the company of the holy saints. So I would only seek from the Lord the boon of the service of His holy saints so that I could wash their lotus feet and drink the washings by acquiring humility. Thus I might become worthy of Thy grace as I am not capable of doing any thing on my own. (3)

i) **Slok M-5 (Page 518)**

Sajan terai charan ki hoiai rahan sad dhoor.
Nanak saran tuharia paikhou sada hajoor. (1)

---

jisdai hovai val so kadai na harda.
sada abhag deeb'an hai hoan tis namaskarda. (4)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੧੮)

ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ ॥
ਨਾਨਕ ਸਰਣ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ ॥੧॥

ਸਦਾ ਅਭਗੁ ਦੀਬਾਣੁ ਹੈ ਹਉ ਤਿਸੁ ਨਮਸਕਾਰਦਾ ॥੪॥

ii) **Central Theme :** O Nanak ! My earnest prayer to the Lord is that I may always acquire the dust of the lotus-feet of the Lord, so that I could also swim across this ocean of life like other sinners by remembering the Lord. It is however only those persons, who are fortunate and pre-destined by the Lord's Will that attain the Lord's True Name, which is equally good and equivalent to visiting all the holy places of pilgrimage. So I would salute such a Lord, who is truly great.

O Brother ! We should always meditate on Lord's True Name with every (breath) moment of our lives, but nothing could be gained without being blessed with His Grace.The Lord, however, knoweth every thing and doth as it pleaseth Him, as He Himself is the creator and Destroyer as well. He

is managing the affairs of the worldly show, with the help of Nature and could grant us salvation in a moment. The Lord is ever-existent being omni-present.

i) **Slok M- 5 (Page 519)**

" Kaam Karod lobh chhodiai deejai a'gan jalai.
jivandia nit japiai Nanak sacha nao.(1)
---
jis ghar vasia Nao tis bandhan katiai.
Gur prasad kinai virlai har dhan khatiai. (5)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੧੯)

ਕਾਮੁ ਕ੍ਰੋਧ ਲੋਭੁ ਛੋਡੀਐ ਦੀਜੈ ਅਗਨਿ ਜਲਾਇ ॥
ਜੀਵਦਿਆ ਨਿਤ ਜਾਪੀਐ ਨਾਨਕ ਸਾਚਾ ਨਾਉ ॥੧॥

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਹਰਿ ਧਨੁ ਖਾਟੀਐ ॥੫॥

ii) **Central Theme :** O Nanak ! We should spend this life in reciting Lord's True Name, so that we could attain the ideal of life and all other rewards alongwith it. Moreover, we should completely eliminate our sexual desires, anger or egoism by burning them the fire of spiritual acquisitions.

O Brother ! We could get rid of all our doubts and dual-mindedness through the Guru's guidance and we could also attain salvation in the company of holy saints or through their glimpse. In fact, we could wash away the dirt of all our sins in the company of such holy (Guru-minded) persons and attain peace and tranquillity of mind. We could also satiate our hunger for worldly possessions and break the shackles of the cycle of births and deaths by meditating on Lord's True Name But there are a few Guru-minded persons ,who attain this treasure (wealth) of True Name, through the Guru's guidance. (5)

i) **Slok M-5 (Page 519)**

M'an meh chitvon chitvani udam karo uth neet.
har kirtan ka ahro har deho Nanak ke meet. (1)
---
ma'n ko hoiai santokh dhiaieeai sada her.

so laga satgur save jakou karam dhur. (6)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ 519)

ਮਨ ਮਹਿ ਚਿਤਵਉ ਚਿਤਵਨੀ ਉਦਮੁ ਕਰਉ ਉਠਿ ਨੀਤ ॥
ਹਰਿ ਕੀਰਤਨ ਕਾ ਆਹਰੋ ਹਰਿ ਦੇਹੁ ਨਾਨਕ ਕੇ ਮੀਤ ॥੧॥

ਸੋ ਲਗਾ ਸਤਿਗੁਰ ਸੇਵ ਜਾਕਉ ਕਰਮੁ ਧੁਰਿ ॥੬॥

ii) **Central Theme :** O Nanak ! May I be given the courage and effort to medilate on True Name in the ambroisal hours, singing the praises of the Lord and that is my prayer to the Lord ! My body and mind was imbued with the love of the Lord when I got blessed with the Lord's Grace. We could gain the love and devotion for the Lord when it pleaseth the Lord, else this helpless man undergoes sufferings, being separated from the Lord.

O Brother ! Take the support of the Lord as your cleverness and intelligence will be of no avail so it is better to discard it. Let us serve the Guru in the company of holy saints so as to attain peace and tranquillity of mind. But all this could be achieved by one, who is fortunate enough and pre-destined by Lord's Will, through the Lord's Grace. (6)

i) **Slok M-5 (Page 519)**

Lagri so thaan joran harai jo'ria.
Nanak lahri lakh sai aan duban dei na ma piri.
---
rakhai aap dayal kar dasa apnai.
har har har har Naam jiva'n sunn sunnai. (7)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੧੯)

ਲਗੜੀ ਸੁ ਥਾਨਿ ਜੋੜਣ ਹਾਰੈ ਜੋੜੀਆ ॥
ਨਾਨਕ ਲਹਰੀ ਲਖ ਸੈ ਆਨ ਡੁਬਣ ਦੇਇ ਨ ਮਾਪਿਰੀ ॥੧॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ ॥੭॥

ii) **Central Theme :** O Nanak ! I am no longer afraid of the Lord, as He would save me from all hardships. I offer myself as a sacrifice to the

holy saints who have given me such a companion and friend by inculcating the love of the Lord within my heart so that I do not brook any fear complex.

O Lord ! The effect of True Name is such that it brings peace and tranquillity of mind, and I feel having attained all the treasures of the world with the achievement of Thy True Name. The Guru-minded persons, who are blessed with Thy Grace, enjoy the bliss of life by attaining Thy True Name, thus saving themselves from the cycle of births and deaths. We should always be thankful to the Guru, who has given us the wealth of True Name through his benign favour. Now I live by listening to the recitation of Thy True Name, O Lord ! Now I do not suffer from any afflictions, having sought Thy support. (7)

i) **Slok M-5 (Page 520)**

"Prem patola tai seh ditta dhakan koo pat meri.
daana beena Saiee mainda Nanak Saar na jana teri.

---

tu sabna ka khasam sabh teri chhaieeai. (8)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੦)

ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਕੂ ਪਤਿ ਮੇਰੀ ॥
ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਡਾ ਨਾਨਕ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥

ਤੂ ਸਭਨਾ ਕਾ ਖਸਮੁ ਸਭ ਤੇਰੀ ਛਾਇਐ ॥੮॥

ii) **Central Theme :** O Nanak ! The Lord protecteth the person Himself, who has sought the support of the Lord, but the Lord is too great and high for us, so that we have no idea about His Greatness. I have attained everything through the realisation of Lord's True Name.

The Lord's True Name is really True and great beyond our comprehension, which could dispel all our sufferings and afflictions. Thus we get all our desires fulfilled and acquire peace and tranquillity of mind, and we acquire the jewel of knowledge and Lord's True Name through the Guru's guidance.

O Lord ! The Guru-minded person, who is blessed with Thy grace, attains all the worldly comforts or possessions through the Guru. Infact, the whole universe is moving or being managed as per Lord's Will and under His Control. (8)

i) **Slok M-5 (Page 520)**

Nadi trandri mainda khoj na khumbai manjh mohabat teri.
tou seh charni mainda heera seetam har Nanak tulha beri. (1)

---

rein dinas kar jor saas saas dhiaieeai.
Ja aapai hoiai dayal ta bhagat aung paieeai. (9)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੦)

ਨਦੀ ਤਰੰਦੜੀ ਮੈਡਾ ਖੋਜੁ ਨ ਖੁੰਭੈ ਮੰਝਿ ਮੁਹਬਤਿ ਤੇਰੀ ॥
ਤਉ ਸਹ ਚਰਨੀ ਮੈਡਾ ਹੀਰਾ ਸੀਤਮੁ ਹਰਿ ਨਾਨਕ ਤੁਲਹਾ ਬੇੜੀ ॥੧॥

ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਭਗਤ ਅੰਗੁ ਪਾਈਐ ॥੯॥

ii) **Central Theme :** O Nanak ! I have tried to search for a true friend throughout the world, but could hardly find one whose friendship would help me in ridding me of my vicious thoughts and dirt of dual-mindedness and developing the love of the lotus-feel of the Lord. Now having inculcated Lord's love in my heart, I do not get stuck up in the mud of worldly falsehood, as the Lord Himself is my boat and the raft for successfully crossing this ocean.

O Lord ! I find my life worth while now since the time I have gained the company of Thy holy saints. Now the filth of my heart has been washed away through the Guru's guidance and I have been saved from the cycle of births and deaths.

O Lord ! Thou art limitless and great while Thy company, through Thy holy saints, is greater still. But it is only through Thy Grace that we get unison with the Lord in the company of holy saints. (9)

i) **Slok M-5 (Page 520)**

Bar vidanarai humas dhumas kukan paieeain rahi.
tou seh seti lagri dori Nanak anand seti ban mahi. (1)

---

hukmai bujh nihal sukh sukhaitia.
parakh khajanai paiai se bohar na khotia. (10)

(Guru Arjan Dev))

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੦)

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥
ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਮਾਹੀ ॥੧॥

ਪਰਖਿ ਖਜਾਨੈ ਪਾਏ ਸੇ ਬਹੁੜਿ ਨ ਖੋਟਿਆ ॥੧੦॥

ii) **Central Theme:** O Nanak ! The whole lot of beings, caught in the fire of worldly desires in this jungle of the universe, are crying for help; though only those persons enjoy the bliss of life in this world who have developed the love of the Lord in their hearts. They have immersed them selves in the True Name of the Lord in the company of holy saints, through the Guru's guidance. We should avoid the company of the self-willed persons, who are all interested in selfish motives.

O Lord ! We have attained peace of mind by reciting Thy True Name in the company of Thy holy saints and holy congregations. Now we perceive the same vision of Thine in every being. Such Guru-minded persons have gained joy and bliss through their submission to Thy Will and never suffer from any afflictions. They, then merge with the Lord, as the Lord after carrying out Tests trials alloweth the True coins to be included in His Treasury of True saints. (10)

i) **Slok Mahala 5 (Page 520)**

"Vichhohai jamboor khavai na vanjan gakhrai.
Je so dhani milan Nanak sukh sambooh sach. (1)

---

agam agochar beant ant na paieeai.
jisno hohai kirpal so Naam dhiaieeai. (11)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ (ਪੰਨਾ ੫੨੦)

ਵਿਛੋਹੇ ਜੰਬੂਰ ਖਵੇ ਨ ਵੰਞਨਿ ਮਾਖੜੇ ॥
ਜੇ ਸੋ ਧਣੀ ਮਿਲੰਨਿ ਨਾਨਕ ਸੁਖ ਸੰਬੂਹ ਸਚੁ ॥੧॥

ਜਿਸਨੋ ਹੋਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਾਮੁ ਧਿਆਈਐ ॥੧੧॥

ii) **Central Theme:** O Nanak ! The beloved and dear friend of the Lord cannot bear the separation of the Lord and feel depressed and gloomy. However, they feel elated on meeting the Lord. So we should also take the

support of the Lord, who manageth the affairs of the whole world.

O Lord ! We are enjoying the worldly drama of Thy wonderful creation within our hearts. Whatever happens in this world is as it pleaseth Thee; as Thou possesseth the stock of worldly treasures and these persons, bestowed with Thy grace, only attain such favours through Thy grace. So the Guru-minded person, who is blessed with Thy benign Grace gets satiated with the attainment of True Name but none has been able to gauge Thy depth or greatness so far. (11)

i) **Slok M-5 (Page 521)**

"Karchhian phiran soa'ou na janan sunjhian.
saiee mukh disan Nanak ratai prem ras. (1)

Jisno aap dayal tis ma'n vuthia.
paieean sabh nidhan sahib tuthia."(12)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੧)

ਕੜਛੀਆਂ ਫਿਰੰਨਿ ਸੁਆਉ ਨ ਜਾਣਨਿ ਸੁੰਞਿਆਂ ॥
ਸੋਈ ਮੁਖ ਦਿਸਨਿ ਨਾਨਕ ਰਤੇ ਪ੍ਰੇਮ ਰਸਿ ॥ ੧ ॥

ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਸਾਹਿਬਿ ਭੁਠਿਆ ॥ ੧੨ ॥

ii) **Central Theme :** O Nanak ! The persons, who are imbued with the love of the Lord, appear peaceful and charming. The vices like sexual desires or anger spoil our garden (field) of virtues but it could be saved by the protective wires of Lord's True Name.

O Brother ! Let us take the support of the Lord, leavng all other help, as we could gain all the comforts of life by taking refuge at the lotus-feet of the Lord. Moreover we could gain all the knowledge about the Lord in the company of holy saints. We should always recite the True Name of the Lord, who hath all the powers within His control . We could gain all the treasures of the world by meditating on True Name and save ourselves from the torture of sufferings or afflictions. (12)

i) **Slok M-5 (Oage 521)**

"Ladham labhanhar karam karando mapiri.

iko sirjan haar Nanak bia' na pasiai. (1)

---

tisan bujhi aas puni ma'n santokh dhraop.
vadi hun vada apar khasam jis le'p na punn paap. (13)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੧)

ਲਧਮੁ ਲਭਣਹਾਰ ਕਰਮੁ ਕਰੰਦੋ ਮਾਪਿਰੀ ॥
ਇਕੋ ਸਿਰਜਣ ਹਾਰ ਨਾਨਕ ਬਿਆ ਨ ਪਸੀਐ ॥ ੧॥

ਵੱਡੀ ਹੂੰ ਵਡਾ ਅਪਾਰ ਖਸਮ ਜਿਸੁ ਲੋਪ ਨ ਪੁੰਨਿ ਪਾਪਿ॥ ੧੩॥

ii) Central Theme : O Nanak ! There is no other power except the Lord's authority which manages the affairs of this Universe. If we were to remember the Guru's teachings of Truth and Sacrifice. We will never come to grief due to freedom from various afflictions.

O Lord ! We are really wonder struck with Thy Nature all around, which has helped us eliminate all our sufferings; as the Lord protecteth His disciples. (followers) Let us, therefore, always remember Him and recite Lord's True Name. Now we have got the fire of our burning desires (for worldly possessions extinguished and have found full peace and tranquillity of mind with all aspirations fulfilled. The Lord however, is limitless and so great that He has no consideration of virtues or sins for bestowing His favours. (13)

i) Slok M-5 (page 522)

Ja kou bhaeai kirpal prabh har har saiee japat.
Nanak preet lagi tin Ram siun bhetat sadh sangat. (1)

---

sada sada din rein iko ik dhiae.
pivat amrit Naam jan Naami rehai aghai. (14)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ: ੫ ॥ (ਪੰਨਾ ੫੨੨)

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥ ੧॥

ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣਿ ਇਕੋ ਇਕੁ ਧਿਆਇ ॥

ਪੀਵਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਨ ਨਾਮੇ ਰਹੇ ਅਘਾਇ ॥ ੧੪ ॥

ii) **Central Theme :** O Nanak ! If we were to recite the Lord's True Name, we could get rid of all our sufferings and sinful actions. But this True Name could be attained only by the Lord's Grace, in the company of holy saint.

We should meditate on the True Name of the Lord, who pervadeth everywhere.

O Lord ! Thy saints always remember Thee, with Thy suppor and whosoever is bestowed with Thy Grate, gets His suffering cast awa. The Guru minded persons neither get affected by worldly pleasures (Maya) or falsehood nor are they engrossed by egoism ; infact they consider True Name as their means of sustenance. They meditate on True Name day and night and finally get satiated with the recitation of True Name. (14)

i) **Slok M-5 (Page 522)**

" Kot bighan tis lagtai jisno visrai nao.
Nanak andin bilpatai jieun sujhai ghar kao.(1)

Gur poora aradh bikham dal phoriai.
hoan tis agai din raat rahan kar joriai (15)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (੫੨੨)

ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸਨੋ ਵਿਸਰੈ ਨਾਉ ॥
ਨਾਨਕ ਅਨਕਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਞੇ ਘਰਿ ਕਾਉ ॥

ਗੁਰ ਪੂਰਾ ਆਰਾਧਿ ਬਿਖਮ ਦਲੁ ਫੋਰੀਐ ॥
ਹਉ ਤਿਸੁ ਅਗੈ ਦਿਨ ਗਤਿ ਰਹਾ ਕਰ ਜੋੜੀਐ ॥ ੧੫ ॥

ii) **Central Theme :** O Nanak ! We undergo all sorts of sufferings by forsaking the Lord, but we remain imbued with the Lord's love and recitation of True Name in the company of holy saints, once we get in touch with the Guru.

O Brother ! The five vices like sexual desires are very powerful and overpower (the men of) the whole world, keeping them under their control.

This world, under the spell of the three-pronged Maya, based on lust for

power, greed and peace, cannot face these powerful vices or the five warriors. O Brother ! Are there any means of controlling these five vices ?

Yes, by only one mode of functioning ie by remembering the teachings of the Guru, we could destroy this army of five vices. I would therefore, like to serve such Guru-minded persons always who have been successful in overpowering these five vices. (15)

i) **Slok Mahala 5 (Page 522)**

Kil vikh sabhe' utran neet neet gunn gaio'u.
kot kales'a upjeh Nanak bisrai Naou. (1)

Gur parbraham parmesar aprunpar alakh abhe'v (16)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੨੨)

ਕਿਲਵਿਖ ਸਭੇ ਉਤਰਨਿ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਉ ॥
ਕੋਟਿ ਕਲੇਸਾ ਊਪਜਹਿ ਨਾਨਕ ਬਿਸਰੈ ਨਾਉ ॥੧॥

ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਵ ॥੧੬॥

ii) **Central Theme :** O Nanak ! Let us always sing the praises of the Lord as without the support of True Name, we have to undergo sufferings. Infact, by meeting the Guru, we could attain salvation while doing all the worldly chores. Blessed and praiseworthy is the Guru who has united us with the Lord. With the help of True Name we could attain self-realisation, through the Guru's guidance who is an embodiment of the Lord. (16)

i) **Slok Mahala 5 (Page 523)**

udam karendian jiu tu kamadian sukh bhunch.
dhiandia tu prabhu mil Nanak utri chint. (1)

---

sir sabhna samrath nadir nihalia. (17)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੨੩)

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆਂ ਸੁਖੁ ਭੁਚੁ ॥

ਧਿਆਇਦਿਆਂ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥

ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥੧੭॥

ii) Central Theme : O Brother ! We could enjoy all the worldly comforts by making an effort at reciting Lord's True Name, thus reciting with the Lord finally. O Nanak ! Let us recite True Name in the company of holy saints through True Name in the company of holy saints through the Lord's Grace. Let us surreder ourselves to the holy persons, who would help us to recite True Name thus gaining the bliss of life. None is above the Will of the Lord who protects the honour of His saints and bestow's His blessings through His Grace. (17)

Slok M-5 (Page 523)

Kaam karod mud lobh moh dustat basna nivar.
raakh leho prabh aapnai Nanak sad balihar.

---

jini pachhata hukam tin kadai na rovna.
nao Nanak bakhsis man mahai provana. (18)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੩)

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਦੁਸਟ ਬਾਸਨਾ ਨਿਵਾਰਿ ॥
ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪਣੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨ ਕਦੇ ਨ ਰੋਵਣਾ ॥
ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਮਨ ਮਾਹਿ ਪਰੋਵਣਾ ॥੧੮॥

ii) Central Theme : O Lord ! What ever happens in this world, is as per Thy Will; however with Thy True Name, if we are imbued with Thy love, then we are saved from the cycle of transmigration.

O Nanak ! The Guru-minded persons, who have appreciated the Lord's Will and function also according to it, never come to grief or repent afterwords. I offer myself as a sacrifice to the Lord, and pray to Him for blessing me with His True Name by protecting me from vicious thoughts and sinful actions. However, the lives of self welled persons, who do not recite Lord's True Name, are completely use-less deserving strong condemnation. (18)

i) **Slok M-5 (Page 523)**

" Jivandian na chetiou moa raralandr'o khak.
Nanak duniya sung gudaria sakat moor napak. (1)

Sab kichh aapai aap beant aparia.
Gur poorai ik tek Nanak samalia. (19)

(Guru Arjan Dev)

ਸਲੋਕ ਮ: ੫ ॥ (ਪੰਨਾ ੫੨੩)

ਜੀਵਦਿਆ ਨ ਚੇਤਿਓ ਮੁਆ ਰਲੰਦੜੋ ਖਾਕ ॥
ਨਾਨਕ ਦੁਨੀਆ ਸੰਗਿ ਗੁਦਾਰਿਆ ਸਾਕਤ ਮੂੜ ਨਾਪਾਕ ॥੧॥

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਬੇਅੰਤ ਅਪਾਰਿਆ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਨਾਨਕ ਸੰਮਾਲਿਆ ॥੧੯॥

ii) **Central Theme :** O Lord ! There is no place without Thy presence, as thou art pervading everywhere in equal measure. Thou art truly limitless and Great but beyond our comprehension. Thou hath created the Universe and then sustaineth it also Thyself.

O Nanak ! This foolish Man wastes this human life in pleasing the world, thus forgetting the Lord completely. However, the Guru-minded persons have lived this life successfully by reciting Lord's True Name in the company of holy saints, thus crossing this ocean of life finally. I have also sought the support of the perfect Guru, which has enabled me to make a success of this life. (19)

i) **Gujri Ghar-3 (Page 524)**

"Mus mus rovai kabir ki maiee.
eh barik kaisai jiveh raghraiee. (1)

---

kahit kabir sunoh meri maiee.
humra inka daata ek raghraiee. (4-2)

(Kabir)

ਗੂਜਰੀ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੫੨੪)

ਮੁਸਿ ਮੁਸਿ ਰੋਵੈ ਕਬੀਰ ਕੀ ਮਾਈ ॥

ਏ ਬਾਰਕਿ ਕੈਸੇ ਜੀਵਹਿ ਰਘੁਰਾਈ ॥੧॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥
ਹਮਰਾ ਇਨਕਾ ਦਾਤਾ ਏਕੁ ਰਘੁਰਾਈ ॥੪-੨॥

ii) **Central Theme:** O Kabir ! I cannot afford to stop reciting the Lord's True Name for a moment even and it takes few seconds to arrange the thread on the spindles as such I have stopped working as a weaver. So my mother is worried about the livelihood and sustenance of the children. I would insist on my mother not to cry or worry about it as the Lord-Sublime is our benefactor who will look after all of us.

Being of a low caste and low intelligence I am satisfied with my business in life, having earned the profit of Lord's True Name. (4-2)

i) **Gujri sri Namdev ji ke pade Ghar 1 (page 525)**
'ik Onkar Satgur prasad'

Jo Raj dehain ta kavan badaiee.
Jo bheekh mangaveh ta kia ghat jaiee. (1)

---

je oh deo ta oh bhi deva.
keh namdev ham har ki sewa. (4-1)

(Namdev)

ਗੂਜਰੀ ਸ੍ਰੀ ਨਾਮ ਦੇਵ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੨੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥
ਜੋ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥੧॥

ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥
ਕਹਿ ਨਾਮ ਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ ॥੪॥੧॥

ii) **Central Theme :** O Lord ! Thou hast created this Universe and then maintaineth it also; while the whole world is engrossed in certain misgivings and no one knows Thy True Greatness and Thy secrets. It is only few Guru-minded persons who are revealed by Thee Thy own secrets. We are always happy and contented in any position thou keepeth us, whether as a king or a beggar as it pleaseth Thee. I am now engaged in the service of the Lord having removed all my doubts in the company of the Guru. However,

those persons engaged in worshipping the statues , do not realise that one stone is being worshipped by them, while on another stone they are stepping their feet labouring under a grave conception. So it is best to serve the Lord alone. (4-1)

i) **Gujri Ghar 1 (Page 525)**

Malai na lachai parmalo parmalio baithori aiee.
avat kinai na paikhio kavnai ja'nai ri biee.

Namai che soami beethlo jin tinai jaria. (3-2)

(Namdav)

ਗੂਜਰੀ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੨੫)

ਮਲੈ ਨਾਂ ਲਾਛੈ ਪਾਰਮਲੋ ਪਰਮਲੀਓ ਬੈਠੋਰੀਆਈ ॥
ਆਵਤ ਕਿਨੈ ਨ ਪੇਖਿਓ ਕਵਣੈ ਜਾਣੈ ਰੀ ਬਾਈ ॥

ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬੀਠਲੋ ਜਿਨਿ ਤੀਨੈ ਜਰਿਆ ॥ (੩-੨)

ii) Central Theme : This world has no real existence and is like the deer's wild chase of water in sandy tracts which gives a wrong impression of water from a distance ; similarly this world is transitory but gives an impression of permanent existence. Man thus runs after money and worldly pleasures in a wild goose chase, though he does not gather any fruitful results. The Lord, though pervadeth every where and in every being, being omni-present yet nobody knows exactly the real truth-behind Lord's secrets, as nobody has seen His manifestation in the Universe. Just as no one knows the path leading to the Lord's unification. No one knows the path of the flying bird in the sky or a fish in water, no one knows the real and true picture of Lord's manifestation, though the Lord hath created this transient universe and (could destroy it any moment) its destruction is also under His Control. (3-2)

i) **Gujri Sri Ravidas ji ke padai Ghar 3 (Page 525)**
'Ik Onkar Satgur prasad.'

doodh ta bachhrai thano bitario.
phool bhavar jal meen bigario. (1)
---
pooja archa ahai na tori.

keh Ravidas kavan ghat mori. (5-1)

(Ravidas)

ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੫੨੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੂਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥
ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥

ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੋਰੀ ॥
ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥੫-੧)

ii) **Central theme :** O Lord ! How should I worship Thee so as to win Thy pleasure ?

When I look around I find everything is impure and nothing is pure enough worthy of Thy worship except my body and soul which I could offer as a sacrifice to Thee.

O Lord ! The calf has made the milk impure by sucking the Cow's milk, the fish has muddied the water and the black wasp has taken the fragrance out of the flower so there is no pure thing left for Thy worship, which I could offer to Thee as an offering.

The fact is that in this world both the poison and nectar exist side by side, so what type of service could this slave of the Lord render Thee ?

O Lord ! May I be blessed with Thy Grace so that I could offer my body and soul at Thy altar through the Guru's Grace, and serve Thee ! (5-1)

i) **Gujr i Sri Trilochan jiu ke pade' ghar 1**
Ik Onkar Satgur Prasad (Page 526)

Antar mal nirmal nahi kina bahir bhekh udasi.
hirdai kamal ghat braham na china kahai bhaya sanyasi (1)
---
kaie kamandal kapariarai athsath kaie phirahi
badit Trilochan sunn re prani kan bin gah ke pahi (4-1)

Trilochan

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰ ੧ ॥ (ਪੰਨਾ ੫੨੬)
ਸਤਿਗੁਰੂ ਪ੍ਰਸਾਦਿ ॥

ਅੰਤਰਿ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥
ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥ ੧॥

ਕਾਇ ਕਮੰਡਲ ਕਾਪੜੀਆਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥
ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨ ਗਾਹੁ ਕਿ ਪਾਹੀ ॥ ੪॥ ੧॥

ii) **Central Theme :** O Brother ! The whole world, engulfed by whims and fancies, has not realised the Lord, as such no one has enjoyed the true bliss of life.

All the yogis and Sanyasis, mendicants who dress up in different garbs in search of Truth, are only engaged in futile exercises. By smearing ash on the body and by dressing as sanyasis, one does not gain anything worthwhile. We should only engage in recitation of Lord's True Name which could be fruitful in merging with the Lord through the Guru's guidance.

O Trilochan ! Just as it is useless to arrange for wheat chaffing without proper provision of other requirements (prali etc.) ; Similarly without the meditation of True Name it is no use getting engrossed in other whims and doubts. (4-1)

i) **Gujri (Page 526)**

Antkaal jo lachhmi simrai aisi chinta meh je marai.
sarap jon val val autrai. (1)

Antkaal Narayan simrai aisi chinta meh je marai
badit Tilochan te nar mukta pitambar vakai ridai basai. (5-2)

(Trilochan)

ਗੁਜਰੀ ॥ (ਪੰਨਾ ੫੨੬)

ਅੰਤਿਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ ੧ ॥

ਅੰਤਿਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੋ ਮਰੈ ॥
ਬਦਤਿ ਤਿਲੋਚਨ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾਕੇ ਰਿਦੈ ਬਸੈ ॥ ੫॥ ੨॥

ii) **Central Theme :** O Trilochan ! If a person wants to attain salvation,

then he should forget everything at the time of death and remember the Lord alone and should give up his life while reciting True Name. He should then be considered having attained salvation.

Some people go on amassing wealth during their life time, and at the time of death repent for the loss of this wealth; so they (go into) acquire the life of a snake; another person thinking of his wife at the time of death gets the life of a prostitute ; if he were to remember his sons, then he becomes a pig; and if someone really thinks of his house, then he takes up the life of a devil. It is only Lord's remembrance, which opens up the gates to (heaven) salvation. (5-2)

i) **Gujri Sri Jai dev jiu ka pada Ghar 4**
IK Onkar Satgur Prasad (Page 526)

parmad purkh manopimang sat aad bhav ratung.

---

jaidev a'yo tas saphutung bhav bhoot sarab gatung. (5-1)

(Jaidev)

ਗੂਜਰੀ ਸ੍ਰੀ ਜੈ ਦੇਵ ਜੀਉ ਕਾ ਪਦਾ ਘਰੁ ੪
ੴ ਸਤਿਗਰ ਪ੍ਰਸਾਦਿ ॥

ਪਰਮਾਦਿ ਪੁਰਖ ਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥

ਜੈ ਦੇਵ ਆਇਉ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥

ii) **Central Theme :** The Lord, who is pervading all His saints in His blissful form, though above the effects of Maya (falsehood) should always be worshipped. We could get rid of the fear of the cycle of Rebirths or old age by reciting His True Name. O faithless Man ! Take the support of the Lord by ridding yourself of all sins and vices. Jaidev has sought the support of the Lord, who is ever-existent during all the three ages.

i) Ik Onkar Satnam Karta purkh nirbhou nirvair akal moorat ajooni sahbung gurprasad.
Rag devgandhari Mahala 4 Ghar 1 (Page 527)

Sevak jan bane' thakur liv lagai

---

jan Nanak ke prabh sunder soami mohai tum sar avar na lagai. (2-1)

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰਪ੍ਰਸਾਦਿ ॥
ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੨੩)

ਸੇਵਕੁ ਜਨ ਬਨੇ ਠਾਕੁਰ ਲਿਵ ਲਾਗੇ ॥

ਜਨ ਨਾਨਕ ਕੋ ਪ੍ਰਭ ਸੁੰਦਰ ਸੁਆਮੀ ਮੋਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਲਾਗੇ ॥੨॥੧॥

ii) **Central Theme :** O Lord ! The saints, who are imbued with your love, are most beautiful, and are known as fortunate by singing your praises. They have got rid of the bondage of (Maya) worldly falsehood. By the Guru's Grace I have been awakened from the slumber of ignorance. O Nanak! I have been enamoured with the Lord's Greatness and charm so much that I do not find any other power on par with Him. (2-1)

i) **Dev gandhari (Page 527)**

mero sunder kahoh milai kit gali.

Nanak garib kia' karai bichara har bhavai tit rahai chali. (2-2)

ਦੇਵ ਗੰਧਾਰੀ (ਪੰਨਾ ੫੨੭)

ਮੇਰੋ ਸੁੰਦਰੁ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ ॥

ਨਾਨਕ ਗਰੀਬੁ ਕਿਆ ਕਰੇ ਬਿਚਾਰਾ ਹਰਿ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲੀ ॥੨॥੨॥

ii) **Cental Theme :** O saints ! Pray tell me the path where I could unite with my beloved Lord-spouse, so that I may follow your guidance. Whosoever has been accepted by the Lord, has realised His unison. O Nanak! I follow the path of Lord's acceptance as a devotee. (2-2)

i) **Dev gandhari (Page 527)**

merai ma'n mukh har har har boliai.

Gur prasad jan Nanak paya har badha deh toliai. (2-3)

ਦੇਵਗੰਧਾਰੀ (ਪੰਨਾ ੫੨੭)

ਮੇਰੇ ਮਨ ਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬੋਲੀਐ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹਰ ਲਾਧਾ ਦੇਹ ਟੋਲੀਐ ॥੨॥੩॥

ii) **Central Theme :** O my mind ! Let us recite True Name of the Lord all the time , as I am fully enamoured with Him. I am almost mad after His love and would serve the person who would unite me with my beloved Lord. O Nanak ! I am serving my Guru, who could enable me to partake the nectar of True Name through His Grace. Thus I have attained my Lord-Spouse through the Guru's Grace. (2-3)

i) **Dev gandhari (Page 528)**

ab hum chali Thakur peh haar.

---

jan Nanak saran tumari har jiu rakhoh laj murar. (2-4)

ਦੇਵ ਗੰਧਾਰੀ ॥ (ਪੰਨਾ 538)

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥

ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ ॥੨॥੪॥

ii) **Central Theme :** I would sacrifice myself to the persons who sing the praises of the Lord, and I live by having a glimpse of those persons, imbued with His love. But I am faithless having on virtues. O Nanak ! May the Lord protect us as it pleases Him as we have sought His support. (2-5)

i) **Deve ghandari (Page 529)**

har gunn gavai hoan tis balhari
dekh dekh jivan sadh gur darsan jis hirdai naam murari (Pause 1)

---

jiu bhavai tiu rakhoh soami jan Nanak saran tumari (2-5)

(Guru Ram Das)

ਦੇਵੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੯)

ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੀ ॥
ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ਸਾਧ ਗੁਰਦਰਸਨੁ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੨॥੫॥

ii) **Central Theme :** O Lord ! We have now sought Thy support, so it is upto Thee to protect us as it pleaseth Thee. Our plight is pitiable; as from inside we are really wretched persons, being filled with vicious thoughts

and sinful actions while outwardly we pose to be imbued with Lord's love and recitation of True Name. O Lord ! We are really very bad, being inwardly hard of heart (very ruthless). If Thou bestoweth Thy Grace on us, we may improve our plight slightly.

O Nanak ! I am a sacrifice to such Guru-minded persons, who sing Lord's praises. I always live by having a glimpse of my Guru, though we pose out wardly to be engaged in True Name, while in-wardly we have other interests of vices under the influence of worldly falsehood. (Maya)

O Lord ! Pray help us through Thy Grace, and purify our hearts, by ridding us of our impurities and falsehood. (2-5)

i) **Dev gandhari (Page 528)**

har ke Naam bina sunder hai nakti.

Nanak patit mil sangat gur satgur pachhai chhukti. (2-6 Chhakai 1)

ਦੇਵ ਗੰਧਾਰੀ (ਪੰਨਾ ੫੨੮)

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰ ਹੈ ਨਕਟੀ ॥

ਨਾਨਕ ਪਤਿਤ ਮਿਲਿ ਸੰਗਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪਾਛੈ ਛੁਕਟੀ ॥੨॥੬॥ ਛਕਾ ੧ ॥

ii) **Central Theme :** The person, with the support of the Lord is most ugly like the son of a prostitute. O Nanak ! The sinners get purified through the Guru's Grace and guidance. (2-6 Chaka - 1)

i) **Dev Gandhari Mahala - 5 Ghar 2**
Ik Onkar Satgur Prasad (Page 528)

"Maiee Gur charni chit laieai
prabh hoiei kirpal kamal pargasai sada sada har dhiaieeai (Pause 1)

---

sukh daatai dukh bhanjan soami jan Nanak sad bal jaieeai" (2-1)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੨੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥
ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲ ਕਮਲੁ ਪਰਗਾਸੇ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

ਸੁਖ ਦਾਤੇ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਈਐ ॥ ੨॥ ੧॥

ii) Central Theme : O Lord ! No one has ever been able to gauge Thy depth or Greatness, though Thou art pervading equally in all beings. Infact, it is only through Thy Grace that our heart blossoms forth like a lotus flower with Thy knowledge and we perceive Thee functioning in all directions.

O Nanak ! I would offer myself as a sacrifice to such a Lord, who is our greatest benefactor, and harbinger of peace and comforts to us. Many disciples and followers are engaged in singing the praises of the Lord, so we should also remain immersed in the recitation of Lord's True Name all the time. (2-1)

i) Dev gandhari (Page 528)

Maiee hoan haar so hoieeai
rach reho rachna prabh apni kaha labh kaha khoieeai. (Pause 1)

Koh Nanak tis gur balhari jeh prasad sukh soieeai" (2-2)

ਦੇਵ ਗੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੮)

ਮਾਈ ਹੋਨਹਾਰ ਸੋ ਹੋਈਐ ॥
ਰਾਚਿ ਰਹਿਓ ਰਚਨਾ ਪ੍ਰਭੁ ਅਪਨੀ ਕਹਾ ਲਾਭੁ ਕਹਾ ਖੋਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੋਈਐ ॥ ੨ ॥ ੨॥

ii) Central Theme : O Nanak ! The Lord's Will and dictates are ever lasting and no one could ever change it: so whatever pleaseth the Lord, comes to pass as per His Will.

This human being, however, is ever changing the moment he feels elated over some gains due to his egoism the next moment he loses. In fact, we could wash our sins and purify our mind in the company of holy saints.

I offer myself as a sacrifice to the Lord, who hath no equal in this world, and through whose grace and blessings we enjoy all comforts and bliss of life. (2-2)

i) Dev gandhari (Page 528)

"Maiee sunat soach bhai darat

mer ter tajo abhmana saran soami ki parat (Pause 1)

---

nirgunn kuroop kulheen Nanak hoai anand roop soami bharat. (2-3)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੮)

ਮਾਈ ਸੁਨਤ ਸੋਚ ਭੈ ਪਰਤ ॥
ਮੇਰ ਤੇਰ ਤਜਉ ਅਭਿਮਾਨਾ ਧਰਨਿ ਸੁਆਮੀ ਕੀ ਭਰਤ ॥ ੧॥ ਰਹਾਉ॥

ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ ਭਰਤ ॥ ੨॥ ੩॥

ii) **Central Theme :** O Nanak ! Let us take refuge at the lotus feet of the Lord, by ridding ourselves of our egoism and selfishness like 'I-amness'. In fact, we cannot afford to forsake the Lord even for a moment and following His dictates is our life's motto, as without that it amounts to a spiritual death for us.

I am an ugly person without any virtues, while the Lord - Spouse, my benefactor pardoneth all my failings and weaknesses; thus I enjoy all the comforts and bliss of life in the company of the Lord through His Grace. (2-3)

i) **Dev ghandari (Page 529)**

Ma'n har kirat kar sad hun.
gavat sunat japat udharai baran abarna sab hun. (Pause 1)

---

koh Nanak merai poorai manorath sadh sung taj labhun. (2-4)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੯)

ਮਨ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਸਦਹੂੰ ॥
ਗਾਵਤ ਸੁਨਤ ਜਪਤ ਉਧਾਰੈ ਬਰਨ ਅਬਰਨਾ ਸਭਹੂੰ ॥ ੧॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਸਾਧ ਸੰਗਿ ਤਜਿ ਲਬਹੂੰ ॥ ੨॥ ੪॥

ii) **Central Theme :** O my mind ! The main aim of life is unity or merger with the Lord. No human being remains alive in this world eternally; in fact, his soul unites with the sublime soul in the end. But this realisation

comes to very few people.

O Nanak ! Once I was bestowed with the grace of the Lord, I got all my doubts and fear complex clarified and removed. Now my aim of life has been fulfilled and I enjoy perfect bliss of life in developing love and devotion of the Lord. (2-4)

i) **Dev gandhari (Page 529)**

Ma'n jiu apnai prabh bhavou.
nechou neech neech at nanha hoia garib bulavou. (Pause 1)

---

sarab sookh badiaiee Nanak jevou mukhoh bulavou. (2-5)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੯)

ਮਨ ਜਿਉ ਅਪਨੈ ਪ੍ਰਭ ਭਾਵਉ ॥
ਨੀਚਹੁ ਨੀਚੁ ਨੀਚੁ ਅਤਿ ਨਾਨਾ ਹੋਇ ਗਰੀਬ ਬੁਲਾਵਉ ॥੧॥ ਰਹਾਉ ॥

ਸਰਬ ਸੂਖ ਬਡਿਆਈ ਨਾਨਕ ਜੀਵਉ ਮੁਖਹੁ ਬੁਲਾਵਉ ॥੨॥੫॥

ii) **Central Theme :** O my mind ! Try to pray to the Lord with utmost humility and perfectly humble attitude and follow the Lord's Will completely.

Try to develop love and devotion of the Lord, by casting away all the worldly show and false prestige so that the Lord would accept you in His Presence with pleasure and full honour

O Nanak ! I have served the slaves of the (slaves) servants of the Lord by taking the dust of the lotus feet of these Guru-minded persons and applying it on my forehead, resulting in my attaining all the comforts and joy of life. Now I have developed such a love for the Lord that I have merged completelywith the True Lord and spend my life in singing the Praises of the Lord. (2-5)

i) **Dev Gandhari (Page 529)**

prabh ji tou prasad bharam dariou
tumri kirpa te sabh ko apna ma'n meh ehai bichario (Pause 1)

Maya badh katai kirpa nidh Nanak aap udhariou (2-6)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ॥ (ਪੰਨਾ ੫੨੯)

ਪ੍ਰਭ ਜੀਅ ਤਉ ਪ੍ਰਸਾਦਿ ਭ੍ਰਮੁ ਡਾਰਿਓ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭ ਕੋ ਅਪਨਾ ਮਨ ਮਹਿ ਇਹੈ ਬੀਚਾਰਿਓ ॥੧॥ ਰਹਾਉ॥

ਮਾਇਆ ਬੰਧ ਕਾਟੇ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਆਪਿ ਉਧਾਰਿਓ ॥੨॥੬॥

ii) Central Theme : O Lord ! I have dispensed with all my doubts, whims and fancies through Thy grace and the whole world appears now friendly by meditating on Thy True Name and having a glimpse of Thy vision.

O Nanak ! I have got rid of all my vicious thoughts or sinful actions through the Grace of the holy saints and the Lord hath cut all the bondage of my attachment with the worldly falsehood or possessions. Thus I have been enabled to cross this ocean of life suceesfully. (2-6)

i) Dev gandhari (Page 529)

Ma'n sagal sianap rehi
karan karavanha'r soami Nanak oat gehi (Pause 1)

---

khin meh thaap uthapan harai kudrat keem na pehi (2-7)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ (ਪੰਨਾ ੫੨੯)

ਮਨ ਸਗਲ ਸਿਆਨਪ ਰਹੀ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਨਾਨਕ ਓਟ ਗਹੀ ॥੧॥ ਰਹਾਉ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰੇ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਹੀ ॥੨॥੭॥

ii) Central Theme : O Nanak ! I have sought the support of the True Lord by getting rid of my egoism and cleverness; as it is only by following the Lord's Will that we get the joy and find that it is not within our comprehension to know the Nature's vast creation or their functions.

O Lord ! Thou could destroy this universe after creating it in a moment; so we could attain salvation by taking refuge at Thy lotus feet. But this realisation

can come only through the company of the Guru or holy saints. (2-7)

i) **Dev gandhari Mahala - 5 (Page 529)**

har pran prabhu sukh daatai gurprasad kahu jatai (Pause 1)

---

sovat jaag har har har ga'ya Nanak Gur charan pratai (2-8)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੨੯)

ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੂ ਸੁਖ ਦਾਤੇ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

ਸੋਵਤ ਜਾਗਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ਨਾਨਕ ਗੁਰ ਚਰਨ ਪਰਾਤੇ ॥੨॥੮॥

ii) **Central Theme :** O Lord ! Thou art the benefactor of all comforts and dearer than our life itself but very few Guru-minded persons alone attain the knowledge through the Guru's Grace. Thy saints enjoy the bliss of life, being imbued with the love of True Name.

O Nanak ! We always sing Thy praises whether being in sleep or awake, all the time and recite Thy True Name with the support of the Guru. We could thus dispel all our (crores) millions of sins and afflictions. O Lord ! Pray bestow on us Thy True Name through Thy Grace and satiate our thirst. (satisfy our desires). (2-8)

i) **Dev gandhari 5 (Page 529)**

So prabh jat kat paikhio naini
sukh daiee jian ko daata amrit jaki be'ni (Pause 1)

---

chhad sianap sanjam Nanak lago Gur ki charni (2-9)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੫੨੯)

ਸੋ ਪ੍ਰਭ ਜਤ ਕਤ ਪੇਖਿਓ ਨੈਣੀ ॥
ਸੁਖਦਾਈ ਜੀਅਨ ਕੋ ਦਾਤਾ ਅੰਮ੍ਰਿਤ ਜਾਕੀ ਬੈਣੀ ॥੧॥ ਰਹਾਉ ॥

ਛਾਡਿ ਸਿਆਨਪ ਸੰਜਮ ਨਾਨਕ ਲਾਗੇ ਗੁਰ ਕੀ ਚਰਣੀ ॥੨॥੯॥

ii) **Central Theme :** O Nanak ! I have sought the support of the lotus-

feet of the Lord by getting clear of my cleverness or intelligence ; as I had nothing in my control. The Lord is our benefactor, blessing us with all comforts and benedictions.

Infact, the darkness of our ignorance could be removed in the company of holy saints through the Guru's Grace, which would extinguish the fire of our worldly desires as well. Now we are enjoying the bliss of life, having learnt the art of living, being imbued with the love of the Lord. (2-9)

i) **Dev gandhari - 5 (Page 530)**

Har Ram naam jap laha.
gat paveh sukh sehaj ananda kaatai jam ke phaha. (Pause 1)

---

sunder sugharr sarup te Nanak jin har har naam visaha (2-10)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੫੩੦)

ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ॥
ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ ॥ ੧॥ ਰਹਾਉ॥

ਸੁੰਦਰ ਸੁਘੜ ਸਰੂਪ ਤੇ ਨਾਨਕ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹਾ ॥ ੨॥ ੧੦॥

ii) **Central Theme :** O Brother ! It is only with the help of Lord's True Name that we could attain self-realisation, thus getting free from the Yama's noose, which in turn could lead to enjoying the eternal bliss.

This treasure of Lord's True Name is attained by those Guru-minded persons alone who are fortunate enough and are pre-destined by Lord's Will.

O Nanak ! The Guru-minded persons, who have dealt with (recited) True Name are received with honour in the Lord's Presence. (in the kingdom of heaven) (2-10)

i) **Dev gandhari 5 (Page 530)**

ma'n keh ahankar apha'ra.
durgandh apvitar apavan bheetar jo deesai so chhara (Pause-1)

---

karan karavan haar samratha kia Nanak jant bichara. (2-11)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੪੩੦)

ਮਨ ਕਹ ਅੰਹਕਾਰਿ ਅਫਾਰਾ ॥
ਦੁਰਗੰਧ ਅਪਵਿਤ੍ਰ ਭੀਤਰਿ ਜੋ ਦੀਸੈ ਸੋ ਛਾਰਾ ॥ ੧॥ ਰਹਾਉ॥

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸਮਰਥਾਂ ਕਿਆ ਨਾਨਕ ਜੰਤ ਬਿਚਾਰਾ ॥ ੨॥ ੧੧॥

ii) **Central Theme :** O my mind ! Why are you so proud of this body which is impure and perishable like the (seen) perceivable world. You should recite True Name else you will be passed through the cycle of Rebirths. O Nanak ! May the Lord protect me, being helpless and not worthy of any virtuous deeds. (2-11)

i) **Deg gandhari (Page 530)**

so prabh nerai hun te nerai.
Simar dhiaeai gaie gunn gobind
---
din rein deejai Nanak kou anand sookh ghanerai. (2-12-Chhakai 2)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੦)

ਸੋ ਪ੍ਰਭੁ ਨੇਰੈ ਹੂ ਤੇ ਨੇਰੈ ॥
ਸਿਮਰਿ ਧਿਆਇ ਗਾਇ ਗੁਨ ਗੋਬਿੰਦ ਦਿਨੁ ਰੈਨਿ ਸਾਝ ਸਵੇਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਮ ਆਧਾਰੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਆਨਦ ਸੂਖ ਘਨੇਰੈ ॥ ੨॥ ੧੨॥ ਛਕੇ ੨॥

ii) **Centre Theme :** O Lord ! Pray bestow Thy Grace on me with Thy Name, as everything is available with Thee. Kindly take me out of this darkness of ignorance and enlighten me with Thy knowledge.

O Brother ! You should recite the Lord's True Name all the time (in the mornings, evernings and nights) so that you may attain Salvation, but you should not delay is even for a moment.

O Nanak ! May the Lord bestow on me the nectar of True Name, so that I could also enjoy peace and tranquillity of mind through His Grace ! (2-12, Chhaka - 2)

i) **Dev gandhari - 5 (Page 530)**

Ma'n Gur mil naam aradhio.

sookh sahej anand mangal ras jivan ka mool ba'dhio (Pause 1)

---

balharai Nanak lakh bera merai thakur agam agadhio (2-13).

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ੫ ॥ (ਪੱਨਾ ੫੩੦)

ਮਨ ਗੁਰ ਮਿਲਿ ਨਾਮੁ ਅਰਾਧਿਓ ॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਜੀਵਨ ਕਾ ਮੂਲੁ ਬਾਧਿਓ ॥ ੧॥ ਰਹਾਉ॥

ਬਲਿਹਾਰੈ ਨਾਨਕ ਲਖ ਬੇਰਾ ਮੇਰੈ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿਓ ॥ ੨॥ ੧੩॥

ii) **Central Theme :** O Nanak ! I offer myself as a sacrifice to the Guru, who hath bestowed on me the boon of the nectar of True Name through His Grace, by ridding me of my ignorance and the dirt of vicious thoughts and sinful actions. Now I have realised the true value of this human life and have followed the basic philosophy of life.

The Lord hath engaged me in His service by appointing me as His disciple, (slave) so now I sing His praises with love and devotion. This has dispelled my fear complex of the god of death (Yama) and I have been fully satiated and pleased with the gift of the nectar of True Name gained through His Grace. (2-13)

i) **Dev gandhari 5 (Page 531)**

maiee jo prabh ke gunn gavai
saphal aya jivan phal tako parbrahm liv lavai (Pause 1)

---

narak rog nahi hovat jan sung Nanak jis larr lavai (2-14)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਮਾਈ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਸਫਲ ਆਇਆ ਜੀਵਨ ਫਲੁ ਤਾਕੋ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਵੈ ॥ ੧॥ ਰਹਾਉ॥

ਨਰਕ ਰੋਗ ਨਹੋ ਹੋਵਤ ਜਨ ਸੰਗਿ ਨਾਨਕ ਜਿਸੁ ਲੜਿ ਲਾਵੈ ॥ ੨॥ ੧੪॥

ii) **Central Theme :** O my mother ! The Guru-minded person, who gets imbued with the love of Lord's True Name in the company of holy

saints, realises the true meaning of this human life.

Infact, such a person perceives only the True Lord all around and does not see anything else. Even the Lord saves him from the fear of the hell or cycle of transmigration.

O Nanak ! The Guru-minded person, who has been immersed in the Lord's love through the company of holy saints, gets merged with the Lord finally. (2-14)

i) **Dev gandhari 5 (Page 531)**

Chanchal supnai hi urjhaiou.
itni na boojhai kabhu chalna bikal bhiou sang maiou (Pause 1)

---

kari kirpa parbrahm soami Nanak liou samaiou (2-15)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਚੰਚਲੁ ਸੁਪਨੈ ਹੀ ਉਰਝਾਰਿਓ ॥
ਇਤਨੀ ਨ ਬੂਝੈ ਕਬਹੂ ਚਲਨਾ ਬਿਕਲ ਭਇਓ ਸੰਗਿ ਮਾਇਓ ॥ ੧॥ ਰਹਾਉ॥

ਕਰੀ ਕ੍ਰਿਪਾ ਪਾਰਬ੍ਰਹਮਿ ਸੁਆਮੀ ਨਾਨਕ ਲੀਓ ਸਮਾਇਓ ॥ ੨॥ ੧੫॥

ii) **Central Theme :** This self-willed faithless person, being engulfied by the wordly falsehood and its false love so much, spends his life in enjoying the worldly pleasures and sinful actions, and always runs after these false attachments.

O Nanak ! This self-willed person is always lost in his wanderings through the cycle of births and deaths ; but the Lord arrangeth even his merger with Himself in the company of holy saints, through the Guru's Grace. (2-15)

i) **Devgandhari 5 (Page 531)**

Sarab sukha Gur charna.

---

bhiou kirpal thakur Nanak kou pariou sadh ki sarna. (2-16)

ਦੇਵਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਸਰਬ ਸੁਖਾ ਗੁਰ ਚਰਨਾ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਨਾਨਕ ਕਉ ਪਰਿਓ ਸਾਧ ਕੀ ਸਰਨਾ ॥ ੨॥ ੧੬॥

ii) Central Theme : We could gain salvation by taking the support of the Guru who is ridding us of all our sins and vices Let us take refuge at the lotus-feet of the Lord by getting rid of our egoism.

O Nanak ! Let us take the support of the perfect Lord, who is always bestowing His Grace on us, and sustaining even the sinners. (2-17)

i) Dev gandhari 5 (Page 531)

Apnai har peh binati kehiai.
chaar padarath anand mangal nidh sookh sahej sidh lehiai (Pause 1)

---

karna mai pooran parmesar Nanak tis sarnahiai (2-17)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਅਪੁਨੇ ਹਰਿ ਪਹਿ ਬਿਨਤੀ ਕਹੀਐ ॥
ਚਾਰਿ ਪਦਾਰਥ ਅਨਦ ਮੰਗਲ ਨਿਧਿ ਸੂਖ ਸਹਜ ਸਿਧਿ ਬਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਰੁਣਾ ਮੈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਨਾਨਕ ਤਿਸੁ ਸਰਨਹੀਐ ॥ ੨॥ ੧੭॥

ii) Central Theme : O Nanak ! Let us pray to the Lord, who controlleth all the occult powers including nine treasures and 18 sidhi's and is the benefactor of the four worldly possessions to us. We should also seek refuge at the lotus feet of the Lord, who could save us from the burning desires of worldly pleasures. The Lord would then protect us from all evil (effects) forces, as He is protecting even the most thankless and self-willed persons by offering then all the benedictions and blessings. (2-17)

i) Dev gandhari 5 (Page 531)

"Gur kai charan ridai parvesa.
rog sog sabh dookh binasai uttrai sagal kalesa. (Pause 1)

---

jap jap Naam jiva teri bani Nanak das balharai (2-4-Chhaka-3)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਪਰਵੇਸਾ ॥
ਰੋਗ ਸੋਗ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਉਤਰ ਸਗਲ ਕਲੇਸਾ ॥ ੧॥ ਰਹਾਉ॥

ਜਪਿ ਜਪਿ ਨਾਮੁ ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ ਨਾਨਕ ਦਾਸ ਬਲਿਹਾਰੇ ॥ ੨॥ ੧੮॥ ਛਕੇ ੩॥

ii) **Central Theme :** O Nanak ! We have got rid of our sufferings and problems once we inculcated the love of the Lord in our hearts, and all the afflictions and sins of ages disappeared in no time. We could lay our hands on the Lord's treasure of True Name as well by singing the praises of the Lord. I would offer myself as a sacrifice to the Lord, who bath merged me with Himself by bestowing on me the benedictions of True Name after (cutting) removing the bondage of worldly falsehood. (Maya) (2-18-Chhake 3).

i) **Dev gandhari Mahala - 5 (Page 531)**

Maiee prabh ke charan niharou.
karoh angroh soami merai ma'n te kaboh na darou (Pause 1)

Naam nidhan Nanak daan pavoa kanth laeai urdharou. (2-19)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੧)

ਮਾਈ ਪ੍ਰਭ ਕੇ ਚਰਨ ਨਿਹਾਰਉ ॥
ਕਰਹੁ ਅਨੁਗ੍ਰਹ ਸੁਆਮੀ ਮੇਰੇ ਮਨ ਤੇ ਡਾਰਉ ॥ ੧॥ ਰਹਾਉ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਵਉ ਕੰਠਿ ਲਾਇ ਉਰਧਾਰਉ ॥ ੨॥ ੧੯॥

ii) **Central Theme :** O Nanak ! I only pray to the Lord to bestow me with the boon of True Name, through His Grace. I always sing the praises of the Lord by seeking refuge at the lotus feet of my True Master by ridding myself of all my sins, thus remaining imbued with the Lord's love all the time.

O Lord ! May I be blessed with extreme (true) humility, so that I could meditate on Thy True Name by getting rid of my poisonous vices like sexual desires and anger. Thus I would enjoy the bliss of life by applying the dust of the lotus-feet of the holy saints on my forehead. (2-19)

i) **Dev gandhari Mahala - 5 (Page 532)**

Prabh jiu paikhou daras tumara
sunder dhian dhar diu reini jia pran te piara (Pause 1)

---

tin jan ki dhoor bachhai nit Nanak parmesar devan hara (2-20)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੨)

ਪ੍ਰਭ ਜੀਉ ਪੇਖੈਉ ਦਰਸੁ ਤੁਮਾਰਾ ॥
ਸੁੰਦਰ ਧਿਆਨੁ ਧਾਰੁ ਦਿਨੁ ਰੈਨੀ ਜੀਅ ਪ੍ਰਾਨ ਤੇ ਪਿਆਰਾ ॥ ੧॥ ਰਹਾਉ ॥

ਤਿਨ ਜਨ ਕੀ ਧੂਰਿ ਬਾਛੈ ਨਿਤ ਨਾਨਕੁ ਪਰਮੇਸਰੁ ਦੇਵਨ ਹਾਰਾ ॥ ੨॥ ੨੦॥

ii) **Central Theme :** O Lord ! The glimpse of Thy vision is such a beautiful experience that I would love to have its recurrence any number of times.

The gist of studying all the books of learning like Vedas, Puranas, Shastras and Smritis is that it is only Lord's True Name which could enable us to cross this ocean of life successfully.

O Nanak ! I would seek the dust of the lotus-feet of the holy saints, as they have sought the support of the Lord benefactor from the very beginning ; (so as to benefit from their experience). (2-20)

i) **Dev gandhari Mahala - 5 (Page 532)**

Tera jan Ram rasaian maata.
premrasa nidh jakou upji chhod na kathu jaata (Pause 1)

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sagal smooh lai udhrai Nanak pooran braham pachhata (2-21)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ਮਹਲ ੫ ॥ (ਪੰਨਾ ੫੩੨)

ਤੇਰਾ ਜਨੁ ਰਾਮ ਰਸਾਇਣਿ ਮਾਤਾ ॥
ਪ੍ਰੇਮਰਸਾ ਨਿਧਿ ਜਾਕਉ ਉਪਜੀ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਗਲ ਸਮੂਹ ਲੈ ਉਧਰੇ ਨਾਨਕ ਪੂਰਨ ਬ੍ਰਹਮ ਪਛਾਤਾ ॥ ੨ ॥ ੨੧ ॥

ii) **Central Theme :** O Lord ! The Guru-minded persons, who get enamoured with the nectar of Thy True Name and are satiated fully by partaking it, are always immersed in Thy love. They always recite Thy True Name, whether in sitting, standing or sleeping postures and enjoy the same benefit as bathing at all the holy places of Hindu pilgrimage, in the company of the holy saints.

O Nanak ! The Guru-minded persons, who have realised the True vision of the formless Lord, (Lord's secrets) are enabled to cross this ocean of life successfully. (2-21)

i) **Dev gandhari Mahala - 5 (Page 532)**

Maiee Gur bin gyan na paieeai.
anik parkar phirat bil latai milat nahi Gosaieeai. (Pause 1)

Sankat ghor katai khin bhitar Nanak har daras samaieeai (2-22)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੨)

ਮਾਈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਿਰਤ ਬਿਲਲਾਤੇ ਮਿਲਤ ਨਹੀ ਗੋਸਾਈਐ ॥ ੧॥ ਰਹਾਉ॥

ਸੰਕਰ ਘੋਰ ਕਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਹਰਿ ਦਰਸਿ ਸਮਾਈਐ ॥ ੨॥ ੨੨॥

ii) **Central Theme :** O Nanak ! No one could ever acquire any knowledge about the Lord without the Guru's guidance and the Grace of the Lord. Thus the man undergoes sufferings of all types and affilictions, being engrossed in the love of the worldly falsehood, and goes through the torture of the cycle of births and deaths as well.

However, when my True Master bestoweth the company of holy saints to any person through His Grace, he gets united with the Lord in no time through a glimpse of the Lord's vision, having got rid of his sufferings. (2-22)

i) **Dev gandhari Mahala - 5 (Page 532)**

Thakur hoiai aap dayal
bhaiee kalian anand roop hoiee hai ubrai baal Gopal (Pause 1)

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koh Nanak jan kou bal jaieeai jo sabhna karai udhar. (2-23)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੨)

ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ ॥
ਭਈ ਕਲਿਆਣ ਅਨੰਦ ਰੂਪ ਹੋਈ ਹੈ ਉਬਰੇ ਬਾਲਾ ਗੁਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਜੋ ਸਭਨਾ ਕਰੇ ਉਧਾਰ ॥ ੨ ॥ ੨੩ ॥

ii) **Centre Theme :** O Nanak ! Whenever the Lord bestoweth His blessings through His Grace on any individual, he enjoys the eternal bliss by attaining the Lord, an embodiment of joy and bliss. Then such a Guru-minded person prays to the Lord with folded hands, and the Lord protecteth him always. Then all the men and women sing the praises of the Lord in the company of such Guru-minded persons and extol the qualities and Greatness of the Lord. I would offer myself as a sacrifice to such Guru-minded persons, who are themselves imbued with the love of the Lord, and recite the True Name, thus helping others as well towards attaining Salvation. (2-23).

i) **Ik Onakar Satgur Prasad**
Dev gandhari Mahala - 5 (Page 533)

Apnai satgur peh binou keha
bhaeai kirpal dayal dukh bhanjan mera sagal andesra gaya (Pause 1)

---

koh Nanak nirgunn kou daata charan kamal urdhari'a (2-24)

(Gur Arjan Dev)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੩੩)
ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਹਿ ਬਿਨਉ ਕਹਿਆ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦੁਖ ਭੰਜਨ ਮੇਰਾ ਸਗਲ ਅੰਦੇਸਰਾ ਗਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਨਿਰਗੁਣ ਕਉ ਦਾਤਾ ਚਰਣ ਕਮਲ ਉਰਧਰਿਆ ॥ ੨ ॥ ੨੪ ॥

ii) **Central Theme :** O Brother ! We were great sinners, engaged in out-wardly show only, in pleasing the world, while the Lord, through His munificence hath bestowed His Grace on us. He hath thus forgiven all our shortcomings and sins and dispelled all our doubts or misgivings. Now He

hath blessed us with His benign Grace and given a place of honour and acceptance in His presence.

O Nanak ! The True Master and Lord benefactor hath blessed us with eternal bliss through a glimpse of His vision in a state of 'Equipoise.' Now we also sing Lord's Praises, by inculcating the Lord's lotus-feet in our hearts and remain immersed in His True Name all the time. (2-24)

i) **Devgandhari Mahala -5 (Page 533)**

Anath nath prabh hamarai.
saran aieou rakhan harai (Pause 1)

---

ma'n meh rakhou ek adharai.
Nanak prabh merai karnai harai (4-25)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੩)

ਅਨਾਥ ਨਾਥ ਪ੍ਰਭ ਹਮਾਰੇ ॥ ਸਰਨਿ ਆਇਓ ਰਾਖਨਹਾਰੇ ॥ ਰਹਾਉ ॥

ਮਨ ਮਹਿ ਰਾਖਉ ਏਕ ਅਧਾਰੇ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰੇ ਕਰਨੈ ਹਾਰੇ ॥੪॥੨੫॥

ii) **Central Theme :** O Lord ! Thou art the benefactor, maintainer and sustainer of all, and I have only Thy support. I always sing Thy praises and I am a sacrifice to Thee, keeping Thy company.

O Nanak ! I always take the support of my True Master, considering Him as the creator and the cause and effect of everything happening. O Lord ! Pray bestow on me the boon of True Name ! I always sing the praises of the Lord and listening to the Guru's words, I always remain immersed in the Lord. (4-25)

i) **Dev gandhari Mahala - 5 (Page 533)**

Prabh ehai manorath mera.
kirpa nidhan dayal mohai deejai kar santan ka chera (Pause)

---

ek adhar naam dhan mora anad Nanak eh lehiai (2-26)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੩)

ਪ੍ਰਭ ਇਹੈ ਮਨੋਰਥੁ ਮੇਰਾ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਮੋਹਿ ਦੀਜੈ ਕਰਿ ਸੰਤਨ ਕਾ ਚੇਰਾ ॥ ਰਹਾਉ ॥

ਏਕੁ ਅਧਾਰੁ ਨਾਮੁ ਧਨੁ ਮੇਰਾ ਅਨਦੁ ਨਾਨਕ ਇਹੁ ਲਹੀਐ ॥ ੨ ॥ ੨੬ ॥

ii) **Central Theme :** O Lord ! Pray bless me with the boon of the service of Thy holy saints through Thy Grace, so that I may serve them day and night. Thus I would continue my association with the holy congregations all the time, and continue having the glimpses of Thy holy saints always. I would always sing the Lord's praises and recite Thy True Name, having attained the treasure of the True Name.

O Nanak ! May I always have the support of True Name of the Lord and enjoy the bliss and joy of the service of the holy congregations and holy saints. (2-26)

i) **Rag Dev gandhari Mahala - 5 Ghar 3(Page 533)**
Ik onkar satgur prasad

meeta aisai har jiu paeai
chhad na jaiee sadhi sangai andin Gur mil gaeia (Pause 1)
---
koh Nanak sada rung manai greh pria beetai sad thaie (2-1-27)

(Guru Arjan Dev)

ਰਾਗੁ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੫੩੩)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੀਤਾ ਐਸੇ ਹਰਿ ਜੀਉ ਪਾਏ ॥
ਛੋਡਿ ਨ ਜਾਈ ਸਦਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਗ੍ਰਿਹ ਪ੍ਰਿਅ ਬੀਤੇ ਸਦ ਥਾਏ ॥ ੨ ॥ ੧ ॥ ੨੭ ॥

ii) **Central Theme :** O friend ! We always sing the praises of the beloved Lord, whom we have attained through the company of holy saints. He keepeth our company always and never deserts us. No other possession could compare and equal with the attainment of the Lord.

O Nanak ! We are rather fortunate in having attained the Lord, thus getting a place of honour in the Lord's presence. Now we are enjoying the bliss of

singing Lord's Praises as the Lord hath pervaded within our hearts and there is joy and bliss all around as we are fully satiated. (2-1-27)

i) **Dev gandhari 5 (Page 533)**

darsan naam ko ma'n aachhai
bharam aiyou hai sagal thaan re ahai pario sant pachhai (Pause 1)

---

aie paiya Nanak Gur charani tou utari sagal durachhai (2-2-28)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲ ॥ (ਪੰਨਾ ੫੩੩)

ਦਰਸਨੁ ਨਾਮ ਕਉ ਮਨੁ ਆਛੈ ॥
ਭ੍ਰਮਿ ਆਇਓ ਹੈ ਸਗਲ ਥਾਨ ਰੇ ਆਹਿ ਪਰਿਓ ਸੰਤ ਪਾਛੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਆਇ ਪਰਿਓ ਨਾਨਕ ਗੁਰ ਚਰਨੀ ਤਉ ਉਤਰੀ ਸਗਲ ਦੁਰਾਛੈ ॥ ੨ ॥ ੨ ॥ ੨੮ ॥

ii) **Central Theme :** O Brother ! Let us take the support of the Lord alone, in the company of holy saints, as all other possessions in this world are transient and perishable including the world itself. I have been wandering all over the place in search of the Lord and now am craving for a glimpse of the Lord. So we should always seek refuge in the company of holy congregations.

O Nanak ! I was engulfed in the bondage of worldly falsehood (Maya), being without any virtues or noble thoughts and it was almost impossible to cross this ocean of life. However, by taking refuge at the lotus feet of the Guru, I have been relieved of my false and crude sense, along with vicious thoughts and have thus, found unison with the Lord. (2-2-28)

i) **Dev gandhari Mahala 5 (Page 534)**

amrita pria bachan tumarai
at sunder ma'n mohan piarai sabhun madh nirarai (Pause 1)

---

koh Nanak prabh milia manohar ma'n seetal bigsarai (2-3-29)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੩)

ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਮਾਰੇ ॥

ਅਤਿ ਸੁੰਦਰ ਮਨ ਮੋਹਨ ਪਿਆਰੇ ਸਭਹੂ ਮਧਿ ਨਿਆਰੇ ॥ ੧ ॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨੋਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ ॥ ੨ ॥ ੩ ॥ ੨੯ ॥

ii) **Central Theme :** O Lord ! I am not interested in attaining any kingdom or salvation in this life; rather I am keen to get imbued with Thy love and devotion. Thy beautiful and wonderful form is completely detached from everyone in this world, and it forms a part of each being as well as Thou pervadeth everywhere. Infact, we perceive Thee only in all the forms of various deities like shiva or Brahma.

O Nanak ! I have sought the support of the holy saints of the Lord at long last, as it is possible to have a glimpse of the Lord in their company. This unity brings bliss and joy to my heart along with peace of mind, So I would like to pray for the achievement of the love for the lotus feet of the Lord. (2-3-29)

i) **Dev gandhari Mahala - 5 (Page 533)**

har jap sewak paar utariou
deen dayal bhaei prabh apnai bahur janam nahi marrio (Pause 1)

Nanak oat gehi jagdeesur puneh puneh balhariou (2-4-30)

(Guru Arjan Dev)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੩)

ਹਰਿ ਜਪਿ ਸੇਵਕੁ ਪਾਰਿ ਉਤਾਰਿਓ ॥
ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਅਪਨੇ ਬਹੁੜਿ ਜਨਮਿ ਨਹੀ ਮਾਰਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਓਟ ਗਹੀ ਜਗਦੀਸੁਰ ਪੁਨਹ ਪੁਨਹ ਬਲਹਾਰਿਓ ॥

ii) **Central Theme :** O Nanak ! I would offer myself as -a sacrifice to such Guru-minded persons, who sing the praises of the Lord and recite the True Name of the Lord always, being imbued with the love and devotion of the Lord in the company of holy saints. When the Lord bestoweth His Grace on them, they are taken off the cycle of births and deaths as they are fully immersed in the meditation of True Name, and get united with the Lord.

They are able to cross this ocean of life successfully, thus helping many others in their efforts gaining salvation and enable all their family members to do the same. (2-4-30).

i) **Rag dev gandhari Mahala 5 Ghar 4 (Page 534)**
Ik Onkar Satgur Parsad

karat phirai ban bhekh mohan rehat nirar (Pause 1)
kathan sunavan geet neekai gavan man meh dhartai gar (i)

---

koh Nanak tin bhavjal tarialai prabh kirpa sant sangar (4-1-31)

(Guru Arjan Dev)

ਰਾਮ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ॥ (ਪੰਨਾ ੫੩੪)
ੴ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਤ ਫਿਰੇ ਬਨ ਭੇਖ ਮੋਹਨ ਰਹਤ ਨਿਰਾਰ ॥ ੧॥ ਰਹਾਉ ॥
ਕਥਨ ਸੁਨਾਵਨ ਗੀਤ ਨੀਕੇ ਗਾਵਨ ਮਨ ਮਹਿ ਧਰਤੇ ਗਾਰ ॥ ੧॥

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਭਵਜਲੁ ਤਰੀਅਲੇ ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਸੰਤ ਸੰਗਾਰ ॥ ੪॥ ੧॥ ੩੧॥

ii) **Central Theme :** O Nanak ! Very few Guru-minded persons, who are blessed with the Lord's Grace, are enabled to cross this dreadful and deep ocean of life successfully, by reciting the Lord's True Name.

Even if someone were to adopt different outward postures for the sake of showing off and could sing the praises of the Lord beautifully or conduct discourses on Lord's greatness with cleverness, intelligence and full of learning but due to his egoism he remains engrossed in dual mindedness. It is rather difficult to overcome all these problems and recite the True Name sincerely as it is fine like the thin edge of a sword. So the truth is revealed to few Guru-minded persons, as it is very rare and highly prized information. (4-1-31)

i) **Rag devgandhari mahala - 5 ghar 5**
Ik onkar satgur prasad

mein paikhiori ucha Mohan sabh te ucha
aan na samsar kouoo lagai dhond rehai hum moocha (Pause 1)

---

koh Nanak kirpa kari thakur mil sadhu ras bhooncha (2-1-32)

(Guru Arjan Dev)

ਰਾਗੁ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ॥ (ਪੰਨਾ ੫੩੪)

ਮੈ ਖੇਖਿਓ ਰੀ ਊਚਾ ਮੋਹਨੁ ਸਭ ਤੇ ਊਚਾ ॥

ਆਨ ਨ ਸਮਸਰਿ ਕੋਊ ਲਾਗੈ ਢੂਢਿ ਰਹੇ ਹਮ ਮੂਚਾ ॥ ੧ ॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੀ ਠਾਕੁਰ ਮਿਲਿ ਸਾਧੂ ਰਸ ਭੁੰਚਾ ॥ ੨ ॥ ੧ ॥ ੩੨ ॥

ii) **Central Theme :** O friend ! The Lord is really great, very charming and beyond our description. Now having perceived the True Lord, I am enjoying the bliss of life. Many people have been trying to meet and attain the Lord, though. He was beyond our reach ; infact. He could not be attained without the Guru's guidance.

O Nanak ! I have been fully satiated having seen the Lord-spouse, though His beautiful appearance is beyond description and none else could equate His Greatness. I am enjoying the eternal bliss, after partaking the nectar of Lord's True Name. (2-1-32)

i) **Dev gandhari Mahala 5 (Page 534)**

mein boh bidh paikhio dooja nahi kouoo
khand deep sabh bheetar ravia pur rehio sabh souoo (Pause 1)

---

koh Nanak bhav sagar taria har nidh paiee seh jouoo. (2-2-33)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੪)

ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਊ ॥
ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਸੋਊ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਭਵਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਨਿਧਿ ਪਾਈ ਸਹਜੋਊ ॥ ੨ ॥ ੨ ॥ ੩੩ ॥

ii) **Central Theme :** O Brother ! The Lord is limit-less and it is beyond us to describe His Greatness. Infact, the Omni-present Lord pervadeth every where, for example all countries, continents, islands and the world and no other power equal to Him, is to be seen anywhere. I am enjoying the pleasure and joy of listening to the song of Lord's Greatness.

Once the Lord hath bestowed His Grace on us, we got rid of our egoism and dual mindedness, thus we are enjoying the bliss of life.

O Nanak ! I have been able to cross this ocean of life, by attaining the wealth of True Name and meditating on it (True Name), in the state of equipoise. (2-2-33)

i) **Rag Devgandhari Mahala 5 Ghar 6 (Page 534)**
Ik Onkar Satgur Prasad

ekai re' har ekai jaan. ekai re Gurmukh jaan. (Pause-1)

---

mil sangat taj abhiman koh Nanak paiee hai param nidhan. (2-1-34)

(Guru Arjan Dev)

ਰਾਗ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥ (ਪੰਨਾ ੫੩੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ ॥ ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮਿਲਿ ਸੰਗਤਿ ਤਜਿ ਅਭਿਮਾਨ ਕਹੁ ਨਾਨਕ ਪਾਏ ਹੈ ਪਰਮ ਨਿਧਾਨ ॥ ੨ ॥ ੧ ॥ ੩੪ ॥

ii) **Central Theme :** O Brother ! The Lord-Sublime is the only one power pervading everywhere and could be realised only through the Guru's guidance. This human being cannot realise the Lords' secrets without the Guru's guidance just as the fire (heat) in the wood can be produced by rubbing them. (certain means). O Nanak ! The human being could attain the Lord by casting away his egoism in the company of holy saints. (2-1-34)

i) **Dev gandhari Mahala - 5 (Page 535)**

jani na jaiee ta ki gaat (Pause 1)
keh paikharou hoan kar chatraiee bisman bismai kehan kahat (1)

---

gunn beant beant bhan Nanak kehan na jaiee parai parat (2-2-35)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੫)

ਜਾਨੀ ਨ ਜਾਈ ਤਾਕੀ ਗਾਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਹ ਪੇਖਾਰਉ ਹਉ ਕਰਿ ਚਤੁਰਾਈ ਬਿਸਮਨ ਬਿਸਮੇ ਕਹਨ ਕਹਾਤਿ ॥ ੧ ॥

ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ ॥ ੨ ॥ ੨ ॥ ੩੫ ॥

ii) **Central Theme :** O Brother ! The Lord is so limitless and great, too deep to be probed and beyond any description, in spite of all our cleverness and intelligence. The gods Shiva, Brahma and many more gods along with their worshippers are singing His praises but even these gods cannot really describe Lord's greatness and His various activities.

O Nanak ! The Lord's greatness is really limitless and no one is in a position to describe it. (So we should recite His Name singing His Praises) (2-2-35)

i) **Dev gandhari Mahala - 5 (Page 535)**

dhiaie gaiei karnai har
bhou nahi sukh sahej ananda anik ohi re ek smaar (Pause 1)

---

taki saran aas prabh Nanak jaka ant na paravaar (2-3-36)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੫)

ਧਿਆਏ ਗਏ ਕਰਨੈਹਾਰ ॥
ਭਉ ਨਾਹੀ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਅਨਿਕ ਓਹੀ ਰੇ ਏਕ ਸਮਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤਾਕੀ ਸਰਨਿ ਆਸਾ ਪ੍ਰਭ ਨਾਨਕ ਜਾਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ੨ ॥ ੩ ॥ ੩੬ ॥

ii) **Central Theme :** O Brother ! We have no fear complex of the god of death (Yama) as now we have taken the support of the Lord ; who createth all the beings and then maintaineth them as well.

I perceive the Lord everywhere, pervading equally all the sides, whichever side I look around, as if He is close by.

O Nanak ! We have taken refuge at the lotus - feet of the Lord, who is limitless; and is beyond all description. (2-3-36)

i) **Dev gandhari Mahala - 5 (Page 535)**

Ulti re ma'n ulti re. sakat siu kar ulti re

---

jan Nanak daas dass ko karioh mera moond
sadh paga haith rulsi re. (2-4-37)

(Guru Arjan Dev)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੩੫)

ਉਲਟੀ ਰੇ ਮਨ ਉਲਟੀ ਰੇ ॥ ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਰੇ ॥

ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਮੇਰਾ ਮੂੰਡੁ ਸਾਧ ਪਗਾ ਹੇਠਿ ਰੁਲਸੀ ਰੇ ॥ ੨ ॥ ੪ ॥

ii) **Central Theme :** O my mind ! Leave the company of faithless persons so that you may develop love of the Lord by diverting your attention from these faithless ones. The love of faithless persons, and the false love will result in untruth and false claims. The company of faithless persons is just like a small room full of black coal-tar dust which would blacken anything coming in contact. The Guru-minded person however, shuns such faithless persons and keeps himself away from the shadow of such persons.

O Nanak ! I seek only one boon from the Lord, that He may enable me to function as the slave of his slaves, and my head may roll at the lotus feet of the Load., so that someday, I attain salvation by getting rid of my egoism, as a result of such humility. (2-4-37)

i) **Rag devgandhari Mahala-5 Ghar 7 (Page 536)**
Ik onkar satgur prasad

Sabh din kai samrath panth bithlai hoan bal bal jaou.
gavan bhavan santan torai charan uvakai paou (Pause 1)

---

daya meya kirpa Nanak kou-sunn sunn jas jivao. (2-1-38-6-44)

(Guru Arjan Dev)

ਰਾਗ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਪ ੫ ॥ (ਪੰਨਾ ੫੩੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭ ਦਿਨ ਕੇ ਸਮਰਥ ਪੰਥ ਬਿਠੁਲੇ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ॥
ਗਾਵਨ ਭਾਵਨ ਸੰਤਨ ਤੇਰੈ ਚਰਨ ਉਵਾ ਕੈ ਪਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਨਾਨਕ ਕਉ ਸੁਨਿ ਸੁਨਿ ਜਸੁ ਜੀਵਾਉ ॥੨॥੧॥੩੮॥੬॥੪੪॥

ii) **Central Theme :** O Lord ! I would seek the dust of the lotus-feet of the holy saints who are empowered to show us the right path and Thou art also pleased with them. They enjoy the bliss of life in the state of equipoise and have acquired all the occult powers including the Lord's secrets.

O Lord ! May the Lord bestow me with His Grace so that I many listen to His praises being sung all the time and spend this life in unison with the Lord. (2-1-38-6-44)

i) **Ik onkar satgur prasad**
Devgandhari Mahala - 9 (Page 536)

yeh ma'n naik na kehio karai .

seekh sikhaie rehou apni si durmat te na tarai (Pause 1)

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koh Nanak bhaj ran naam nit ja te' kaaj sarai (2-1)

(Guru Tegh Bahadur)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ (ਪੰਨਾ ੫੩੬)

ਯਹ ਮਨ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥
ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

ii) **Central Theme :** O Brother ! However hard one may try, the tail of the dog cannot be straightened,; similarly the human mind also does not understand anything and keeps stuck of its useless pursuits based on crude intelligence. Infact, man is behaving like a mad person, engulfed by worldly falsehood, never remembering Lord's True Name and deceiving the world instead.

O Nanak ! This man never understands the Guru's message but he must recite the Lord's True Name daily if he is to lead a fruitful (successful) life, so that he completes his job in the world successfully, finally attaining salvation. (2-1)

i) **Dev gandhari Mahala 9 (Page 536)**

Sabh kichh jivat ko bivhar
maat pita bhaiee bandhap or phun greh ki naar (Pause 1)

---

koh Nanak bhaj Ram Naam nit jaatai hoat udhar (2-2)

(Guru Tegh Bahadur)

ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੫੩੬)

ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੋ ਬਿਵਹਾਰ ॥
ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾਤੇ ਹੋਤ ਉਧਾਰ ॥੨॥੨॥

ii) **Central Theme :** O Nanak ! The normal way of this world is that everyone shows his interest and relationship in an individual so long he is

alive, while after the death, no one is prepared to keep the body even for a moment. In fact, everyone is keen to get rid of the dead body, calling it as a ghost, as such unwelcome to be kept in the house.

O Brother ! This world is untrue and false like the desire for water by a deer in a desert, so it is no use running after the false presence of water at a distance by a deer which is only a mirage ; instead we should remember the Lord by reciting the True Name. Thus we could attain Salvation andmake a success of this life. (2-2)

i) **Devgandhari Mahala - 9 (Page 536)**

Jagat mein jhoothi dekhi preet
apnai hi sukh siu sabh lagai kia dara kia meet (Pause 1)

Nanak bhoujal paar parai jou gavai prabh ke geet (2-3-6-38-47)

(Guru Tegh Bahadur)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੫੩੬)

ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥
ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥

ii) **Central Theme :** O Brother ! All the relationships in this world are false and transient whether it is a friend or wife as all persons are interested in their own selfish motives and wail for their own comforts. So long there is some selfish motive, love endures but all these relationships come to an end as soon as death takes place ; and no one keeps you company at the time of death.

O Nanak ! I have tried enough to awaken myself but this self-willed faithless person does not seem to appreciate anything. If a person were to sing Lord's praises always, he makes a success of this life. We should therefore, spend this life in meditation of True Name and get united with the Lord. (2-3-6-38-47)

i) **Ik Onkar Satnam karta purkh nibhou nirvair akal moorat ajooni saibhung Gur prasad.**

Rag biha'gr'a Choupade Mahala 5 Ghar 2 (Page 537)

dootan sangria' bhoangan basaria' anik uparia. (1)

Thir sidh sapharia' jeh kirtan haria'. Nanak sarnaria'. (4-1)

(Guru Arjan Dev)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਬਿਹਾਗੜਾ ਚਉਪਦੇ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੩੭)

ਦੂਤਨ ਸੰਗਰੀਆ ॥ ਭਇਅੰਗਨਿ ਬਸਰੀਆ ॥ ਅਨਿਕ ਉਪਰੀਆ ॥ ੧॥

ਬਿਰੁ ਸਾਧ ਸਫਰੀਆ ॥ ਜਹ ਕੀਰਤਨੁ ਹਰੀਆ ॥ ਨਾਨਕ ਸਰਨਰੀਆ ॥ ੪॥ ੧॥

ii) Central Theme : The persons, without gaining the Guru's Grace are engrossed by vices like sex'ual desires which have uprooted many men, but I have attained peace of mind by reciting True Name. This human being is always engrossed in the love of falsehood and engulfed by the three-pronged Maya. O Nanak ! I have sought the support of the holy saints, where the Lord's praises are being sung. (4-1)

i) Ik Onkar Satgur Prasad (Page 537)
Rag Bihag'ra Mahala 9

har ki gat neh kouoo janai.
jogi jati tapi pach harai. or boh log sianai. (Pause-1)

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sagal bharam taj Nanak pra'ni charan tahai chit laiyo. (3-1-2)

(Guru Teg Bahadur)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੫੩੭)

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਧਿਆਨੇ ॥ ਰਹਾਉ ॥

ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥ ੩॥ ੧॥ ੨॥

ii) Central Theme : Many people including Yogis, celibates and mendicants have made unsuccessful attempts to realise the Lord's secrets. It is surprising that the Lord makes a rich man pauper in no time or a poor man into a king. The Lord has enacted the worldly drama alongwith the worldly falsehood (Maya). But remains Himself aloof in spite of His varied

forms. O Nanak ! Let us take the support of the Lord by casting away our dual-mindedness or whims, as the Lord has ensnared everyone with worldly falsehood. (3-1-2)

i) **Rag Bihagara Chhant Mahala 4 Ghar 1 (Page 538)**
Ik onkar satgur prasad

har har Naam dhiaieeai meri jinderiai gurmukh naam amolai Ram.
har ras beedha har ma'n piara ma'n har ras naam jhakolai Ram.

---

dhan dhan Guru har dasia meri jinderiai jan Nanak naam bigasai Ram(4-1)

(Guru Ram Das)

ਰਾਗੁ ਬਿਹਾਗੜਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੩੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲੇ ਰਾਮ ॥
ਹਰਿ ਰਸਿ ਬੀਧਾ ਹਰਿ ਮਨੁ ਪਿਆਰਾ ਮਨੁ ਹਰਿ ਰਸਿ ਨਾਮ ਝਕੋਲੇ ਰਾਮ ॥

ਧਨੁ ਧਨੁ ਗੁਰੂ ਹਰਿ ਦਸਿਆ ਮੇਰੀ ਜਿੰਦੜੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ ਬਿਗਾਸੇ ਰਾਮ ॥ ੪ ॥ ੧ ॥

ii) **Central Theme :** O my soul ! Let us stabilise the mind by accepting the Guru's guidance and attain unity with the Lord by reciting True Name and singing His praises. Then we could merge with the Lord in the state of equipoise by immersing in the True Name of the Lord and by reciting the nectar like words from the Guru's message.

O Nanak ! Thus we could enjoy the real bliss of life by uniting with the Lord. I would offer myself as a sacrifice to the Guru-minded person, who would goad me towards meditation of True Name by giving details of Lord's Greatness. Infact it is only the Guru-minded persons, who are fortunate enough and are pre-destined by the Lord's Will, who recite Lord's True Name by seeking refuge at the lotus-feet of the Lord.

O my mind ! When the light of knowledge enlightened my innerself with True Name, I had a glimpse of the Lord's vision, and a realisation that the Lord abideth with in me

O Nanak ! Blessed is t he Guru with whose Grace and blessings my heart has blossomed forth like a flower with the recitation of True Name ! (4-1)

i) **Rag bihagr'a Mahala - 4 (Page 538)**

Amrit har har naam hai me'ri jinderiai amrit gurmat pa'yai Ram.
homain maya bikh hai meri jinde'rai har amrit bikh leh ja'iai Ram.

---

kar kirpa sunn benti har har jan Nanak Naam dhiaya Ram. (4-2)

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੩੮)

ਅੰਮ੍ਰਿਤ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥
ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

ਕਰਿ ਕਿਰਪਾ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ ॥੪॥੨॥

ii) **Central Theme :** O my soul ! The nectar of True Name could only be attained through the Guru's guidance; and through this the poison of worldly falsehood (Maya) viz. egoism could also be eliminated. The withered heart like a flower could also blossom forth with this Name; infact, my mind was never at peace without this, just as papiya (toad) craves for the rain drop. So let us take the support of the Guru.

The self-willed person is engulfed by the bondage of worldly falsehood (Maya) like the pigeon, in his own entanglements; though the Lord. protecteth His disciples Himself. The Lord's True Name is just like a ship while the Guru is like a helmsman for enabling man to cross this ocean of life.

O Nanak ! Such a True Name of the Lord is available through the Guru alone with which man could cross this ocean of life successfully. But this facility is available to few fortunate persons who are pre-destined and always remain imbued with the Lord's love. They enjoy the bliss, when the Lord unites than with Himself. When the Lord bestoweth His Grace after listening to our prayers, we start reciting Lord's True Name through. Lord's unison We are enjoying the sweet Name of the Lord-benefactor through the Guru's guidance. (4-2)

i) **Bihag'ra Mahala - 4 (Pag 538)**

Jug sukrit kirat Na'am hai me'ri jinduri'ai har kirat har ma'n dha'rai Ram
har har Naam pavit hai me'ri jindur'ai jap har har Naam udha'rai Ram.

---

apradhi pa'pi udharai me'ri jinduriai jan Nanak khin har ratai Ram. (4-3)

(Guru Ram Das)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੩੯)

ਜਗਿ ਸੁਕ੍ਰਿਤ ਕੀਰਤਿ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ ਹਰਿ ਕੀਰਤਿ ਹਰ ਮਨ ਧਾਰੇ ਰਾਮ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਉਧਾਰੇ ਰਾਮ ॥

ਅਪਰਾਧੀ ਪਾਪੀ ਉਧਰੇ ਮੇਰੀ ਜਿੰਦੜੀਏ ਜਨ ਨਾਨ ਖਿਨੁ ਹਰਿ ਰਾਤੇ ਰਾਮ ॥੪ ॥੨ ॥

ii) **Central Theme :** O my soul ! The greatest virtue in this world is to sing the praises of the Lord and recite Lord's True Name. We could wash away our mind's dirt like egoism, by reciting True Name through the Guru's guidance.

O Nanak ! The persons, who are fortunate enough and are pre-destined by the Lord's Will are enabled to cross this ocean of life by reciting the Lord's True Name. Even fools like us are also helped to attain salvation by meditating on True Name. The Guru has quenched my thirst by arranging for a glimpse of Lord's Vision and has also made me realise that the Lord pervadeth within us. This worldly falsehood (Maya) has fully engrossed us in its deceit and further engaged us in deceitful worldly actions. Though we have attained the Lord through the Guru's guidance who has shown us the right path, thus mitigating all our sufferings, and uniting us with the Lord.

O my soul ! The Lord's True Name is the greatest and highest achievement and the Guru has purified the hearts of sinners like us with the help of True Name. Such Guru-minded persons are then honoured throughout the ages; and the persons, imbued with the Lord's love, cross the ocean of life successfully. (4-3)

i) **Bihagra Mahala - 4 (Page 539)**

Hoan balhari tin kou me'ri jindu'riai jin har har Na'am adharo Ram.
Gur satgur Na'am drir'aya me'ri jindur'iai bikh bhoujal taran haro Ram.

Nanak te har dar paina'ya me'ri jindu'riai jo gurmukh bhagat ma'n la'vai Ram. (4-4)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੩੯)

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੋ ਰਾਮ ॥
ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮ ਦ੍ਰਿੜਾਇਆ ਮੇਰੀ ਜਿੰਦੜੀਏ ਬਿਖੁ ਭਉਜਲੁ ਤਾਰਣਹਾਰੋ ਰਾਮ ॥

ਨਾਨਕ ਤੇ ਹਰਿ ਹਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੜੀਏ ਜੋ ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨੁ ਲਾਵੈ ਰਾਮ ॥੪॥੪॥

ii) **Central Theme :** O my soul ! The Guru has made me realise the importance of True Name and inculcated it in my heart so that the mind is now resting in peace, with all the sufferings cast away and the whole world is showering all the honour on me.

O my soul ! Blessed is the tongue, which repeats the Lord's True Name; blessed are the ears which listen to True Name; and blessed are the persons who follow the path of righteousness and their lotus-feet deserve to be worshipped.

O Nanak ! I would offer myself as a sacrifice to such persons who harken to the Lord's True Name all the time. Such Guru-minded persons, who are engaged in the worship of the Lord, are received with honour in the Lord's Presence and are accepted in the Lord's Court. (4-4)

i) **Bihagr'a Mahala - 4 (Page 540)**

jin har har Na'am na chetiou me'ri jindur'iai te manmukh moor eanai Ram.
jo moh maya chit lainde' me'ri jinduriai se ant gaiei pachhta'nai Ram

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jan Nanak Na'am dhia'ya me'ri jindur'iai dhur mastak har likh chhada Ram. (4-5)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੪੦)

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੜੀਏ ਤੇ ਮਨਮੁਖ ਮੂੜ ਇਆਣੇ ਰਾਮ ॥
ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੜੀਏ ਸੋ ਅੰਤਿ ਗਏ ਪਛੁਤਾਣੇ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੜੀਏ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਛਡਾ ਰਾਮ ॥੪॥੫॥

ii) **Central Theme :** O my soul ! The self-willed persons, who are fully engrossed in worldly falsehood (Maya) in this world, committing certains sins, finally find themselves in the hands of Yama (god of death) and do not find favour with the Lord. However, the Guru-minded persons, following the Guru's advice and teachings are always engaged in recitation of True Name as such they are received with honour in the Lord's Presence and are acceptable in the Lord's Court.

O my soul ! Let us quickly get into the company of the Guru, (through holy congregations) as we are not sure of our life's span (even for the next breath) as everything is controlled by the Lord. Blessed is the time, when we recite the Lord's True Name ! (How beautiful is the moment when we remember the Lord !)

O Nanak ! Even the Yama dreads such Guru-minded persons and never goes anywhere near them, being afraid of them.

O my soul ! The self-willed person, on the other hand, avoids going into the Lord's Presence as the Lord knoweth all details about the sins committed by him. However, the Guru-minded persons are not at all affected by any slander or backbiting by their enemies and the slanderers fall by the wayside being unsuccessful in their foul efforts ; in fact they fall at the lotus feet of such holy persons engaged in the service of the Guru.

O Nanak ! We should serve the True Master daily as He is the greatest and purest power on Earth. The Guru-minded persons, who are engaged in meditation of True Name, never approach another power (gods) with folded hands as they find favour at Lord's Court. But this is possible only if one is fortunate enough and pre-destined by Lord's Will so that even slanderers cannot do any further damage to these persons. (4-5)

i) Bihagra' Mahala - 4 (Page 541)

Sabh jea te'rai to vartada me'rai har prabh tu janai jo jea kamaieeai Ram.
har antar bahir naal hai meri jinduri'ai sabh vaikhai ma'n mukraieeai Ram.

---

sehas sianap neh milai meri jindur'iai jan Nanak gurmukh ja'ta Ram
(4-6 canto1)

(Guru Ram Das)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੪੧)

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੂੰ ਜਾਣਹਿ ਜੋ ਜੀਇ ਕਮਾਈਐ ਰਾਮ ॥
ਹਰਿ ਅੰਤਰ ਬਾਹਿਰ ਨਾਲਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਵੇਖੈ ਮਨਿ ਮੁਕਰਾਈਐ ਰਾਮ ॥

ਸਹਸ ਸਿਆਣਪ ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਜਾਤਾ ਰਾਮ ॥੪॥ ੬॥ ਛੱਕਾ॥

ii) Central Theme : O my soul ! The self-willed persons perceive the Lord at a great distance, whereas He pervadeth everywhere in equal measure.

He watcheth our actions closely, while the Guru-minded persons perceive the Lord close by.

O my soul ! Let us join the company of such Guru-minded persons who are united with the Lord by reciting the True Name of the Lord ; and such persons are also liked by the Lord.

O Nanak ! My only prayer to the Lord is that I may also be enabled to meet such Guru-minded persons leading us to salvation.

O Nanak ! The Guru-minded persons who are fortunate enough and pre-destined by the Lord's Will, sing the praises of the Lord in the company of holy saints; as they have been bestowed with True Name through His Grace.

O my soul ! No one has ever found the limits of Lord's Greatness, though He blesseth us with all worldly gifts like the mother and father looking after the child.

O Nanak ! We could attain the Lord through Guru's guidance only, and not through our clever moves or intelligence. (4-6 cantol)

i) Bihagr'a Mahala - 5 Chhant Ghar 1 (Page 542)
Ik onkar satgur prasad

har ka ek achambhou dekhia me'rai lal jiu jo karai so dharam niai Ram.
har rung akha'ra paiyon me'rai lal jiu avan ja'an sabai Ram.

---

jan kehai Nanak satgur milaya har pair'a ghar aiea. (4-1)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰ ੧ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੪੧)

ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜੋ ਕਰੇ ਸੁ ਧਰਮ ਨਿਆਏ ਰਾਮ ॥
ਹਰਿ ਰੰਗੁ ਅਖਾੜਾ ਪਾਇਓਨੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਆਵਣੁ ਜਾਣੁ ਸਭਾਏ ਰਾਮ ॥

ਜਨ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਾਇਆ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ ਆਏ ॥ ੪॥੧॥

ii) Central Theme : O my friend ! The Lord bath established a wonderful system in the world; He bath created human beings, then established a cycle of births and deaths, and then He watcheth Himself all this drama of his own. Many Guru-minded persons are united by Him with Himself while the self-willed persons are seen wandering aimlessly without any achievements. (due to dual mindedness).

O Nanak ! The Lord conducteth the business of the world based on full justice and moral values. It we were to serve the True Master then we could also gain honour in the Lord's Court. But if one is fortunate and pre-destined by Lord's Will then only one gets the Lord's love through the company of holy saints ; so we should recite Lord's True Name by surrendering our body, mind and wealth to the Lord and ridding ourselves of our ego. O friend ! The Lord after creating this human body resideth Himself within this body. Once we had a glimpse of the Lord's vision, we got enlightened by removing the darkness of ignorance and the nectar of True Name was partaken through the Lord's love. Now whenever I look around, I perceive the Lord alone.

O Nanak ! We could attain the Lord within our hearts by concentrating and controlling the mind alone. (4-1)

i) Rag Bihagr'a Mahala - 5 (Page 543)

At preetam ma'n mohana ghat sohana pra'n adhara Ram.
sunder sohba lal Gopal dayal ki apar apa'ra Ram.

Nanak paiampai sant jumpai jin har har sanjog milaya (4-2)

(Guru Arjan Dev)

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੪੩)

ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ॥
ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਜਿਨਿ ਹਰਿ ਹਰਿ ਸੰਜੋਗਿ ਮਿਲਾਇਆ ॥੪ ॥੨ ॥

ii) Central Theme : O Lord ! The whole life is almost coming to an end, but we have not been able to unite with the Lord and we are craving for His glance/glimpse. We have tried many means with the help of knowledge and True Name but have not been successful so far. We have now approached the holy saints with a request to enable us meet the Lord somehow. All the dirty foods including their eating and drinking, along with embellishments are all futile; so we have sought the support of the holy saints and serve them so that they may unite us with the Lord through their Grace. It is only through the Lord's Grace that we may get a chance to have a glimpse of the Lord with the Guru's guidance.

O Nanak ! I have sought refuge at the lotus feet of the holy saints so as to unite with the Lord. Now we have got all our desires fulfilled with the Grace of the saints, having a glimpse of the Lord, and the life has been a success. Now the tongue cannot describe the praises of the Lord. We sing the praises of the Lord in the company of holy saints, which has dispelled all our vicious thoughts and dual-mindeness. Now there is an atmosphere of bliss, and happiness all around with the unity of the Lord and we are serving the holy saints we have been united with the Lord-Spouse as a matter of chance. (4-2)

i) **Bihagra Mahala - 5 (Page 543)**

Kar kirpa Gur parbhrahm poorai andin Na'am vakhana Ram.
amrit bani uchra har jas mitha lagai te'ra bha'na Ram.

---

binwant Nanak simar har har ichh puni hamari (4-3)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੪੩)

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪੂਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ਰਾਮ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਉਚਰਾ ਹਰਿ ਜਸੁ ਮਿਠਾ ਲਾਗੈ ਤੇਰਾ ਭਾਣਾ ਰਾਮ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਹਰਿ ਇਛ ਪੁੰਨੀ ਹਮਾਰੀ ॥੪ ॥੩ ॥

ii) **Central Theme :** O Lord ! My only prayer is that I should always sing Thy praises, by reciting Thy True Name with the help of holy hymns (bani) and following Thy will, I should be grateful to Thee. There is no other support for a fool like me.

O Nanak ! I have sought the support of the Lord with a request to protect me against all odds.

O Lords ! May we be blessed with the company of such holy saints, who are always imbued with Thy love ! Infact, such Guru-minded persons are the true business-lords, who are always seeking refuge at the lotus-feet of the Lord, with an urge to unite with the Lord. The persons, who are fortunate enough and are pre-destined always to receive the treasure of True Name and such Guru-minded persons never suffer from any malady, fear or afflictions; but this is all due to their good fortune that they are united with the Lord.

O Nanak ! We have got our desires fulfilled through meditation of True Name and we have attained unison with the Lord, but this is all due to the Grace of holy saints. (4-3)

i) Bihagr'a Mahala - 5 Ghar 2 Chhant (Page 544)
In onkar satgr prasad

Vadh sukh reinar'iai pria prem laga.
ghat dukh neidar'iai parsou sada paga.
---
binwant Nanak har kant milia sada kel karanda (4-1-4)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ ਛੰਤ ॥ (ਪੰਨਾ ੫੪੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਵਧੁ ਸੁਖੁ ਰੈਨੜੀਏ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਲਗਾ ॥
ਘਟੁ ਦੁਖ ਨੀਦੜੀਏ ਪਰਸਉ ਸਦਾ ਪਗਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਮਿਲਿਆ ਸਦਾ ਕੇਲ ਕਰੰਦਾ ॥੪॥੧॥੪॥

ii) Central Theme : O Nanak ! My only prayer to the Lord is that I may be bestowed with His Grace so that my heart is inculcated with the lotus-feet of the Lord and I continue reciting His True Name. We should wake up from the slumber of total ignorance and spend this life in the awakening to the love and devotion of the Lord. Now my heart is fully imbued with the love of the Lord, having rid myself of vicious thoughts, and am busy reciting Lord's True Name. Thus I have found the right path towards uniting with the Lord. O my friend ! Let us dedicate our body mind and wealth to the cause of the Lord and demolish the wall of fear- complex separating us from the Lord; and meditate on True Name through the Guru's guidance ! Just as the woman who following the dictates of her spouse, enjoys the conjugal love of her spouse and keeps awake similarly the man should also in his love follow the dictates of the Lord-spouse as per His will and enjoy the true bliss of life. The person who inculcates the True Master in his heart, enjoys all the worldly pleasures. One needs Lord's Grace in successfully crossing this ocean of life and we could also swim across it successfully by taking the support while ridding ourselves of egoism, of the Lord who is the favourite of the sinners and is beyond our comprehension.

O Nanak ! Now we have realised the True Lord-spouse in whose company

we could enjoy the bliss of life by playing the game of life in its various forms. (4-1-4)

i) **Bihagr'a Mahala - 5 (Page 545)**

har charan sarovar teh karoh nivas ma'na
kar majan har sar sabh kilbikh naas mana.

Binwant Nanak aap janai jin eh banat banaiee. (4-2-5)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੪੫)

ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਹ ਕਰਹੁ ਨਿਵਾਸੁ ਮਨਾ ॥
ਕਰਿ ਮਜਨੁ ਹਰਿ ਸਰ ਸਭਿ ਕਿਲਬਿਖ ਨਾਸੁ ਮਨਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਪ ਜਾਣੈ ਜਿਨਿ ਏਹ ਬਣਤ ਬਣਾਈ ॥੪॥੨॥੫॥

ii) **Central Theme :** O my mind ! Try to take refuge at the lotus feet of the Lord and recite the Lord's True Name in the company of holy saints. This would dispel all your sufferings and the darkness of your ignorance, but you will get a place at the lotus-feet of the Lord only if you are bestowed with His Grace. Even the Lord is pleased with the persons who are imbued with His love all the time; then such persons attain the limitless Lord through His Grace by ridding themselves of egoism and enjoy the eternal bliss.

O Brother ! We should listen to the Guru's word, (bani) full of the nectar of True Name, in singing the praises of the Lord, but we could realise Lord's secrets only if we are blessed with His Grace. We could unite with the Lord, separated from us since ages, by developing love and devotion for Him; and then we could merge with the Lord just as water mingles with water ; as He pervadeth everywhere in equal measure. O Nanak ! The Lord only knoweth His Greatness, as no one else knows about the creation and structure of this universe, being beyond our comprehension. Let us, therefore, enjoy the bliss of singing His praises and meditating on True Name. (4-2-5)

i) **Bihagra Mahala - 5 (Page 545)**

Khojat sant phire'h prabh pran adharai Ram.
Ta'n tan khin bhia bin milat piarai Ram.
---

binwant Nanak saphal subh kichh prabh milai at piarai (4-3-6)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੪੫)

ਖੋਜਤ ਸੰਤ ਫਿਰਹਿ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਰਾਮ ॥
ਤਾਣੁ ਤਨੁ ਖੀਨ ਭਇਆ ਬਿਨੁ ਮਿਲਤ ਪਿਆਰੇ ਰਾਮ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਫਲੁ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਮਿਲੇ ਅਤਿ ਪਿਆਰੇ ॥੪॥੩॥੬॥

ii) **Central Theme :** O Lord ! May Thou bestow us with Thy Grace as without Thee we have become completely down cast ! Pray grant us the boon of Thy True Name, and give us a glimpse of Thy vision, so that we may also attain salvation !

O True Master, the supporter of the weaklings ! I have tried many types of penance, meditation and fastings but without achieving any results, and I am without any virtues but having sought Thy support I would seek Thy Grace to bestow me with Thy favours. May Thou bless me with Thy Grace so as to recite Thy True Name all the time ! Secondly may Thou bless me with the company of holy saints, so that all my chores are completed successfully.

O Nanak ! I have one request to the Lord that I may be favoured with a glimpse of His vision so as to fulfil all my desires and aspiration. The Guru-minded persons who recite Lord's True Name are truly great and truthful. How could I praise such greatmen ? It is only few fortunate persons, pre-destined by Lord's Will who could make a success of this life, through a glimpse of Thine. O Lord ! May I be bestowed with Thy Grace so that I could enjoy the bliss of Thy embrace, finally merging with Thee ! (4-3-6)

i) **Bihagr'a Mahala 5 Chhant (Page 546)**

unkaiai ratar'ia va'at duheli Ram
paap kamavdian te'ra koi na beli Ram.

Binwant Nanak aap milia bahur' kathu na ja'ya (5-4-7)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥ (ਪੰਨਾ ੫੪੬)

ਅਨਕਾਏ ਰਾਤੜਿਆ ਵਾਟ ਦਹੇਲੀ ਰਾਮ ॥ ਪਾਪ ਕਮਾਂਦਿਆ ਤੇਰਾ ਕੋਈ ਨ ਬੇਲੀ ਰਾਮ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਆਪ ਮਿਲਿਆ ਬਹੁੜਿ ਕਤਹੂ ਨ ਜਾਇਆ ॥੪ ॥੫ ॥੭ ॥

ii) **Central Theme :** O man ! You are bound to suffer all sorts of privations as you have not developed the love of the Lord nor have meditated on True Name, rather you have been engrossed in worldly falsehood and vicious thoughts, following the wrong path. You will never get this chance again of having the human life, as such it is high time that you mend yourself and follow the right path, as without True Name you will undergo all sorts of sufferings.

O Man ! No doubt you were committing sins in secrecy and hiding but the Lord, who knoweth everything was watching you as such you will have to face the consequences of your actions. You have wasted this human life, being engrossed in worldly pleasures and falsehood as you were unfortunate and pre-destined to suffer because of separation from the Lord. No one could even function as an intermediary between you and the Lord ; you have never sung the praises of the Lord or recited the True Name in the company of the Guru, as you were always involved in bad company.

O Lord ! No one could ever save this foolish man. We have sought Thy refuge and support so pray protect us !

O Brother ! How lucky and fortunate will be the day, when we are also united with the Lord ! Now we are enjoying bliss and peace of mind in the unison of the Lord.

O Nanak ! Once we have been united with the Lord, the mind does not wander (run) astray as we are always imbued with the love of the Lord, and immersed in True Name of the Lord. (4-5-7)

i) **Bihagr'a Mahala - 5 Chhant (Page 547)**

Sunno benaantia soami merai Ram.
kot apradh bharai bhi te'rai cherai Ram.

Nanak darsan paikh jivai govind gunn nidh ga'ya (4-5-8)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥ (ਪੰਨਾ ੫੪੭)

ਸੁਨਉ ਬੇਨੰਤੀਆ ਸੁਆਮੀ ਮੇਰੇ ਰਾਮ ॥

ਕੋਟਿ ਅਪਰਾਧ ਭਰੇ ਭੀ ਤੇਰੇ ਚੇਰੇ ਰਾਮ ॥

ਨਾਨਕ ਦਰਸਨੁ ਪੇਖਿ ਜੀਵੇ ਗੋਵਿੰਦਰ ਗੁਣ ਨਿਧਿ ਗਾਇਆ ॥ ੪ ॥ ੫ ॥ ੪ ॥

ii) **Central Theme :** O Lord ! We, human beings are no doubt full of defects of a low and mean character (mentality), despite all that, we are Thy slaves and disciples so our earnest request to Thee is to save our honour. Thou art pervading every being and art very close to us, so accept our prayers!

O Nanak ! I am a very humble servant of the Lord so my earnest prayer to the Lord is that though we are engrossed in vices like sexual desires and egoism, yet we request for His protection from this worldly falsehood. (Maya)

O Lord ! Our state is rather funny and pitiable that, discarding the valuable gem of True Name, we are engrossed in amassing the useless worldly wealth which is worth nothing, but now have sought refuge at Thy lotus feet. Though, being of low intelligence, we cannot understand and appreciate the Lord's Greatness and His vastness, we pray to Him for His protection and forgiveness.

O Nanak ! Now having been united with the Lord we always sing the praises of the Lord of bliss, in whose unison we have become free from all worries and with a Lord's glimpse we have attained peace of mind. Now we do not suffer from any afflictions or problems and enjoy life in having a glimpse of the Lord's vision only, being imbued with His love all the time. (4-5-8)

i) **Bihagra Mahala - 5 Chhant (Page 548)**

bol so dharmir'ia moan kat dha'ri Ram.
tu netri dekh chalia maya biohari Ram.

Nanak jisno har milae'i so sarb gu'nn parbina (4-6-9)

(Guru Arjan Dev)

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥ (ਪੰਨਾ ੫੪੮)

ਬੋਲਿ ਸੋ ਧਰਮੀੜਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ ॥
ਤੂੰ ਨੇਤਰੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਹਾਰੀ ਰਾਮ ॥

ਨਾਨਕ ਜਿਸਨੋ ਹਰਿ ਮਿਲਾਏ ਸੋ ਸਰਬ ਗੁਣ ਪਰਬੀਨਾ ॥ ੪ ॥ ੬ ॥ ੯ ॥

ii) **Central Theme :** O Nanak ! All the worldly honour and joy except the one gained through the company of holy saints is unreal and false and will be left behind in the end, (at the time of death) and it is the True Name alone which accompanies man to the next world.

O Man ! You should recite Lord's True Name, leaving aside everything else. The human being runs around for amassing this wealth and wails for its loss; whereas the Guru-minded persons, who have acquired True Name in the company of holy saints attain self-realisation. Mostly man wastes this human life by running after worldly falsehood, and his worldly desires never get satiated due to his egoism. Though there is no peace of mind without the knowledge of Lord's Greatness and the whole world repents in the end without attaining True Name.

O Brother ! The Guru-minded persons, who have been united by the Lord with Himself, always meditate on Time Name in the company of holy saints. The Lord bath saved such persons through His union and enabled them to cross this ocean of life successfully. Such persons, imbued with the love of True Name, have attained peace of mind by acquiring all the virtues. So we should take the support of True Name in the company of holy saints. (4-6-9)

i) **Bihagr'ai ki vaar mahala - 4 (Page 548)**
Ik onkar satgur prasad (Slok Mahal - 3)

Gur seva te' sukh paieeai horthai sukh na bhaal.
gur kai sabad ma'n bhe'diai sada vasai har naal.

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salahiho har sabhna te' vada jo sant jana ki paij rakhda aya. (1)

(Guru Amar Dass)

ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੪੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਈਐ ਹੋਰਥੈ ਸੁਖੁ ਨ ਭਾਲਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਭੇਦੀਐ ਸਦਾ ਵਸੈ ਹਰਿ ਨਾਲਿ ॥

ਸਲਾਹਿਹੁ ਹਰਿ ਸਭਨਾ ਤੇ ਵਡਾ ਜੋ ਸਭ ਜਨਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ॥੧॥

ii) **Central Theme :** O Brother ! One could find real peace and tranquillity (comfort) from the service of the Guru, as there is no joy out of worldly pleasures. But this bliss is attained by those persons, who are

bestowed with the Lord's Grace.

O Nanak ! This favour is acquired through the Guru's Grace only as such the self willed persons are devoid of this real wealth.

O Lord ! This whole universe hath been created by Thee and then Thou pervadeth every one and everywhere so whatever happens is as per Thy Will and as it pleaseth Thee ! We should sing the praises of the True Master, who protecteth the holy saints and is the highest and purest form of power on Earth. (1)

i) **Slok Mahala - 3 (Page 549)**

Nanak gyani jug jeeta jug jeeta sabh koiai.
naamai karaj sidh hai sahejai hoiai so hoiai.

---

sabh tera choj vartada dukh sukh tud paas. (2)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੪੯)

ਨਾਨਕ ਗਿਆਨੀ ਜਗੁ ਜੀਤਾ ਜਗਿ ਜੀਤਾ ਸਭੁ ਕੋਇ ॥
ਨਾਮੇ ਕਾਰਜ ਸਿਧਿ ਹੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ॥

ਸਭੁ ਤੇਰਾ ਚੋਜੁ ਵਰਤਦਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧੁ ਪਾਸਿ ॥੨॥

ii) **Central Theme :** O Nanak ! The learned (person) Guru-minded person, has won over the whole world by controlling the mind through meditation of True Name, whereas the world keeps a control of everyone else. (Maya or worldly falsehood) The Lord always fulfilleth the desires of His saints and taketh their side; while the self-willed persons have forgotten the Lord from the beginning itself due to their being engrossed in worldly falsehood and dual mindedness. They never acquire peace and tranquillity of mind, as their heart is burning with worldly desires along with the darkness of ignorance. So we should avoid the company of such self-willed persons and keep them at a distance.

O Nanak ! The Guru-minded persons have served the True Lord, the benefactor of all our comforts, through the Grace of the Guru, as they are pre-destined and bestowed with Lord's favours from the beginning. They infact enjoy the bliss of the Lord through contemplating Guru's Word. O Lord ! The person, blessed with Thy Grace, receives everything in the world. There is no other

power, equivalent to Thee as such I only beseech Thee for mercy.

O Lord ! Whatever pleaseth Thee, is bound to happen in the world. O Lord! The whole worldly drama in being enacted, as per Thy orders and we undergo all sorts of sufferings or enjoy various comforts as per Thy dictates. (2)

Slok Mahala 3 (Page 549)

Gurmukh sachai bha'vdai dar sachai sachiar.

---

tud jevad datar mein koiee
na a'viee tud sabh sai no daan dita khandi varbhandi patati sabh loiee. (3)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੪੯)

ਗੁਰਮੁਖ ਸਚੈ ਭਾਵਦੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ।

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾਰੁ ਮੈ ਕੋਈ ਨਦਰਿ ਨ ਆਵਈ
ਤੁਧੁ ਸਭਸੈ ਨੋ ਦਾਨੁ ਦਿੱਤਾ ਖੰਡੀ ਵਰਭੰਡੀ ਪਾਤਾਲੀ ਪੁਰਈ ਸਭ ਲੋਈ ॥ ੩॥

ii) Central Theme : O Nanak ! The Lord protects His devotees through His Grace by the Guru's guidance as they are honoured in the Lord's presence. There is no other power except the Lord and we should follow the Lord's Will, thus winning His acceptanc.

O Lord ! You alone know Your greatness as there is none as great or on par with You. Whosoever has served You ejoys the eternal bliss. There is none as powerful capable of creating or destroying this world which gains Your benedictions all the time. (3)

i) Slok Mahala 3 (Page 549)

ma'n pareet na aieaa sahej na lago bhao'u.

---

har kirpa te hoa' har bhagat har bhagat jana kai moh dithai
jagat taria sabh loriai. (4)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੪੯)

ਮਨਿ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਹਜਿ ਨ ਲਗੋ ਭਾਉ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਹੋਆ ਹਰਿ ਭਗਤੁ ਹਰਿ ਭਗਤ ਜਨਾ ਕੈ ਮੁਹਿ ਡਿਠੈ ਜਗਤੁ ਤਰਿਆ ਸਭੁ ਲੋੜੀਆ ॥ ੪ ॥

ii) **Central Theme :** O Nanak ! The person, who follows Guru's Word, leads a fruitful life otherwise the faithless person wastes this human life. The person, without attaining self-realisation, lives in total darkness of ignorance and suffers all the time without the Guru's guidance. O foolish man ! You should follow the Guru's guidance provided you have rid yourself of your egoism, and then attain salvation. The person who joins the company of holy saints, attains the Lord's love and recites True Name. Such a person then crosses this ocean of life successfully through the Grace of the Lord. (4)

i) **Slok Mahala 3 (Page 550)**

Sa rasna jal jaou jin har ka soaou na pa'ya.
Nanak rasna sabad rasai jin har har vasa'ya (1)

Gur prasad kahai jan Nanak har sachai kai gunn gai'e. (5)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੦)

ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਸੁਆਉ ਨ ਪਾਇਆ ॥
ਨਾਨਕ ਰਸਨਾ ਸਬਦਿ ਰਸਾਇ ਜਿਨਿ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥ ੧॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਹੈ ਜਨੁ ਨਾਨਕ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥ ੫॥

ii) **Central Theme :** O Nanak ! Such a tongue deserves to be burnt, which does not enjoy the bliss of repeating Lord's True Name. Infact, the Guru-minded persons have enjoyed the real bliss of True Name by developing love of the Lord through Guru's word. (Guru's guidance).

The fact is that the Lord Himself hath everything and can see every thing to happen in this world as He pervadeth every where and every human being. We, human beings, have no control on anything as such we perform our actions as ordained by Him as per His Will. The Lord directeth the Guru-minded persons on to the right path while the self-willed persons are put on the wrong path. But all this happens as per the Lord's dictates based on the principle of good and sound justice, while the Lord Himself feeleth delighted watching all this worldly drama. We, however, sing the praises of the Lord, through His Grace; thus merging with Him finally. (5)

i) **Slok Mahala 3 (Page 550)**

Darvesi ko ja'nsi virla ko darve's.
je ghar ghar handai mangda dhig jivan dhig vais.

---

jisno kirpal hovai har aapai tisno hukam manavai (6)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੦)

ਦਰਵੇਸੀ ਕੋ ਜਾਣਸੀ ਵਿਰਲਾ ਕੋ ਦਰਵੇਸੁ ॥
ਜੇ ਘਰਿ ਘਰਿ ਹੰਢੈ ਮੰਗਦਾ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵੇਸੁ ॥

ਜਿਸਨੋ ਕ੍ਰਿਪਾਲ ਹੋਵੈ ਹਰਿ ਆਪੇ ਤਿਸਨੋ ਹੁਕਮੁ ਮਨਾਵੈ ॥

ii) **Central Theme :** O Nanak ! The mendicants go on visiting various homes begging for alms but all this is really shameless, deserving strong condemnation. It is worth while only when a person, getting rid of his hopes and mental worries, begs for the True Name of the Lord. I would offer myself as a sacrifice to such a noble soul or Guru-minded person.

O Nanak ! On the tree of this world, there are two birds called "Guru minded" and "self-willed" who suffer or enjoy comforts as per their pre-ordained fortune as per Lord's Will. Some Guru-minded persons enjoy the eternal bliss by being imbued with the Lord's love and True Name and completely unaffected by worldly falsehood (Maya) whereas this whole drama is being organised by the Lord. If one considers dispassionately, one would find the Lord's presence at every point for example. He who sows the seed, reaps its reward in the form of food and tastes the food Himself. We human beings are like toys in His hands which are made to dance, as it pleaseth Him. The Guru-minded person, who is blessed with Lord's Grace, enjoys Lord's bliss by following His dictates.

i) **Slok Mahala 3 (Page 551)**

karam dharam sabh bandhna paap pu'n sanbandh
mamta moh so bandhna puttar cluttar so dhandh.

---

aap nirankar akar hai aapai aapai karai so thia (7)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੨)

ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸਨਬੰਧੁ ॥
ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁ ਧੰਧੁ ॥

ਆਪਿ ਨਿਰੰਕਾਰ ਅਕਾਰ ਹੈ ਆਪੇ ਆਪੇ ਕਰੇ ਸੁ ਥੀਆ ॥ ੧॥

ii) **Central Theme :** This whole world is engrossed in the bondage of worldly falsehood (Maya) and the various human beings join in different relationships in the world based on their virtues or sins and their actions or formal observances. The world is following a blind path (alley) without the recitation of True Name of the Lord and engulfed by worldly occupations due to its (worldly) false involvements.

When this foolish man gets enlightened through the knowledge of the True Guru's guidance, then this bondage of worldly falsehood (Maya) gives way, and the darkness is dispelled.

O Nanak ! The Lord would protect our honour as we have sought refuge at His lotus-feet. Infact everything is under the control of the Lord who after creating this universe as per His Will, bestoweth His favours on us. The Lord Himself enjoyeth the nectar of True Name in the form of a Guru-minded person while He Himself leadeth a secluded life being formless. Then again He pervadeth the whole universe in the (seen) physical (world) form, while engaging everyone in worldly chores. But no one has ever realised His greatness or secrets. (7)

i) **Slok Mahala - 3 (Page 551)**

Gurmukh prabh saveh sa'd sa'cha andin sahej pyar.
sada anand gaveh gu'nn sa'chai ardh urdh urdhar.

Aapai sukh dukh devai karta aapai bakhas karijai (8)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੧)

ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਸੇਵਹਿ ਸਦ ਸਾਚਾ ਅਨਦਿਨੁ ਸਹਜਿ ਪਿਆਰਿ ॥
ਸਦਾ ਅਨੰਦਿ ਗਾਵਹਿ ਗੁਣ ਸਾਚੇ ਅਰਧਿ ਉਰਧਿ ਉਰਿਧਾਰਿ ॥

ਆਪੇ ਸੁਖੁ ਦੇਵੈ ਕਰਤਾ ਆਪੇ ਬਖਸ ਕਰੀਜੈ ॥ ੮॥

ii) **Central Theme :** O Nanak ! The Lord parvadeth everywhere in the world but only few Guru-minded persons who are fortunate enough and pre-destined by Lord's Will, enjoy the bliss of the nectar of True Name. They spend their lives in singing the praises of the Lord, following the Lord's Will. The persons, who are bestowed with the Grace of the Lord, are united with the Lord, by singing His praises. Infact, the Lord Himself mergeth them with Himself through His Grace when it pleaseth Him.

The fact is that the Lord is pervading the universe both in the seen and unseen forms or formless and Physical forms. For example, He is the Vedas or Puranas Himself and Himself holdeth discourses on them being the great exponent and scholar and He himself listens to their getting immersed in the Lord's love. The Lord Himself is causing suffering or comforts in the world around and Himself createth the universe and then distributeth His benedictions. When one inculcates Lord's love in his heart, and his mind is imbued with His love through the Guru's word, then he automatically uniteth with the Lord, thus finally merging with Him. (8)

i) **Slok Mahala -3 (Page 552)**

Seikha androh jor chhad tu bhau kar jhal gavai.
gur ka bhei ketai nistarai bhei vitch nirbhau paie.
---
aapai karai kara'eai karta avar na dooja tujhai sarai (9)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੨)

ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ ਗਵਾਇ ॥
ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਅਵਰ ਨ ਦੂਜਾ ਤੁਝੈ ਸਰੇ ॥ ੯॥

ii) **Central Theme :** O Sheikh ! Try to develop love for the Lord by ridding yourself of your ego so that you may attain peace and tranquillity of mind.

O Nanak ! No body has ever attained unison with the Lord by keeping company with sexual desires and anger or other worldly vices. Infact, the self-willed persons always remain engrossed in the unreal dreams of this worldly greed even though carrying out many functions of formal nature

but without any reward. Finally they are not accepted by the Lord, as such they are dishonoured in the Lord's presence always.

The Lord pervadeth the whole universe after creating us, He Himself is the ocean of life with the fourteen jewels lying within this ocean. It is the Guru-minded persons alone who benefit from these jewels through the Lord's Grace. The Lord Himself is the ship of safety, Himself the helmsman, and He Himself is the ocean. O Lord ! Thou art everything Thy self and doth everything as per Thy Will, as it pleaseth Thee, and there is no second power on Earth equivalent to Thee. (so we should develop love of the Lord alone) (9)

i) **Slok Mahala - 3 (Page 552)**

Satgur ki seva saphal hai je ko karai chit laie'
naam padarath paieeai achint vasai ma'n aiye'

---

jan Nanak salahai na rajai tu'd kartai tu har sukh daata vadan. (10)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੨)

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੋ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥
ਨਾਮ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਜਨ ਨਾਨਕੁ ਸਾਲਾਹਿ ਨ ਰਜੈ ਤੁਧੁ ਕਰਤੇ ਤੂ ਹਰਿ ਸੁਖ ਦਾਤਾ ਵਡਨੁ ॥ ੧੦॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will, are united with the invaluable wealth of True Name. They, thus attain the Lord in their hearts by getting rid of their egoism; thus they find honour and acceptance at the Lord's court. (with the kingdom of heaven) such Guru-minded persons, who are in the company of the Guru, attain Salvation in this world.

O Lord ! Thou art Thy-self like the gold stone (Pa'ras) with whose touch even iron gets converted into gold; but Thou art the slave or disciple Thy self and Thy self the True Master as Thou pervadeth equally in all beings.

O Lord ! Thou alone worshippeth the Lord in the form of a Guru-minded person and Thou alone destroyeth our sins.

O Nanak ! I never get satiated with singing the Lord's Praises and ever

remain absorbed in reciting True Name of the Lord who is the greatest and highest authority in the world. (10)

i) **Slok Mahala - 4 (Page 552)**

Bin satgur sevai jia ke bandhana jetai karam kamahai.
Bin satgur sevai thavar na pavhi mar jaameh aveh ja'hai.
---
jina aapai Gurmukh de' vadiaiee se jan sachi dargeh ja'nai (11)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੫੨)

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਜੇਤੇ ਕਰਮ ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਵਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥

ਜਿਨਾ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਸੇ ਜਨ ਸਚੀ ਦਰਗਹ ਜਾਣੇ ॥੧॥

ii) **Central Theme :** O Nanak ! Whatever actions man undertakes except the service of the True Guru are meant for worldly greed in the pursuit of worldly falsehood, of man gets engrossed by worldly attachments finally landing in the hands of Yama, god of death.

The Guru-minded persons, by developing love for the Lord, and reciting True Name not only improve their lives in the world but help other family members as well towards salvation.

The main point to be understood is that the Lord pervadeth every being in the physical form; He Himself is the teacher and the taught as well and He only maketh the child either intelligent or ignorant as it pleaseth Him.

O True Master ! The persons whom Thou accepteth as Thy disciples with True Name as Thy benediction, find honour and blessings in His Presence. (11)

i) **Slok Mardana - 1 (Page 553)**

"Kal kalvali ka'am madh manua' pivanhaar.
karod katori mohai bhari pilava ahankar.

Aapna choj kar vaikhai aapai aapai sabhna jia ka hai jani (12)

(Guru Nanak Dev)

ਸਲੋਕ ਮਰਦਾਨਾ ੧ ॥ (ਪੰਨਾ ੫੫੩)

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੂਆ ਪੀਵਣਹਾਰੁ ॥
ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

ਆਪਣਾ ਚੇਤਿ ਕਰਿ ਵੇਖੈ ਆਪੇ ਆਪੇ ਸਭਨਾ ਜੀਆ ਕਾ ਹੈ ਜਾਣੀ ॥ ੧੨॥

ii) **Central Theme :** (Guru Nanak has sung this hymn while addressing Mardana).

O Brother ! The whole world gets intoxicated with the false type of wine and then undergoes sufferings. The human being of this age of Kal-yug remains engrossed in sexual desires, or is worked up in anger or performs various functions in ego. The true type of drinking wine consists of keeping in touch with the Lord while caring for the virtuous deeds, developing a conduct of peace and tranquillity and making a good character. Infact speaking the truth or truthful living are the signs of developing love and devotion for the Lord. The whole world is seized of the (worldly) desires for more and more worldly possessions and in running after such acquisitions and is looking for the company of those persons, interested in drinking wine, being engrossed in vicious thoughts thus leading to various vices. Once the inner self is enlightened with the knowledge of Lord's True Name one gets the (food) means for a truthful living through True Name. True life is indicated by uniting with the Lord in the Company of holy saints.

O Nanak ! Let us spend this life in partaking of True Name as the food for existence, getting rid of vicious thoughts. Infact, the Lord Himself is omni-present and is pervading as a mendicant, householder, or even a god controlling everything in the world. The Lord enableth the Guru-minded persons through His own guidance, to cross this ocean of life successfully. After creating the world, He watcheth the drama of His Creation and then feeleth happy at the whole process of creation. (12)

i) **Slok Mahala -3 (Page 553)**

e'ha sandhia parva'n hai jit har prabh me'ra chit a'vai.
har siun preet upjai maya moh jala'vai.

---

aapai jina bujhai gurmukh tin androh dooja bharam ga'ya (13)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੩)

ਏਹਾ ਸੰਧਿਆ ਪਰਵਾਣੁ ਹੈ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ॥
ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਊਪਜੈ ਮਾਇਆ ਮੋਹੁ ਜਲਾਵੈ ॥

ਆਪੇ ਜਿਨਾ ਬੁਝਾਏ ਗੁਰਮੁਖਿ ਤਿਨ ਅੰਦਰਹੁ ਦੂਜਾ ਭਰਮੁ ਗਇਆ ॥ ੧੩॥

ii) **Central Theme :** O Nanak ! The true worship consists of meditating on the Lord by ridding oneself of dual-mindedness with Guru's Grace and then concentrating (the mind) on the Lord with love. However, the self-willed persons are wandering in the cycle of births and deaths, without concentrating their mind on the real worship.

I have found after wandering over the whole world that there is no genuine thirst for meeting the Lord ; it is only for the sake of show that people are interested in it. I have quenched my thirst after meeting the True Guru and am satisfied.

O Lord ! Thou art limitless and it is beyond my comprehension to describe Thy Greatness. Thou pervadeth throughout the world in the form of the Lord-Creator in fact Thou bestowed Thy benedictions on some and some have to face death at Thy dictates; but Thy justice is true and reasonable. O Lord ! The Guru-minded persons, who are bestowed with Thy Grace, get merged with Thee, by getting rid of their dual mindedness and misgivings. (13)

i) **Slok Mahala - 5 (Page 554)**

'har naam na simreh sadh sung tai tan udai kheh.
jin kiti tisai na janiee Nanak phit alluni deh.

---

jisdi paij rakhai har soami so sacha har jaan. (14)

(Guru Arjan Dev)

ਸਲੋਕ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੫੪)

ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧ ਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ ਖੇਹ ॥
ਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈ ਨਾਨਕ ਫਿਟੁ ਅਲੂਣੀ ਦੇਹ ॥ ੧॥

ਜਿਸਦੀ ਪੈਜ ਰਖੈ ਹਰਿ ਸੁਆਮੀ ਸੋ ਸਦਾ ਹਰਿ ਜਾਨੁ ॥ ੧੪॥

ii) **Central Theme :** O Nanak ! The self-willed persons, who are devoid

of the company of holy saints, and do not recite Lord's True Name, lead a life deserving strong condemnation and their body mingles with dust being worthless. We should always recite the Lord's True Name who maitaineth everyone as He is the sustainer of the whole world. The Lord Himself enableth us to meditate on True Name by following a disciplined life and giveth us full self-realisation. The Guru-minded persons find favour with the Lord and a place of honour in His Presence. The Lord is our Protector as also the benefactor of His favours to all human beings, through His Grace. (14)

i) **Slok Mahala - 3 (Page 554)**

'Nanak bin satgur bhetai jug andh hai andhai karam kamaie'.
sabdai siun chit na laviee jit sukh vasai ma'nieai.

Jan Nanak vadiaiee aikhai har kartai ki jisnu til na tamai'e. (15)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੪)

ਨਾਨਕੁ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅੰਧੇ ਕਰਮ ਕਮਾਇ ॥
ਸਬਦੈ ਸਿਉ ਚਿਤੁ ਨ ਲਾਵਈ ਜਿਤੁ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਜਨੁ ਨਾਨਕ ਵਡਿਆਈ ਆਖੈ ਹਰਿ ਕਰਤੇ ਕੀ ਜਿਸਨੋ ਤਿਲੁ ਨ ਤਮਾਏ ॥ ੧੫॥

ii) **Central Theme :** O Nanak ! This world spends this life engrossed in vicious thoughts and sinful actions groping in the darkness of ignorance, being without the Guru's guidance. However, everything happens as per the Lord's Will. We should always remember the Lord by following the dictates of the Lord and Guru's word; thus the remedy of reciting True Name in Lord's Will should always be utilised for a better life. This would break all the shackles of doubts and misgivings leading to dual-mindedness, and enable us to enjoy the bliss of life.

The fact is that Lord is everything. Himself, being Omni-scient. He Himself is the creator, and the gardener to look after this worldly garden, He Himself taketh the form of this vegetation, flowers or fruits and Himself enjoyeth all these things. He Himself is the Protector of all, pervading everywhere, being Omni-present.

O Nanak ! I would always sing the Lord's Praises, who is above greed or

attachment and bestoweth His benedictions on us. We should develop love of the Lord and lead a life as per Hiss Will, so that finally we could merge with Him and enjoy eternal bliss. (15)

i) **Slok Mahala 3 (Page 554)**

ma'nas bharia ania manas bharia aie.

---

sabh tisai no salahio santoh jin doojai bha'v ki ma'r vada'ri dhe'ri. (16)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੪)

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥

ਸਭਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਜਿਨਿ ਦੂਜੇ ਪਾਵ ਕੀ ਸਾਰਿ ਵਿਡਾਰੀ ਢੇਰੀ ॥੧॥

ii) **Central Theme :** Let us avoid partaking this wine which spoils our thinking power and makes us forget the Lord, being out of our senses. O Nanak ! Let us drink the true wine (True Name) and get united with the Lord through the Guru's guidance. O Saints ! Let us sing the praises of the Lord, who has cast away our dual-mindedness. (16)

i) **Slok (Page 554)**

Kabir marta marta jug moo'a mar bhina janai hoie'.

---

jo harka piara' so sabhna ka piara' hore keti jhakh jhakh avai javai. (17)

(Kabir)

ਸਲੋਕ (ਪੰਨਾ ੫੫੪)

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੂਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ ॥
ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ ॥੧੭॥

ii) **Central Theme :** O Kabir ! No one has realised the true path of leading a purposeful life, and the person with humility does not fear the physical death even, We could have a good death provided we do not forsake the Lord. O Nanak ! The person who faces death in humility lives for ever. When the Lord bestows His Grace on us then we attain the boon of True Name. The Lord protects the honour of His saints. The beloved of the Lord has won the praises of all, while the slanderers are lost in their efforts. (17)

i) **Salok Mahala - 3 (Page 555)**

Ram Ram karta sabh jug phirai Ram na pa'ya jaie'.
agam agochar a't vada atul na tulia jaie'.

Apna mit aap ja'nda apai hi go'har. (18)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੫)

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮ ਨਾ ਪਾਇਆ ਜਾਇ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨ ਤੁਲਿਆ ਜਾਇ ॥

ਆਪਣੀ ਮਿਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰੁ ॥ ੧੮॥

ii) **Central Theme :** O Nanak ! The Lord is the Greatest and the highest power on Earth and no account could be kept about us as such He is beyond our comprehension. The Lord is beyond our reach though everyone talks about "Ram" but no one has known His Greatness. We could attain the Lord through the contemplation of Guru's Word and we could realise the secret that He pervadeth all the beings equally.

O my mind ! The True Name of the Lord is such a treasure which bestows real bliss to Man; so we should always amass the wealth of True Name. There is no possibility of any loss in this transaction and we could earn profits all the time, and by using this treasure we could improve our stock further. But this wealth is attained by those Guru-minded persons only who are blessed with the Guru's Grace.

The Lord is perceived both in the hidden form and also pervading everywhere in the physical form as He prevaileth in both seen and unseen forms. When the World was not yet created, the Lord was prevailing in a State of Nothingness, in silence. There was no knowledge of Vedas or Puranas in that state of utter silence when the True Master was absorbed in Himself. But He knoweth His ways and means Himself only. He Himself is the Ocean and Himself the jewel therein, so we should develop love and devotion for the Lord alone. (18)

i) **Slok Mahala - 3 (Page 555)**

homain vitch jagat mua mardo marda jaie'

jichar vitch dum hai tichar na chetiaiee ke' kare'g agai jaie'.

---

ustat baran na sakiai sa'd sa'd kurbana. (19)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੫)

ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੋ ਮਰਦਾ ਜਾਇ ॥
ਜਿਚਰੁ ਵਿਚਿ ਦੰਮੁ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ ਅਗੈ ਜਾਇ ॥

ਉਸਤਤਿ ਬਰਨਿ ਨ ਸਕੀਐ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥ ੧੯॥

ii) Central Theme : This world wastes this human life, engrossed in egoism all the time. Whatever we earn in this life, we are likely to get in return in the next world ; as the world moves as per the dictates of the Lord. When the Lord bestoweth His Grace, then we learn something about the Lord through the Guru's guidance, as the Lord pervadeth us. Then this Man remembers the Lord every moment of his life with every breath of his life, and attains the True meaning of life, enjoying the eternal bliss of life. Now man loses all the fear of death as the Lord pervadeth everywhere in equal measure.

O Nanak ! I would offer myself as a sacrifice to the Guru-minded person who recites the Lord's True Name. Such a person gets to know all the secrets about the Lord and the Lord bestoweth all the knowledge and doth all the description Himself who was earlier wrapped up in complete silence. (19)

i) Slok Mahala - 1 (Page 556)

'Kali ander Nanaka jina da auta'r.
Putt jin'ura dhia jinuri joru jina da sikdar (1)

Sant piarai parbrahm Nanak har agam agaho (20)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੫੬)

ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾਂ ਦਾ ਅਉਤਾਰੁ ॥
ਪੂਤੁ ਜਿਨੂਰਾ ਧੀਅ ਜਿੰਨੂਰੀ ਜੋਰੂ ਜਿੰਨਾ ਦਾ ਸਿਕਦਾਰੁ ॥ ੧॥

ਸੰਤ ਪਿਆਰੇ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਹਰਿ ਅਗਾਮ ਅਗਾਹੁ ॥ ੨੦॥

ii) Central Theme : O Nanak ! During this present age of Kal-Yug there are hardly few persons who realise the importance and value of True Name. Just as Hindus worship stones (in the form of various statues) which are liable to sink in water; how could such stones enable us to cross this ocean of life successfully ?

O Lord ! Thou art our True Master ; it is only Thy True Saints, who are imbued with Thy love. O Brother ! We should partake of the food of True Name alone which would satiate hunger as it is the nectar of True Name alone which could bring us all the comforts of worldly life in its train. The Lord mergeth His Saints with Himself and keepeth them in His fold of love. (20)

i) Slok Mahala - 3 (Page 556)

Sabh Kichh hukamai av'da sabh kichh hukamai j'aie.
je' ko moorakh apoh janai andha andh kamaie.

Nanak mangai da'an har santa re'naar.
hore da'tar na sujhiee tu devan haar. (21-1) (Checked)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੬)

ਸਭੁ ਕਿਛੁ ਹੁਕਮੈ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ ॥
ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

ਹੋਰੁ ਦਾਤਾਰੁ ਨ ਸੁਝਈ ਤੂ ਦੇਵਣਹਾਰੁ ॥੨੧॥੧॥ਸੁਧੁ॥

ii) Central Theme : O Lord ! Everything happens as per Thy Will. All the beings are born and then face death according to Thy dictates only. If any person person feels himself responsible for enacting any performance in the world, then he behaves like a blind man, who does not know himself the correctness of the path he follows. It is only few Guru-minded persons, who appreciate and realise the value of Thy will, O Lord !

O Nanak ! Very few Guru-minded persons realise the value of life, having appreciated Thy Will, as it is not through showmanship that we could perform the real Yoga, Lord's worship. The Lord then appeareth in person within the Guru-minded persons.

I would offer myself as a sacrifice to such holy saints, who only recite True

Name. The Lord in facts is controlling everything. He is the Creator then He pervadeth Himself everywhere and He alone was there absorbed in Himself initially also in utter silence, and there is none else apart from Him. (21-1) (Checked)

i) **Ik Onkar Satnam Karta Purkh nirbhou nirvair akal moorat ajooni saibhung Gur prasad**
Rag Vadhans Mahala 1 Ghar 1 (Page 557)

amli amal na ambr'ai macchi neer na hoiai.
jo ratai seh apnai tin bhavai sabh koiai.

---

ma'n te dokha ta lehai ja sifat kari ardas. (4-1)

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
ਰਾਗ ਵਡਹੰਸ ਮਹਲਾ ੧ ਘਰ ੧ (ਪੰਨਾ ੫੫੯)

ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥
ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੇ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥

ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥ ੪॥ ੧॥

ii) **Central Theme :** The persons, imbued with the low of the Lord, are not satiated with anything else, just as the drug-addict is not satisfied without the intake of drug or the fish out of water. I would offer myself as a sacrifice to the person who has partaken the nectar of True Name.

It is through our ignorance that we cannot perceive the Lord, though abiding within ins. O Nanak ! I would seek the boon of His love from the True Lord, but this could be achieved only by singing the praises of the Lord. (4-1)

i) **Vadhans Mahala 1 (Page 557)**

gunnvanti soh ra'vai nirgun koohai kaie'.
je gunvanti thi rehai ta bhi soh ra'van jaie. (1)

---

teh seh lagi je rehai soh ravai soiai. (4-2)

ਵਡਹੰਸ ਮਹਲਾ ੧ (ਪੰਨਾ ੫੫੭)

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣ ਕੂਕੇ ਕਾਇ ॥

ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ ॥ ੧ ॥

ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ ॥ ੪ ॥ ੨ ॥

Vadhans Mahala 1 Ghar 2 (Page 557)

mori ru'n jhu'n la'ya bhainai savan aya.

---

kiun na mareejai jiar'a na deejai ja soh bhia vidana. (1-3)

ਵਡਹੰਸ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣ ਆਇਆ ॥

ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥ ੧॥ ੩॥

ii) **Central Theme :** O my friend ! I am enjoying the Guru's-Word as the peacock enjoys in the rainy season, and I am in love with the Lord's True Name, though enamoured by the worldly falsehood. (Maya) This life without the love of the Lord will be a sheer waste.

I have been separated from my Lord-spouse but this separation had no mercy on me, and I am pining for my beloved Lord. If somone were to give me some news of my Lord-spouse, I would offer him my body nay my life even. O Nanak ! What should I offer to the person, who gives me the news of my beloved Lord ? (1-3)

i) **Vadhans Mahala 3 Ghar 1 (Page 558)**
Ik Onkar Satgur Prasad

ma'n mailai sabh kichh maila' ta'n dhotai ma'n hachha na hoiai.

---

mamta ki mal utrai eh ma'n hachha hoiai. (4-1)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੫8)

ਮਨਿ ਮੈਲੇ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

ਮਮਤਾ ਕੀ ਮਲ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥ ੪॥ ੧॥

ii) **Central Theme :** By purifying the body alone one cannot purify the mind, as the whole world is engrossed in dual-mindedness.

O my mind ! Let us recite True Name alone as the Guru has blessed us with this boon. Infact, without the Guru's guidance, this mind cannot have any peace. O nanak ! Let us engage ourselves in the Lord's worship through the Guru's guidance which will purify the mind completely. (4-1)

i) Vadhans Mahala - 3 (Page 558)

Nadri satgur seviai nadri seva hoiai.
nadri eh ma'n vas av'ai nadri ma'n nirmal hoiai (1)

Nanak satgur miliai phal pa'ya na'am vadaiee daie'. (4-2)

(Guru Amar Dass)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੮)

ਨਦਰੀ ਸਤਗੁਰ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥
ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ੧॥

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਵਡਾਈ ਦੇਇ ॥ ੪॥ ੨॥

ii) Central Theme : O Brother ! We could bring this wavering mind under control provided we are bestowed with the Grace of the Lord which would enable us to serve the Guru and then recite True Name with concentration, dispelling all doubts.

O my mind ! You cannot have peace till you serve the Lord by reciting His Name and without His service you cannot have any comforts or joy of life. But it depends on the Guru's Grace alone, so that this mind gets absorbed in Guru's Word and with Guru's Grace alone this mind could follow the Will of the Lord. Then one could enjoy the real bliss by merging with the Lord. The tongue which does not relish the nectar of True Name, being engrossed in worldly pleasures, deserves to be burnt.

O Nanak ! The Lord bestoweth His Grace on all human beings but it varies depending on our own actions. So the Guru-minded persons get into the company of the Guru, thus reciting

True Name in the company, they are rewarded with honour and regard in the Lord's Presence. So by reciting True Name, they become deserving of the greatness due to the True Name, and finally merge with the Lord (4-2)

i) **Vadhans Mahala - 3 (Page 559)**

Maya moh gob'ar hai Gur bin gyan na hoiee.
sabad lagai tin bujhia doojai parj vigoiee.

Nanak manmukh bandh hai Gurmukh mukat karai'e. (4-3)

(Guru Amar Dass)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੯)

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥
ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥੧॥

ਨਾਨਕ ਮਨਮੁਖਿ ਬੰਧੁ ਹੈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਏ ॥੪॥੩॥

ii) **Central Theme :** O Brother ! This whole world is engaged in egoism and dual-mindedness, thus wasting this life in futile efforts like I-am-ness. Infact, due to the darkness of ignorance man wastes this life in utter confusion, running after worldly pleasures. Only a few Guru-minded persons become recipients of Salvation, through Guru's Grace, by accepting the Guru's teachings and remembering the Lord.

However, the Lord Himself bestoweth the treasure of True Name, which could be attained in the company of holy saints of the Guru. Then such persons get united with the Lord through recitation of True Name.

O Nanak ! Man is always running after worldly pleasures, whereas the Guru-minded persons cross this ocean of life successfully and feel the pleasure of Lord's bliss in their hearts through the light and knowledge of the Lord's secrets. The self-willed persons, however waste this life and depart without achieving anything due to their false hopes and aspirations. (4-3)

i) **Vadhans Mahala 3 (Page 559)**

Sohagni sada sukh ujla Gur kai sahej subhai.

Nanak apai ve'k kitian Naamai laien laie. 4-4)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੯)

ਸੋਹਾਗਣੀ ਸਚਾ ਮੁਖੁ ਉਜਲ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਨਾਨਕ ਆਪੇ ਵੇਕ ਕੀ ਤਿਆਨੁ ਨਾਮੇ ਲਇਅਨੁ ਲਾਇ ॥੪॥੪॥

ii) **Central Theme :** The Guru-minded persons have attained peace of mind by getting rid of their egoism.

O My mind ! Let us recite True Name through the Guru's guidance. However, the faithless persons undergo sufferings due to their dual-mindedness. The Guru-minded persons always sing the praises of the Lord, while the faithless persons always wail due to their sufferings.

O Nanak ! The Lord has enabled some persons to recite True Name while some others are separated from Him. (4-4)

i) **Vadhans Mahala 3 (Page 559)**

Amrit Naam sa'd meetha laga Gur sabdi saad aya.

Nanak ikas bin mein antar na jana sabhna divan dayala. (5-5)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੯)

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਮੀਠਾ ਲਾਗਾ ਗੁਰ ਸਬਦੀ ਸਾਦੁ ਆਇਆ ॥
ਨਾਨਕ ਇਕ ਸੁ ਬਿਨ ਮੈਂ ਅਵਰ ਨ ਜਾਣਾ ਸਭਨਾ ਦੀਵਾਨ ਦਇਆਲਾ ॥੫॥੫॥

ii) **Central Theme :** I am enjoying the bliss of True Name through the Guru's Word (sabad), and have been united with the Lord by developing His love through His Grace. Even the god Brahma, who has produced the Vedas, in engrossed in the love of Maya (worldly falsehood). The Guru-minded persons are engaged in the Guru's guidance, thus ridding their worldly bondage.

O Nanak ! I do not recognize any other power except the Lord who supports the whole world, and He is pervading the whole world, sustaining everyone. (5-5)

i) **Vadhans Mahala 3 (Page 559)**

Gurmukh sach sanjam ta't gyan.
Gurmukh sa'chai lagai dhiane. (1)

Gurmukh Nanak parvarai sa'dhar, (4-6)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੫੯)

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ ॥ ਗੁਰਮੁਖਿ ਸਾਚੇ ਲਗੈ ਧਿਆਨ ॥ ੧॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਰਵਾਰੈ ਸਾਧਾਰ ॥ ੪॥ ੬॥

ii) **Central Theme :** The Guru-mnded persons have gained the knowledge about the Lord's secrets and are always immersed in His True Name. O my mind ! Let us recite True Name which is to accompany us (to the next world) through the Guru's guidance ! But this boon is bestowed by the Lord Himself through His Grace. O Nanak ! Let us engage ourselves in virtuous deeds through the Guru's Word and take the support of the Lord alongwith other family members. (4-6)

i) **Vadhans Mahala 3 (Page 560)**

rasna har saad lagi sahej subhaie'.
man triptia har naam dhiaie'.

Nanak mastak jis vadbhag.
sahej Gur ki ba'ni sahej bairag (4-7)

(Guru Amar Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੦)

ਰਸਨਾ ਹਰਿ ਸਾਦਿ ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ ॥
ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥

ਨਾਨਕ ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ ॥
ਗੁਰ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ ॥ ੪ ॥੭ ॥

ii) **Central Theme :** The Guru-minded persons, who enjoy the bliss of Lord's True Name, by accepting the Guru's Word, always find peace and tranquillity of mind. Even the eyes of such Guru-minded persons get satiated through the glimpse of the Lord's vision ; infact, they receive the satisfaction of body and soul.

O Nanak ! There are a few Guru-minded persons, who are pre-destined by the Lord's will, and who enjoy the bliss of True Name by singing the praises of the Lord through the Guru's Word, in a state of detachment. (4-7)

i) **Vadhans Mahala - 3 (Page 560)**

Poorai Gur te' Naam pa'ya jai'e.
sachai sabad sach samaie'.

Nanak se vadhbhag jin har Naam dhia'ya.
Gur parsadi ma'n vasa'ya (4-8)

(Guru Amar Dass)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੦)

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥
ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਇ ॥੧॥

ਨਾਨਕ ਸੇ ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦੀ ਮਨਿ ਵਸਾਇਆ ॥੪॥੭॥

ii) **Central Theme :** O my mind ! This whole world is engulfed by whims and doubts, thus forgetting the True Lord completely ; and finally being under the control of Yama, has to pass through the cycle of births and deaths. However, if Man were to follow the Guru's dictates thus attaining True Name through the Guru's Grace, he could finally merge with the Lord by following the Guru's word.

O Nanak ! The Guru-minded persons, who are united with the Lord by inculcating True Name in their hearts through the Guru's Grace, are really fortunate and worthy of praise. (4-8)

i) **Vadhans Mahala - 3 (Page 560)**

homai na'vai nall virodh hai doiai na vae'eh ik thai'e.
homai vitch seva na hoviee ta' ma'n birtha jai'e.

Nanak satgur milia homai gaiee ta sach vasia' ma'n aie'ai.
sach kamavia sach rehai sachai save samai'e. (4-9)

(Guru Amar Dass)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੦)

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

ਹਉਮੈ ਵਿਚ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥੧॥

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥
ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥੪॥੯॥

ii) **Central Theme :** O my mind ! Since egoism and Lord's True Name cannot function together, as man cannot remember the Lord while having ego; but by singing the Lord's praises and following the Will of the Lord, the egoism could he got rid of, resulting in unity with God.

Infact, the creation of this universe is even based on egoism, as man takes birth in various forms due to his ego, and does not understand or recite True Name, being engrossed in his ego Moreover, man gets engulfed by the worldly bondage even due to his egoism.

O Nanak ! The Guru-minded persons, who have cast away their egoism, through the Guru's guidance, have united with the Lord (without any problem and) effortlessly. Then they get merged with the True Master by serving the Lord. (4-9)

i) **Vadhans Mahala - 4 Ghar 1 (Page 560)**
Ik onkar satgur prasad

Sej e'k eko prabh thakur.
Gurmukh har ra'vai sukh sagar (1)

---

hoan kar kar tha'ka upa'v bohte'rai.
Nanak grib ra'khoh har me'rai.

(Guru Ram Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੫੬੦)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਜ ਏਕੋ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਗਵੇ ਸੁਖ ਸਾਗਰੁ ॥੧॥

ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ ਬਹੁਤੇਰੇ ॥
ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ ॥੪॥੧॥

ii) **Central Theme :** I offer myself as a sacrifice to my Guru, who would unite me with my beloved Lord. The Guru-minded persons, always enjoy the bliss of the Lord by inculcating His love in their hearts. How could I,

being full of various vices and short-comings, unite with the Lord without the Guru's guidance ? The Guru-minded persons, who are full of virtues and good actions, always get a glimpse of the Lord's vision first like the virtuous wedded wives enjoy the conjugal bliss of their spouses. How could I meet the Lord, without having any good qualities ?

O Nanak ! I am tired of making all preparation and approaches of meeting the Lord but without success. Now I could only beseech the True Master to bestow me with the boon of True Name and enable me to unite with the Lord and enjoy the eternal bliss. (4-1)

i) **Vadhans Mahala - 4 (Page 561)**

me'ra har prabh sunder mein saar na ja'ni.
hoan har prabh Chho'd doojai lobha'ni.

---

tu pir gu'nvanta hoan auganha'ra.
mein nirgun bakhas Nanak vaichara. (5-2)

(Guru Ram Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੬੧)

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥
ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥੧॥

ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗਣਿਆਰਾ ॥
ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕ ਵੇਚਾਰਾ ॥੫॥੨॥

ii) **Central Theme** : My beloved Lord is very clever, intelligent and charming but I have been a great fool in not realising the True Worth or real value of the Lord-Spouse. There are so many people who love the Lord, so He does not even think about me, as I have got so many defects or short-comings. The fact is that any person, the Lord is pleased with, could enjoy the bliss of the union with the Lord-Spouse like the dutiful wedded wife enjoying the conjugal bliss of her spouse.

O Nanak ! My beloved Lord is full of virtues and good qualities whereas I am totally bereft of any virtues.

O Lord ! May I be bestowed with Thy Grace so as to unite me with Thy self, through the Guru's guidance. (5-2)

i) **Vadhans Mahala - 4 Ghar 2 (Page 561)**
Ik onkar satgur parsad

mein ma'n vadi a'as harai kiun kar har darshan pa'va.
hoan jaie' puchha apnai satgurai Gur puchh ma'n mugadh samjhava.

Nanak har jan har ikai hoie har jap har seti ralia (6-1-3)

(Guru Ram Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੬੧)

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਾਵਾ ॥
ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ ਸਮਝਾਵਾ ॥

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੋ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥ ੬॥ ੧॥ ੩॥

ii) **Central Theme :** O Lord ! (True Master) ! If I were to accept the Guru as my mentor and with his guidance train this foolish mind of mine, then I could fulfil my heart's desire to have a glimpse of Thy vision. However, it is only a Guru-minded person, who could unite with the Lord by inculcating His love in his heart, through The Lord's Grace.

O Nanak ! The Lord, for whom this man develops love and devotion with all the efforts in order to win His love, is enamoured by the true love of some other Guru-minded persons then all this preparation is futile ; just like the (embellishment) beauty aids of a woman are useless if her spouse is enjoying the company of other women. Blessed are the Guru-minded persons, who enjoy the bliss of a union with the Lord ! Infact, we could unite with the Lord and our soul could merge with the Prime-Soul, provided we were to get rid of our egoism, I-am-Ness, and dual-minded ness thus becoming worthy of Lord's Grace by offering our body, mind and soul (wealth) at the altar of the Lord. I would serve such a friend by all means, who enables me to unite with my beloved Lord - Spouse.

O True Mother ! How I wish that I should always sing Thy praises and recite Thy True Name ! Infact, whenever I forget Thy True Name, it amounts to my spiritual death, O Lord !

O Nanak ! Everyone in the world wants to smile with the Lord, but the Lord bestoweth His Grace and happiness with the boon of His Glimpse to such person only whom He is pleased with. The Guru-minded person who

cares to retain Lord's True Name in his custody, finally merges with the Lord by meditating on True Name. (6-1-3)

i) **Vadhans Mahala 5 Ghar 1 (Page 562)**
Ik Onkar Satgur Prasad

At ucha ta'ka darbara. ant nahi kichh parava'ra.

---

koh Nanak prabh mera ucha (4-1)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਤਿ ਊਚਾ ਤਾਕਾ ਦਰਬਾਰਾ ॥ ਅੰਤੁ ਨਹੁ ਕਿਛੁ ਪਾਰਵਾਰਾ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਊਚਾ ॥ ੪॥ ੧॥

ii) **Central Theme :** The Lord is too great and limitless with His court beyond our reach, but none has been able to decipher His depth. The time of unison with the Lord is truly beautiful. Millions of Yogis, celibates and saints praise and worship the Lord. I would sacrifice myself to the person who would unite me with the Lord by removing the curtain between us.

O Nanak ! My beloved Lord is truly Great, who has bestowed the bliss of the nectar of True Name on me. (4-1)

i) **Vadhans Mahala - 5 (Page 562)**

Dhan so ve'la jiit darsan karna
hoan balhari satgur charna. (1)

---

tu'm meharvaan daas hum deena.
Nanak Sahib bharpur leena (4-2)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫!੬੨)

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੂਰਿ ਲੀਣਾ ॥ ੪॥ ੨॥

ii) Central Theme : O Lord ! Thou art bestowing Thy Grace and boon on all the human beings but I am a sacrifice to the auspicious time or hour, when we get a glimpse of Thy vision. I would also offer myself as a sacrifice to the Guru, in whose company. I could meditate on True Name and enjoy the eternal bliss of life. O Lord ! Thou art omni-present and art always prevalent and Thy Gurbani (utterance) is also very sweet and Thy Will is equally True and permanent.

O Nanak ! The Lord is ever so kind to us bestowing His blessings on us and pervadeth everywhere and in each being, in equal measure.

O Lord ! We, the poor humble people, are unable to comprehend Thy Greatness or vastness (of the Lord). So our prayers are always directed towards Thee to enable us sing Thy praises through Thy Grace. (4-2)

i) Vadhans Mahala - 5 (Page 562)

tu beant ko virla ja'nai.
Gur prasad ko sabad pacha'nai (1)

---

mohai nirgunn gunn kichhu na' ja'ta.
Nanak sadhu dekh ma'n ra'ta (4-3)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੨)

ਤੂ ਬੇਅੰਤ ਕੋ ਵਿਰਲਾ ਜਾਣੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

ਮੋਹਿ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਿਛੂ ਨ ਜਾਤਾ ॥ ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

ii) Central Theme : O my beloved Lord & True Master ! My only prayers to Thee is that I may always enjoy the bliss of life by reciting Thy True Name by taking refuge at Thy lotus-feet !

O Lord ! Thou art so Great and Grand that one could realise Thy secrets and Greatness only through the Grace of the Guru. However, Thou art bestowing Thy Grace and benedictions on all human beings equally.

O Lord ! I always offer myself as a sacrifice to Thee and seek Thy support only.

O Nanak ! How could I approach Thee, as I am full of vicious thoughts and sinful deeds ? O Lord ! However, now I am always imbued with Thy love,

and reciting Thy True Name in the company of holy saints, I would like to merge with Thee. (4-3)

i) **Vadhans Mahala - 5 (Page 562)**

antarjami so prabh poora.
daan dei sadhu ki dhoora.
---
saran pariou Nanak har duarai. (4-4)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੨)

ਅੰਤਰਜਾਮੀ ਸੋ ਪ੍ਰਭੁ ਪੂਰਾ ॥
ਦਾਨ ਦੇਇ ਸਾਧੂ ਕੀ ਧੂਰਾ ॥੧॥

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ ॥੪॥੪॥

ii) **Central Theme :** The Lord is omni-scient, who bestows His Grace through the dust of the lotus-feet of holy saints. May the Lord bless us with His benevolence as we have His support only. The Lord is pervading everywhere, including all lands and oceans and is very close by.

O Nanak ! I have sought the support of the Lord through the company of holy saints, as He looks after all His creation. (4-4)

i) **Vadhans Mahala - 5 (Page 562)**

tu vad da'ata a'ntar jami.
sabh meh ravia pooran prabh soami. (1)

Kar kirpa terai gu'nn ga'va.
Nanak Naam japat sukh pa'va (4-5)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੨)

ਤੂ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ॥ ਸਭ ਮਹਿ ਰਵਿਆ ਪੂਰਨ ਪ੍ਰਭ ਸੁਆਮੀ ॥੧॥

ਕਰਿ ਕ੍ਰਿਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵਾ ॥੪॥੫॥

ii) **Central Theme :** O Lord ! Having a glimpse of Thy vision, I would offer myself as a sacrifice to Thee ; now I have taken Thy support and have sought refuge at Thy lotus feet.

O Lord ! Thou art the greatest benefactor and knoweth all our secrets, and pervadeth everywhere being Omnipresent. Infact, I have purified my heart, by applying the dust of the lotus-feet of Thy holy saints on my forehead.

O Nanak ! I have only one prayer to the True Lord. May the Lord bestow me with the gift of singing His Praises by meditating on True Name, so that I may enjoy the eternal bliss of life ! (4-5)

i) **Vadhans Mahala - 5 (Page 563)**

Sadh sung har amrit peejai.
na jiu ma'rai na kabhoou chhijai. (1)

Nanak Na'am pa'ya prabh tutha. (4-6)

(Guru Arjan Dev)

ਵਡਹੰਸ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੩)

ਸਾਧ ਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੀਜੈ ॥ ਨ ਜੀਉ ਮਰੈ ਨ ਕਬਹੂ ਛੀਜੈ ॥

ਨਾਨਕ ਨਾਮੁ ਪਾਇਆ ਪ੍ਰਭੁ ਤੁਠਾ॥ ੪॥ ੬॥

ii) **Central Theme :** O Brother ! It is through great fortune that we get the company of holy saints or congregation ; and then we attain True Name through the Lord's Grace Only.

By meditating on True Name, we enjoy the bliss of life along with worldly comforts ; infact the company of holy saints is the only mainstay which could help us purify our hearts by singing the praises of the Lord.

O Nanak ! Though the Lord pervadeth everywhere in equal measure, yet we could enjoy the eternal bliss by attaining Lord's True Name only. (4-6)

i) **Vadhans Mahala - 5 (Page 563)**

Visar nahi prabh deen daya'la.
te'ri saran pooran kirpa'la (Pause - 1)
---

tu eko sahib avar na hore.
binon karai Nanak Kar jo're. (4-7)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੨)

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਤੂੰ ਏਕੋ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ ॥ ਬਿਨਉ ਕਰੈ ਨਾਨਕੁ ਕਰ ਜੋਰਿ ॥ ੪ ॥ ੭ ॥

ii) **Central Theme :** O my True Master ! There is only one support of Thine in this world and it is only through Thy Grace that we could cross this ocean of life successfully. In fact, all the places, where Thy Praises are being sung are beautiful and enchanting. We are always seeking Thy protection as the cycle of births and deaths is also under Thy control.

O Nanak ! There is no other power on Earth, equivalent to Thee, so I could only seek Thy benedictions and Grace to enable us cross this ocean of life successfully. (4-7)

i) **Vadhans Mahala - 5 (Page 563)**

tu jana'ieh ta leoiee jana'ieh ta koiee janai.
tera dia' Naam vakhanai. (1)

Nanak da's bakhsis tumari. (3-8)

(Guru Arjan Dev)

ਵਡਹੰਸ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੬੩)

ਤੂ ਜਾਣਾ ਇਹਿ ਤਾ ਕੋਈ ਜਾਣੈ ॥ ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ ॥ ੧ ॥

ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥ ੩ ॥ ੪ ॥

ii) **Central Theme :** O Lord ! The person, who is blessed by You with Your Grace recites Your True Name. Your greatness and Nature is really wonderful. O Nanak ! The Lord's True Name is my only support, which is gained through His Grace. (3-8)

i) **Vadhans Mahala - 5 Ghar 2 (Page 563)**
'Ik Onkar Satgur Prasad'

merai antar locha milan ki piarai hoan kinu paiee Gur poorai.

Jan Nanak har rung ma'nya ama'li Gur satgur kailag pairai (5-1-9)

(Guru Arjan Dev)

ਵਡਹੰਸ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥ (ਪੰਨਾ ੫੬੩)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ ਹਉ ਕਿਉ ਪਾਈ ਗੁਰ ਪੂਰੇ ॥

ਜਨ ਨਾਨਕੁ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ ਅੰਗਾਲੀ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਲਗਿ ਪੈਰੇ ॥੫॥੧॥੯॥

ii) **Central Theme :** I am pining for uniting with the perfect Guru just like the child craving for the milk. How could I have peace of mind without the glimpse of the Lord with love ? I have embellished myself with various qualities (ornaments) but these are all futile without the love of the Lord-spouse.

O Nanak ! I have enjoyed the bliss of the Lord's unison by taking refuge at the lotus-feet of The Guru. (5-1-9)

i) **Vadhans Mahala - 3 Astpadian (Page 564)**
'In onkar satgur prasad'

Sachi ba'ni sach dhun sach sabad vicha'ra.
andin sachi salahana dhan dhan vadbha'g harmara. (1)

Nanak sachai mailai ta milai aapai laiye' milaie'.
jiu bha'vai tin rakhsi aapai karai rajaie'. (8-1)

(Guru Arjan Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆਂ (ਪੰਨਾ ੫੬੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥੧॥

ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪ ਲਏ ਮਿਲਾਇ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥੧॥

ii) **Central Theme :** O my mind ! I would offer myself as a sacrifice to the True Name ; but we could attain True Name only in the company of the True Guru by getting rid of our egoism. Blessed are the persons, who remain engaged in singing the praises of the Lord ! The Guru-minded persons who are benefited by True Name, attain self realisation through Guru's Grace by partaking of the nectar of True Name. Such persons are always immersed in the True Lord, thus finding freedom from the cycle of births and deaths.

O Nanak ! I am always a sacrifice to the True Guru who sings the praises of the Lord. Blessed is the time, the moment when we develop love for the Lord ! Now the Lord, through His Grace hath merged me with Himself, thus protecting me from worldly falsehood as per His will and as it pleaseth Him. (8-1)

i) **Vadhans Mahala 3 (Page 565)**

manua dehdis dhavda oh kaise' har gunn gavai.

Nanak jinke' hirdai vasia' mokh mukat tin paya. (8-2)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੫)

ਮਨੂਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ ਪਾਇਆ ॥੮॥੨॥

ii) **Central Theme :** How could this unstable and wandering mind sing the praises of the Lord, being engrossed in vices like sexual desires ? The Lord's True Name is an invaluable treasure which could be gained through the Guru's guidance. The Lord has saved us from drowning in the ocean of life through His Grace. O Nanak ! The persons, imbued with His love, have attained the Lord and salvation though many persons remember and worship Him outwardly but without love and devotion. (8-2)

i) **Vadhans Mahala -1 - Chhant (Page 565)**
'Ik onkar satgur prasad'

ka'ya koor' vigar', ka'hai naieeai.
na'ta so parva'n sach kamaieeai.

Nanka jin Na'am milia karam hoa' dhu'r kade'.
sabh upa'yan a'ap a'apai nadir karai. (4-1)

(Guru Nanak Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਤ (ਪੰਨਾ ੫੬੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ ॥
ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥
ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥੪ ॥੧ ॥

ii) Central Theme : O Brother ! We should lead such a life in this world that we first try to follow Guru's word ourselves and then help others as well towards understanding the Guru's message. Bathing at holy places of pilgrimage has no utility, instead we should be partners in seeking Truth, by getting away from worldly pleasures.

O Lord ! Once Thou hath bestowed Thy Grace on me, on accepting my prayers I became the recipient of the nectar of 'True Name as per Thy will thus enjoying the eternal bliss.

O Lord ! I have said only that what Thou hast enabled me to say as I always function under Thy dictates, so we should always accept with pleasures all the joy and suffering as ordained by the Lord which follows in the form of a reward as a result of our own deeds and actions.

O Nanak ! Everyone in this world is longing for comforts but whatever happens is as it pleaseth the Lord; the highest attainment in life, being that of True Name as no other virtues could equal True Name. Though the Lord bath created all human beings, yet there are few Guru-minded persons, fortunate and pre-destined by Lord's Will, who attain Thy True Name. So such Guru-minded persons blessed (favoured) by Lord's Grace alone merge with the Lord by meditating on Lord's True Name. (4-1)

i) Vadhans Mahala - 3 (Page 565)

Man'ua dehdis dha'vda oh kaisai har gu'nn gavai
indri viap rehi adhkaiee ka'am karod nit santa'vai (1)

Nanak jin kai hirdai vasia mokh mukat tin pa'ya (8-2)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੫)

ਮਨੂੰਆ ਦਹਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਇੰਦ੍ਰੀ ਵਿਆਪੀ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੁਕਤਿ ਤਿਨ ਪਾਇਆ ॥੮॥੨॥

ii) **Central Theme :** O Brother ! The fact is that Lord's True Name is really invaluable. The person, who appreciates the Guru's Word, purifies his heart and finally attains self-realisation through the Guru's guidance. We should always remain imbued with the love of the Lord by singing His praises, as He is the Lord-benefactor of all worldly comforts. However, the self-willed person wanders around in all directions and suffers privations being engrossed in vicious thoughts and sinful actions.

Whenever we take the support of the True Lord, He enableth sinners like us to cross the ocean of life successfully. We could partake the nectar of True Name through the Guru's Word and make a success of this life, if we are fortunate enough. Such Guru-minded persons meditate on True Name, being of good fortune and finally merge with the Lord as per Lord's Will, whereas the self-willed persons have no faith or interest in Lord's True Name even.

O Nanak ! The Guru minded persons, who have inculcated the love of the Lord in their hearts, merge with Him finally having freed themselves from worldly falsehood (Maya) (8-2).

i) **Vadhans Mahala 1**
Chhant Ik Onkar Satgur Prasad (Page 566)

Ka'ya koo'r viga'r kahai na'ieeai. na'ta so parvan sach kamai

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sabh upaieean aap aapai nadar karai (4-1)

(Guru Nanak Dev)

ਵਡਹੰਸ ਮਹਲਾ ੧ ਛੰਤ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੬੬)

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ ॥ ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

ਸਭਿ ਉਪਾਈਅਨ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥੪ ॥੧ ॥

ii) Central Theme : This body has been made filthy by the worldly falsehood and so amount of bathing at holy places could purify it. The Guru's Word alone could help us to attain the Lord through True Name.

O Lord ! I have attained peace of mind through the Lord's Will, as the nectar of True Name has been imbued in my heart. We have to rid ourselves of our egoism through the Lord's Grace.

O Nanak ! No one has attained the Lord's True Name without the Grace of the Lord as there is nothing else on par with True Name, but this could be gained through one's good fortune and as per Lord's Will. (4-1)

i) Vadhans Mahala - 1 (Page 566)

Karoh daya te'ra na'am vakhana.
sabh upayieeai a'ap aapai sarab sama'na.

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binwant Nanak das har ka te'ri chaal suhavi madhra'ri bani. (8-2)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੬੬)

ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮ ਵਖਾਣਾ ॥
ਸਭ ਉਪਾਈਐ ਆਪਿ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥੮॥੨॥

ii) Central Theme : O True Master ! This world bath been created by Thee only and a number of doubts and misgivings hath been introduced by Thee but we are united with True Name only when the Lord bestoweth His Grace on us. It is only Thy True Name and which is True and permanent while other worldly possessions are transient. The sufferings of persons, who recite Lord's True Name, are always cast away. No doubt, Thy True Word and nectar of True Name are really sweet but it is only the Guru-minded persons who have enjoyed its taste having meditated on True Name. This human form is really wonderful provided we realize its True value.

O Lord ! I am always ready to sacrifice myself on Thy True Name as Thy Will is always at work; even the persons who remember Thy Name are

always happy and satisfied. The persons, who have got rid of their ego, always recite Thy True Name. O True Master ! Thou art limitless and none could ever gauge. Thy depth or Greatness; it is only when Thou willeth that someone realises Thy True self, through Thy Grace. O Nanak ! The person, who realises the true form of the Lord, through Lord's Grace, gets rid of his doubts or misgivings.

When the self-willed persons become beautiful like swans, their doubts are cast away. O True Master ! I would offer myself as a sacrifice to Thy charming form. I would prefer to continue serving Thee as Thy gait and talk (words) are both very beautiful and sweet. (8-2)

i) Vadhans Mahala - 3 Chhant (Page 567)
'Ik Onkar Satgur prasad'

Aapnai pir kai rung rati mooieeai sobhavanti na'arai.
Sachi sabad mil rahi mooieeai pir ravai bhaie' piarai.

Nanak ka'man har rung ra'ti jo chalai satgur bhaie'. (4-1)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ਛੰਤ (੫੬੭)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪਣੈ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ ਨਾਰੇ ॥
ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੈ ਭਾਇ ਪਿਆਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥੪॥੧॥

ii) Central Theme : O Man ! Let us enjoy the bliss of the embrace of the Lord-spouse by getting rid of our egoism through the Guru's guidance just as the wedded wife enjoys the conjugal bliss of her spouse, forgetting her ego. Then the Lord-spouse would bless you and embellish you with His love as He is always by your side and pervadeth everywhere all the time. The person, who has tasted the nectar of True Name, always sings the Lord's praises. O Nanak ! The person, who finds the Lord-Spouse by his side all the time, by following Guru's message is always loved by the Lord just as the wife keeps her spouse pleased by obeying his commands.

The person who has developed love and devotion for the Lord by ridding himself of his ego, is really fortunate and enjoys the union with the Lord

just as the wedded wife enjoys the company of her spouse. We could always enjoy the bliss of Lord's love day and night by following the Guru's Will and attaining self-realisation. But this eternal bliss is enjoyed by the person, who is fortunate enough and is pre-destined by Lord's Will.

O Nanak ! The persons, who follow the Lord's dictates by getting rid of their egoism, always merge with the Lord having enjoyed the bliss of union with the Lord-Spouse. (4-1)

i) **Vadhans Mahala - 3 (Page 568)**

Gurmukh sabh vapar bhala je' sehajai keejai Ram.
Andin Na'am vakha'niai laha har ras peejai Ram.

Koh Nanak Na'am niranjan agam agochar hukamai re'ha samaieei. (4-2)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੮)

ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ ਰਾਮ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥

ਕਹੁ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਅਗਮੁ ਅਗੋਚਰੁ
ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! The Guru-minded persons earn lot of profits in their business in this life of Truthfulness in this world. They sing the praises of the Lord day and night and amass the wealth of Lord's True Name, as their profits of business. Infact, they attain self-realisation by collecting virtues and ridding themselves of their flaws and shortcomings through the Guru's guidance, thus finding an honourable position in the Lord's Presence. The Guru-minded persons sow the seeds of this True Name in their hearts then ponder over Guru's message, and meditate on True Name through the Guru's instructions, thus realising the secrets of the Lord. On the other hand, the self-willed persons are never satiated because of their burning desire for more worldly possessions where as the Guru-minded persons are honoured by realising the true meaning of Guru's Word. But this virtue of contemplating and reciting Lord's True Name is bestowed only on the fortunate persons, pre-destined by Lord's Will. Such Guru-minded person then attain detachment from this world, and they enjoy the eternal bliss like the wedded wife enjoying conjugal bliss of her spouse,

ridding themselves of their ego and attain unison with the Lord-Spouse. They also rid themselves of the fear of death (or Yama) but all these virtues are attained only by few fortunate ones who have obeyed the Lords Will, having realised the value of Lord's dictates. Such persons then get united with the Lord in the company of holy saints, through the Guru's guidance. O Nanak ! The Guru-minded persons make a success of this life by following the Will and the True Name of the Lord, who is limitless, beyond our comprehension, and free from worldly falsehood. (4-2)

i) Vadhans Mahala - 3 (Page 569)

ma'n maria' tu sada sach small jiu
a'pnai ghar tu sukh vas'eh pohai na sakai jamkal jiu.

Nanak sahejai sevaih Gur a'pna' se' poorai vad bha'gai (4-3)

(Guru Amar Dass)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੬੯)

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥
ਆਪਣੇ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ ॥

ਨਾਨਕ ਸਹਜੇ ਸੇਵਹਿ ਗੁਰੁ ਅਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਗੇ ॥੪॥੩॥

ii) Central Theme : O my mind ! You should always recite the True Name of the one and only Lord, then even the god of death will not dare approach you. However, the self willed persons, being engrossed in whims and doubts including dual-mindedness, always suffer at the hands of the god of death.

O my mind ! If you care to keep within your self, you will find the Lord's True Name abiding within you as a friend, so you could enjoy the bliss and joy of life provided you behave like a Guru-minded person. The self-willed persons, without the True Name, are behaving like blind ignorant fools, and suffer due to dual-mindedness. O Nanak ! Why are you trying to wander all around, when the Lord abideth within you ? Infact, you should enjoy the bliss of life by acquiring the treasure of True Name within yourself.

O my mind ! The Guru-minded persons are engaged in the service of the Guru, through the Guru's guidance, thus attaining all the nine treasures of the world while the self-willed persons waste away their lives, engrossed

in worldly falsehood and dual-mindedness.

The Guru-minded persons are always immersed in the Guru's message as they find this human life invaluable. The persons, who have mastered the mind, become detached from the worldly falsehood (Maya) and attain self-realisation by attaining the Lord's love and meditating on True Name in a state of Equipoise.

O Nanak ! The self-willed persons are lost (sound asleep) in the slumber of ignorance while the Guru-minded persons attain unity with the True Lord through the service of the Guru in the state of equipoise, being fortunate enough and pre-destined by Lord's Will. (4-3)

i) **Vadhans Mahala - 3 (Page 570)**

ratan padarth vanjie'h satgur dia' bujhaiee Ram.
laha labh har bhagat hai gu'nn me'h gu'nni samaiee Ram.

Gur parsad aap gava'ieeai Nanak Naam pa't paiee.
Aa'p karai kis a'khiai hore kahna kichhu na jaiee. (4-4)

(Guru Amar Dass)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੭੦)

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ਰਾਮ ॥
ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣਿ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ ॥

ਗੁਰਪ੍ਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ ਪਤਿ ਪਾਈ ॥
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਿਛੂ ਨ ਜਾਈ ॥੪॥੪॥

ii) **Central Theme :** O Brother ! If we were blessed with the Grace of the Lord, we could gain a huge profit through the business of the jewels of True Name. No one has ever found peace and happiness in worldly involvements or entanglements except the Lord's worship, whereas there is suffering only in the love of worldly pleasures. The self-willed persons, who spend this life in the pursuit of various vicious and sinful actions, forgetful of True Name, always suffer and are dishonoured in the Lord's Presence. This worldly falsehood has enamoured everyone within its snare of false hopes though there is a strict screening of good and bad (virtuous and evil) persons in the Lord's Court.

O Brother ! The Lord Himself doth everything and directeth us to perform

various actions as per His Will. O Nanak ! We could acquire respect and an honourable position by ridding ourselves of our ego, through the Guru's Grace, and thus writing with the True Lord. Let us, therefore pray to the Lord for His, as nothing is in ones hands. (4-4)

i) Vadhans Mahala - 3 (Page 570)

"Sacha sa'uda har Na'am hai sacha va'para Ram.
Gurmati har Naam Vanjiai a't mo'l apha'ra Ram.

Nanak vin na'vai bharam bhula'ya ik Na'am ra'tai rung la'yai. (4-5)

(Guru Amar Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੭੦)

ਸਚਾ ਸਉਦਾ ਹਰਿ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ ॥
ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਰਾਮ ॥

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਭਰਮਿ ਭੁਲਾਇਆ ਇਕਿ ਨਾਮਿ ਰਤੇ ਰੰਗੁ ਲਾਏ ॥੪॥੫॥

ii) Central Theme : O Brother ! There is only one True commodity in this world, that of Lord's True Name and a worth while true business could be carried out in True Name only. It is only few fortunate Guru-minded persons, bestowed with the Lord's Grace, who attain the True Lord through the Guru's guidance and finally enjoy the eternal bliss. O Nanak! The persons, who have partaken the nectar of True Name, through the Guru's guidance (instructions) and then recite the Lord's True Name with their tongue and are fully imbued with the love of True Name, have purified themselves by washing away the dirt of egoism. How could the Pandits or astrologers, who are themselves suffering from the filth of worldly falsehood, relieve others from this dirt ? Infact, they have to undergo lot of suffering. O Nanak ! Whatever is destined for any Man, nobody could ever change it ! The Guru-minded persons, engaged in the business of the jewels of True Name, always enjoy the bliss of life. How could the unfortunate self willed persons, engrossed in the worldly falsehood (Maya) recite True Name ?

O Brother ! Whenever we imbibe True Name and inculcate it is our hearts, we could attain truth by ridding ourselves of dual mindedness in the company of dual-minded persons. But this secret is known only to few Guru-minded persons, and only those persons are united with the

Lord whom the Lord is pleased with.

O Nanak ! The self-willed persons are lost in the wilderness without the support of the True Name whereas the Guru-minded persons, having developed love of the True Name, are fully engrossed in the attainment of the Lord, finally getting merged with Him. (4-5)

i) **Vadhans Mahala - 3 (Page 571)**

"eh ma'n meri'a avagoun sansar hai a'nt sach niber'a Ram.
aapai sacha bakhas leiyai phir hoiai na phe'ra Ram.

Nanak jo Naam ratai saiee mehal paiyai ma't parvan sach saiee. (4-6)

(Guru Amar Dass)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੭੧)

ਏ ਮਨ ਮੇਰਿਆ ਆਵਾਗਉਣ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਰਾਮ ॥
ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਰਾਮ ॥

ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਸੇਈ, ਮਹਲੁ ਪਾਇਨਿ ਮਤਿ ਪਰਵਾਣੁ ਸਚੁ ਸਾਈ ॥੪॥੬॥

ii) **Central Theme :** O Nanak ! Some persons are bestowed with Lord's Grace and saved from the torture of the cycle of births and deaths which is based on Truth alone. Infact the Guru-minded persons are imbued with the true love of the True Lord and partake of the nectar of True Name by following the Guru's guidance, finally merging with Truth.

O Brother ! All the men in the world, being engrossed in vices or sinful actions and dual-mindedness are wandering around in a confused state. The worldly relationships and love of mother, father or other relatives are all based on worldly falsehood (Maya), though it is the result of our own actions and no one could ever change it. The self willed person is burning in the fire of worldly desires due to his own thinking and does not acquire peace without the support of the Guru. The Lord, however, having created this universe watcheth this worldly drama with amusement. We have now sought refuge as the lotus-feet of the Lord, on having seen all the happenings around us. Our only prayer to the Lord is that we may also be blessed with a life like the Guru-minded persons and protected from this worldly falsehood. But all those persons engaged in the service of the Lord are really fortunate ones.

O Nanak ! Whosoever seeks the Lord's protection, finally realises the secrets of the Lord through the Guru's guidance. Infact, the Lord Himself controlleth everything happening in the world and even we function as it pleaseth Him and as per His will. The Guru-minded persons do not relish anything else except the nectar of Lord's True Name. O Nanak ! The Guru-minded persons, blessed with the Lord's Grace and munificence, attain self-realisation, thus merging with the Lord finally having realised the Lord's secrets through meditation of True Name. (4-6)

i) Vadhans Mahala - 4 Chhant (Page 572)
'Ik Onkar Satgur Prasad'

"me'rai ma'n me'rai ma'n satgur preet lagaiee Ram.
har har har har Naam mer'ai ma'n vasaiee Ram.

---

koh Nanak har a'ap mila'eai mil satgur purkh sukh hoiee.
Gur jevad Gur javed da'ata mein avar na koiee. (4-1)

(Guru Ram Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਛੰਤ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੭੨)

ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਰਾਮ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਰਾਮ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ਮਿਲਿ ਸਤਿਗੁਰ ਪੁਰਖ ਸੁਖੁ ਹੋਈ ॥
ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥੪ ॥੧॥

ii) Central Theme : O Brother ! The Guru has inculcated the love of True Name in my heart in such a manner that my sufferings have come to an end. Blessed is the Guru whose service has brought us peace and tranquillity of mind, and my heart has blossomed forth like the lotus flower with the recitation of True Name of the Lord and the malady of egoism is also gone ! I am enjoying the sight of the Lord's vision and have found peace in the service of the Guru and having a glimpse of the Lord.

O Brother ! How I wish, I were to get a friend who would unite us with the Guru ! I have become completely detached from worldly desires by listening to the Guru's message. O Lord Benefactor ! May I be blessed with the dust of Thy lotus feet through Thy Grace; we cannot find a better or equal benefactor like the Guru. The Guru-minded persons, who have meditated

on True Name, have cast away their sufferings and misgivings.

O Nanak ! The Guru-minded persons are fortunate enough, who have been united with the Lord through developing love of the True Name. They have realised the bliss of life in the company of the True Guru. I have now realised that there is no other benefactor equal to the True Guru. (4-1)

i) **Vadhans Mahala - 4 (Page 573)**

hoan Gur bin hoan Gur bin khari nimani Ram.
jag jivan jug jivan da'ata Gur mail smani Ram.

Gur prasad jan Nanak dehia mein har bin avar na koiee.
har a'apai har a'apai purakh nirajnaj soiee. (4-2)

(Guru Ram Das)

ਵਡਹੰਸ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੫੭੩)

ਹਉ ਗੁਰ ਬਿਨੁ ਹਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਰਾਮ ॥
ਜਗ ਜੀਵਨੁ ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਗੁਰ ਮੇਲਿ ਸਮਾਣੀ ਰਾਮ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਦੇਖਿਆ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! I have attained the Lord-Spouse in my own self, whom I had been seeking all over the world, through the Guru's Grace. Now I perceive the Lord pervading in all directions and have thus realised Hin fully, alongwith His secrets. We would pay our obeisance to the to lotus feet of the Guru-minded persons who have been united with the True Guru.

O Lord ! May I be blessed with the company of such Gursikhs, so that I may sing Thy praises day and night ! This is my earnest desire as the Lord's True Name is my only protector, and I suffer a spiritual death without this True Name. The Lord Himself enableth the Guru-minded persons to cross this ocean of life, in the company of holy saints. Infact, the Lord is having the control of everything and whatever happens is as it pleaseth Him. O Nanak ! I have perceived the Lord everytime through the Guru's Grace and there is none else equal to Him. (4-2)

Vadhans Mahala - 4 (Page 573)

har satgur har satgur mail har satgur charan hum bhaya Ram.

tiwar agya'n gavaiya gur gyan anjan gur pa'ya Ram.

---

koh Nanak Gur Na'am dri'raya har har Na'am har sati.
hum Chatrik hum Chatrik deen har har pa'as benanti. (4-3)

(Guru Ram Das)

ਵਡਹੰਸ ਮਹਲਾ ੪ ॥

ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ ਰਾਮ ॥
ਤਿਮਰ ਅਗਿਆਨ ਗਵਾਇਆ ਗੁਰਗਿਆਨੁ ਅਜਿਨੁ ਗੁਰਿ ਪਾਇਆ ਰਾਮ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਤੀ॥
ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥੪॥੩॥

ii) **Central Theme :** O Lord ! The True Guru has eliminated our darkness of ignorance by using the collyrium of knowledge (in the eyes of) our heart. Now we have attained the Lord, occupying the highest seat, by serving the True Guru. I cannot feel like a living being without the support of the Guru, so that the Guru blesses us with Lord's True Name. When the son, wife or other relations are of no help at the end, it is True Name alone which gives us company. However, the self willed persons waste this human life without any purpose, as being unfortunate they perceive the Lord far off. We have only one prayer to the Guru that He may enable us to unite with the True Guru, the Lord, so that we may worship the Lord, through His Grace as the Guru is dearer to me than my own life even. O Nanak ! We seek the Lord and long for His glimpse like the papiya (chatrik) (waiting for rain-drop) and meditate on Lord's True Name by inculcating the True Name in our heart through the Guru's guidance. (4-3)

i) **Vadhans Mahala - 4 (Page 574)**

har kirpa har kirpa kar satgur mael sukh daata Ram.
hym poochheh hum poochheh satgur paas har ba'ata Ram.

---

satgur bhet Ram ra's pa'ya jan Nanak na'am udha'rao.
har dharoh har dharoh kirpa kar kirpa kar le'ho uba'rai Ram. (4-4)

(Guru Ram Das)

ਵਡਹੰਸ ਮਹਲਾ ੪ (ਪੰਨਾ ੫੭੪)

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਸੁਖ ਦਾਤਾ ਰਾਮ ॥

ਹਮ ਪੂਛਹ ਹਮ ਪੂਛਹ ਸਤਿਗੁਰ ਪਾਸਿ ਹਰਿ ਬਾਤਾ ਰਾਮ ॥

ਸਤਿਗੁਰ ਭੇਟਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਉਧਾਰੇ ॥
ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ ॥੪॥੪॥

ii) **Central Theme :** O Lord ! May I be united with the Guru, the benefactor of pleasures, through Thy Grace so that I may attain the gem of True Name by falling at His lotus-feet ! The true worshipper is one who is always imbued with the love of the Lord's True Name. The Guru-minded persons who have recited the True Name, have eliminated all their sins and vicious thoughts. Infact, we could always get rid of our egoism and sins by following the Guru's guidance. The persons who have attained the True knowledge of the Lord, always destroy the Yama, the god of death.

O Brother ! We have freed ourselves from all sorts of afflictions by meditating on True Name and are always enjoying peace and tranquillity of mind by reciting True Name day and night.

O Lord ! May Thou enable us to cross this ocean of life successfully with the help of Thy boat of True Name as we, the sinners are stone hearted persons who have enjoyed the nectar of Lord's True Name and helped many others as well to swim across successfully.

O Lord ! May Thou protect us from all the worldly sufferings. (4-4)

Vadhans Mahala - 4 Ghorian (Page 575)
'Ik Onkar Satgur Prasad'

"deh teja'n ji Ram upa'iya Ram.
dhan manas janam pu'nn paiyaee'a Ram.

---

jan Nanak har var pa'ya mangal mil sant jana va'dhiaee. (4-1-50

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘੋੜੀਆਂ (ਪੰਨਾ ੫੭੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੇਹ ਤੇਜਣਿ ਜੀ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥
ਧੰਨੁ ਮਾਣਸ ਜਨਮ ਪੁੰਨਿ ਪਾਇਆ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ ਸੰਤ ਜਨਾ ਵਾਧਾਈ ॥੪॥੧॥੫॥

ii) **Central Theme :** O Brother ! This human form is attained by us through great good fortune. When man is imbued with the love of the

Lord's True Name, then only he enjoys spiritual bliss. O Nanak ! It is only Lord's True Name which could be our protector in this life, which we have got due to our good actions. Then we could attain the Lord by controlling our mind through ridding ourselves of vicious thoughts or sinful actions, and meditating on True Name. The Guru-minded persons are immersed in the hue of Lord's True Name and sing His praises through the Guru's guidance, thus attaining the highest stage of Salvation and unison with the Lord. The Guru-minded persons, however have controlled this mind by using the ship of Lord's love for the human body, thus saving themselves from the cycle of births and deaths. Now such a person partakes of the nectar of True Name and crosses the difficult path of the Yama (god of death) successfully through the Guru's instructions. O Nanak! Blessed is (this mare of) human body which has helped us to attain true knowledge about True Lord and united us with the Lord ! We are singing the songs of pleasure in praise of the Lord having attained Him in the company of holy saints. (4-1-5)

i) **Vadhans Mahala - 4 (Page 576)**

"deh tejan'ri har navrangia Ram.
Gur gyan Gur har mangia Ram.

Jan Nanak har kirpa dha'ri deh gho'ri cha'r har pa'ya (4-2-6)

(Guru Ram Das)

ਵਡਹੰਸ ਮਹਲਾ ੪ ॥

ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵਰੰਗਿਆ ਰਾਮ ॥
ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗਿਆ ਰਾਮ ॥

ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ ਹਰਿ ਪਾਇਆ ॥੪॥੨॥੬॥

ii) **Central Theme :** O Brother ! The Guru-minded persons, have lived a successful life as Lord's worship is the highest type of achievement. The horse of this human body is fitted with the golden saddle of True Name, which is studded with the jewels of Lord's knowledge and the Guru-minded persons, who enjoy the comforts and bliss of the knowledge of Guru's word through His guidance and Grace, are really fortunate. O Nanak ! I only seek the Lord's True Name having partaken of the nectar of True Name once. Once I have controlled my mind through the Lord's True Name, through the Guru's guidance, I feel I have attained salvation also.

Infact the person imbued with the love of the Lord, always attains the Lord spouse in the state of equipoise like the wedded wife enjoying the conjugal bliss of her spouse.

Whenever we sing the praises of the Lord in the company of the True Guru, and serve the True Master, we realise the bliss of Lord's unison and enjoy the bliss of life in praising His Greatness. O Nanak ! When the Lord bestowed His Grace on us, we have merged with the Lord by controlling the mind. (4-2-6)

i) **Slok (Page 577)**

kia sundo koo'r vanjan pavan jhula'ria.
Nanak suniar te' parvan jo sunaide sach dhani (1)

---

koh Nanak tis ghoal ghumaiee jin prabh sarvani suniaya.

(Guru Arjan Dev)

ਸਲੋਕ ॥ (ਪੰਨਾ ੫੭੭)

ਕਿਆ ਸੁਣੇਦੇ ਕੂੜੁ ਵੰਞਨਿ ਪਵਣ ਝੁਲਾਰਿਆ ॥
ਨਾਨਕ ਸੁਣੀਅਰ ਤੇ ਪਰਵਾਣੁ ਜੋ ਸੁਣੇਦੇ ਸਚੁ ਧਣੀ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨਿ ਪ੍ਰਭੁ ਸਰਵਣੀ ਸੁਣਿਆ ॥

ii) **Central Theme :** O Nanak ! We should always listen to the Lord's Name alone with our ears as it is no use listening to the talk of other worldly people.

I offer myself as a sacrifice to such Guru-minded persons who listen to and sing the praises of the Lord's True Name, and then attain the Lord in the state of 'Equipoise'.

Infact, they are born in this world only to help others to cross this ocean of life successfully. The Guru-minded persons, who are bestowed with Lord's Grace, get cleared of all their doings and actions in this world by the Lord Himself. (They do not face the gad of justice, Dharam Raj)

O Nanak ! I offer myself as a sacrifice to such persons who listen to Lord's True Name. (1)

i) **Rag Vadhans Mahala - 5 Chhant Ghar 4 (Page 577)**
'Ik Onkar Satgur Prasad'

"Gur mil ladha ji Ram piara Ram.
eh ta'n ma'n ditra va'ro va'ra Ram.

---

koh Nanak mein var ghar pa'ya me'rai la'thai ji sagal visnrai (4-1)

(Guru Arjan Dev)

ਰਾਗੁ ਵਡਹੰਸ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੭੭)

ਗੁਰ ਮਿਲਿ ਲਧਾ ਜੀ ਰਾਮ ਪਿਆਰਾ ਰਾਮ ॥
ਇਹੁ ਤਨੁ ਮਨੁ ਚਿਤੜਾ ਵਾਰੋ ਵਾਰਾ ਰਾਮ ॥

ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ ਵਿਸਾਰੇ ॥੪॥੧॥

ii) **Central Theme :** O Brother ! We have realised the True Master in the company of the Guru and are fully satiated with the nectar of True Name, so that the mind is also at peace. We have now over come the fear of the cycle of births and deaths and are completely merged with the personality of the Lord. Our salutations to such a Guru, as we are enjoying all the comforts of life in His Company.

O my friend ! The Guru has dispelled all our doubts and misgivings and has united us with the Lord by remembering the Lord with concentration of mind and developing love of the Guru's word. (Gurbani) while the Lord hath bestowed His True Name on us as His blessing in the state of "Equipoise" We offer ourselves as a sacrifice to the Sikhs (followers) who are enjoying the bliss in the company of holy congregations.

O True Master ! We are fully satiated by following Thy Will and all our desires has been extinguished. Now we are imbued with the love of the Lord so that we have overcome the fear of Yama (god of death) and have attained peace and tranquillity of mind. All my worldly desires have also been fulfilled.

O Lord ! Thou art a fountain head of all virtues while I am full of faults and flaws, so I am at a loss to know how to sing Thy praises. Thou hath bestowed the wealth of all the nine treasures on me in the form of the nectar of True Name, having forgiven all my shortcomings, so my heart is blossoming with the eternal bliss and joy of life.

O Nanak ! I am now fully satisfied having perceived the Lord within my inner self through the Grace of the Lord and now I am thrilled that the Lord-spouse hath visited me also. (4-1)

i) **Slok (Page 577)**

Loian loiee dith pias na bujhai moo ghani.
Nanak se akhar'ian bian jini dasindo ma piri. (1)

Koh Nanak jin har prabh ditha tin kai sa'd kurbana. (2)

(Guru Arjan Dev)

ਸਲੋਕ ॥ (ਪੰਨਾ ੫੭੭)

ਲੋਇਣ ਲੋਈ ਡਿਨ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ ॥
ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾਪਿਰੀ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨਕੈ ਸਦ ਕੁਰਬਾਣੈ ॥੨॥

ii) **Central Theme :** O Nanak ! I continue pining for the Lord's glimpse, having perceived Him once and the thirst is not satiated rather it is now increased. Infact, I have been enlightened within myself.

I offer myself as a sacrifice to such Guru-minded persons who are accepted by His love. Even the Lord is pleased with such Guru-minded persons, who follow the Lord's Will and enjoy His pleasure. (2)

i) **Slok (Page 578)**

"deh andha'ri andh sunjhi Naam vihooni'a.
Nanak saphal jana je' ghat vutha sach dhani (1)

Koh Nanak tin khaniai vanjha jin gha't me'ra har prabh vutha. (3)

(Guru Arjan Dev)

ਸਲੋਕ ॥ (ਪੰਨਾ ੫੭੯)

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਞੀ ਨਾਮ ਵਹੂਣੀਆ ॥
ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੋ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ ॥

ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾਂ ਜਿਨ ਘਟਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਵੂਠਾ ॥੩॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who have

inculcated the Lord in their hearts, lead a successful life in this world. I am a sacrifice to such Guru-minded persons who have perceived the Lord. We have been satiated by reciting the sweet Name of the Lord. The persons, who have recited the Lord's True Name, always enjoy comforts of life as the Lord is pleased with them. Moreover, they have been freed from vices and sinful actions and are devoid of worldly attachments. They have cast away all their afflictions also by meditating on True Name.

O Nanak ! I offer myself as a sacrifice to such persons, who have inculcated the Lord's love in their hearts. (3)

i) **Slok (Page 578)**

jo lo'ridai Ram sewak saiee kandia'
Nanak janai sat saiee sant na bahra.

Nanak bharam gunn bina'sia mil jal jaleh khatana."

(Guru Arjan Dev)

ਸਲੋਕੁ ॥ (ਪੰਨਾ ੫੭੮)

ਜੋ ਲੋੜੀਦੇ ਰਾਮ ਸੇਵਕ ਸੇਈ ਕਾਂਢਿਆ ॥
ਨਾਨਕ ਜਾਣੇ ਸਭਿ ਸਾਂਈ ਸੰਤ ਨ ਬਾਹਰਾ ॥੧॥

ਨਾਨਕ ਭ੍ਰਮੈ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ॥੪ ॥੨॥

ii) **Central Theme :** O Nanak ! The persons who are seeking the Lord, are finally united by the Lord with Himself. The Guru-minded persons have merged with the True Lord just as water mingles with water. They are always singing the praises of the Lord, and perceive the Lord pervading on all sides and everywhere. They are united with Lord, as such their love of the three-pronged Maya (world falsehood) is all destroyed by the Lord. (4-2)

i) **Vadhans Mahala - 5 (Page 578)**

prabh karan karan samratha Ram.
rakh jagat sagal de' hatha Ram.

Binwant Nanak sukh na'am bhagat dar vajeh anhad va'ajai (4-3)

(Guru Arjan Dev)

ਵਹਹੰਸ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੫੭੯)

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ਰਾਮ ॥
ਰਖੁ ਜਗਤ ਸਗਲ ਦੇ ਹਥਾ ਰਾਮ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ ਭਗਤੀ ਦਰਿ ਵਜਹਿ ਅਨਹਦ ਵਾਜੇ ॥੪॥੩॥

ii) **Central Theme :** O Brother ! The Lord is really Great and limitless, who possesseth all the power and is the cause of everything happening around and controlleth everything. Infact He is the Lord benefactor of all worldly comforts and the ocean of Grace, and has been realised by the Guru-minded persons alone whom I would offer myself as a sacrifice.

O Lord ! No one could ever describe Thee, as Thou art beyond our comprehension.

O Lord ! May Thou protect us through Thy Grace and destroy all our sufferings and misgivings ! Whosoever takes refuge at Thy lotus feet, realises and attains the treasure of the nectar of True Name, and then is saved from the cycle of births and deaths.

O Nanak ! The Lord is the creator of all beings O Lord ! Thou alone could save them and protect them, which is my earnest prayer. We could attain all the comforts of life by reciting Thy True Name and fulfil our desires by singing Thy praises in the company of holy saints.

O Lord ! The unstrung Music of nature is always heard in Thy Presence. The Lord pervadeth in every human being but is beyond our reach and comprehension.

O Nanak ! The true bliss is available by meditating on True Name alone, so we should always recite His True Name for attaining eternal bliss. (4-3)

i) **Rag Vadhans Mahala 1 Ghar 5 alhan'nian. (Page 579)**
Ik onkar satgur prasad

"dhan siranda sach patsaho jin jug dhandai la'ya
mohlat puni paiee bhari janiara ghat chal'aya

Nanak runa baba janiaai je rovai laie' piaro (4-1)

(Guru Nanak Dev)

ਰਾਗੁ ਵਡਹੰਸ ਮਹਲਾ ੧ ਘਰੁ ੫ ਅਲਾਹਣੀਆ ॥ (ਪੰਨਾ ੫੭੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥
ਮਹੁਲਤਿ ਪੁਨੀ ਪਾਈ ਭਰੀ ਜਾਨੀਅੜਾ ਘਤਿ ਚਲਾਇਆ ॥

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੋ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! The Lord is truly wonderful who hath created this universe ; and in the end the soul has to leave this body. Whosoever is born in this world has to die as per the Lord's Will and the pre-destined fate and the soul has to be separated from the body. This worldly life is false and this false business lasts only for a short period as everyone has to depart to the next world. It is very essential to recite Lord's True Name, so that one may enjoy comforts in the next world. One gets the reward of his own our actions only. The Lord is limitless and it is His dictates which govern the world, so we should thank the Lord for His munificence. The life of an individual, who meditates on Lord's True Name, is successful. The world is full of human sufferings, but everything happens as per His will.

O Nanak ! Everyone in this world is worried about his comforts but whosoever is born in this world, has to face death. The pining of an individual in the love of the Lord, seeking union with the Lord is worth-while else rest all the crying and wailing is fruitless; and whosoever, cries for a union with the Lord, after getting rid of his egoism, is worth while and acceptable to the Lord. Whatever happens is as per Lord's Will, and all the pining for worldly pleasures is fruitless. (4-1)

i) **Vadhans Mahala - 1 (Page 579)**

avoh milho saheliho sach'ra naam laie'ih'a.
roveh birha ta'n ka a'pna sahib samalaiha'.

Nanak kisnu baba roieeai ba'ji hai eh sansaro. (4-2)

(Guru Nanak Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੭੯)

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾਂ ॥
ਰੋਵਹ ਬਿਰਹ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹਾਂ ॥

ਨਾਨਕ ਕਿਸਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੋ ॥੪॥੨॥

ii) Central Theme : O friends ! Let us join hands and recite the Lord's True Name. In this world, the soul suffers various problems due to its separation from the Prime - Soul and based on its earlier actions. Whosoever is born in this world has to leave one day as our stay in the world is only temporary, for a few days only. Whenever we think of those persons, who have died before us, we feel the shock on thinking of the separation of their soul from the body and we also cry for those persons who have died and gone by ; considering this separation. This has to happen as per Lord's Will, so we should only recite Lord's True Name.

O Brother ! The death is not so bad, provided one knows the right type of death. Let us first get rid of our ego, and by becoming humble in this world one could make the passage to the next world also more comfortable and one is received with honour in the Lord's Presence, provided one remembers the Lord. The persons, who relieve themselves of the fear of death, and then meditate on True Name, are received with respect and honour in the Lord's Presence. So this type of death is worthwhile. The persons, who make a success of this life by meditating on True Name, die a wonderful death, as it is acceptable to the Lord.

O Nanak ! Once we realise that this world is transient and a game of the Lord's drama being played by Him, then it is not correct for us to cry or wail for such a worldly falsehood or death even. The Lord hath created this world and then all beings receive the rewards of their actions, good or bad; But the Lord's drama is understood by few Guru-minded persons only and the Lord alone knoweth His Greatness which is beyond our comprehension. (4-2)

i) Vadhans Mahala -1 dakhni (Page 580)

Sach sarinda sacha ja'niai sachra parvdga'ro.
jin a'pinai a'ap sajia' sachr'a alakh aparo.

---

gavoh geet na birhar'a Nanak braham bicha'ro (8-3)

(Guru Nanak Dev)

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਦਖਣੀ ॥ (ਪੰਨਾ ੫੮੦)

ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੋ ॥

ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੋ ॥

ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੋ ॥੮॥੩॥

ii) **Central Theme :** O Lord ! Thou art the True Master, who hath created this universe and then maintaineth it; though Thou hath created it through Thy self-aggrandisement, there is total darkness without the support of the Guru. (self-effulgent) Thou manageth the affairs of this world by creating the worldly falsehood (Maya) and its attachment by all the creation. Even the four (modes of reproduction, or the four languages modes of communication), are created by Thee which function through Thy Nature. Then Thou art prevalent in complete concentration in Thy Abode while the world is made to pass through the cycle of births and deaths. Man, having forsaken True Name, deals only in vicious Thoughts and sinful actions with the control of Yama through the Lord's Will, which keeps the world moving through separation from each other with births and deaths. Man wails and cries on separation from the Lord-Spouse, like the wedded woman being separated from her spouse due to death; when the nine openings become closed, (non-operational) man undergoes sufferings being attached to (worldly) false and temporary possessions. But true and meaningful death means detachment from worldly falsehood, while developing love of the True Lord, else life is worthless in this world.

In fact, the Lord-Spouse hath deserted this Man, like the unfaithful wife deserted by her spouse, due to his egoism while he wanders around engulfed in worldly chores, without any purpose. I am however, enjoying myself by singing the praises of the Lord and have developed love and devotion of the Lord through the Guru's guidance. I am only longing for reciting the Lord's True Name in the company of Guru-minded persons.

O Nanak ! Let us sing the praises of the Lord, who hath created this universe, so that we do not suffer another separation from Him, resulting in our degradation. (8-3)

i) **Vadhans Mahala - 1 (Page 581)**

Jin jag sirj sam'aya so sahib kudrat janaa.
sachr'a dur na bh'aliai ghat ghat sabad pachhano va.

Naam ra'tai Gur poorai ra'khai Nanak Sahej subhaie'. (4-4)

(Guru Nanak Dev)

ਵਡਹੰਸ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੮੧)

ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੋ ਸਾਹਿਬ ਜਾਣੋਵਾ ॥
ਸਚੜਾ ਦੂਰਿ ਨ ਭਾਲੀਐ ਘਟਿ ਘਟਿ ਸਬਦੁ ਪਛਾਣੋਵਾ ॥

ਨਾਮ ਰਤੇ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਏ ॥੪॥੪॥

ii) **Central Theme :** O Brother ! Let us realise the True Lord who pervadeth equally all the ridividuals, who hath created this universe, and then manageth the whole world with the propagation of worldly falsehood. (Maya) Infact, the Lord abideth within our hearts, so we should try to seek Him within, instead of seeking to locate Him as a distant entity. (in the Heavens) Man could enjoy peace and tranquillity by meditating on True Name alone and without the support of True Name, one wastes this life in fruitless pursuits, and departs having lost the battle of life . No one, except the Lord, knows the secrets of the Lord and whosoever is born in this world, has to die one day. Infact, whatever actions we perform, we have to bear the fruit of those actions and those are prescribed on our foreheads as 'destiny and man undergoes sufferings or enjoys comforts based on his actions and subsequent fate, as per Lord's Will. After death Man has to travel through the land of Yama, (god of death) which is tortuous and full of difficult terrain where man is made to suffer untold sufferings at the hands of Yama, and then repents for his evil deeds with the promise not to repeat them.

O Brother ! The real and clear thinking should be that apart from the Lord, there is no other companion or friend for man.

O Brother ! When man is faced with death all round, man cries and wails; but the best type of death comprises a life, devoid of egoism, full of love and devotion for the Lord, and getting rid of worldly falsehood and that is true life and the right and true death even.

O Nanak ! The Guru-minded persons, who have realised the jewel of True Name, have been united with the Lord through the efforts of the perfect Guru in a state of equipoise. (4-4)

i) **Vadhans Mahala - 1 (Page 582)**

Baba a'ya hai uth chalna ej jag jhooth pasa'rova.
sacha ghar sachr'rai seviai sach khara sachiarova.

Nanak jug jug janas ro'veh sach sama'lai (4-5)

(Guru Nanak Dev)

ਵਡਹੰਸ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੮੨)

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ ਝੂਠੁ ਪਸਾਰੋਵਾ ॥
ਸਚਾ ਘਰੁ ਸਚੜੈ ਸੇਵੀਐ ਸਚੁ ਧਰਾ ਸਚਿਆ ਰੋਵਾ ॥

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣਸਿ ਜਾਣਾ ਰੋਵਹਿ ਸਚੁ ਸਮਾਲੇ ॥੪॥੫॥

ii) Central Theme : O Brother ! This world is false and untrue; and whosoever is born here has to face death sooner or later. The persons, who become personified with the Lord through the recitation of True Name, are received with honour in the Lord's Presence and enjoy comforts in the next world. The self-willed persons, being engrossed in worldly falsehood, forget the Lord just like the crow visiting an empty or deserted house and returning empty handed as death is always hanging over one's head.

So we should get in touch with such saintly friends, who would break all the bondage with worldly falsehood (Maya) in the company of the Guru, and unite us with the Lord. Man always gets engaged in various chores as ordained by the Lord and undergoes comforts or suffering as per Lord's Will and one's fortune based on one's actions. Infact, man gets destroyed by getting engulfed in vices and sinful actions just as the fly gets caught in the sweet sugar and loses its life. Man is born naked in this world and goes away also naked in the end at the time of death which he has to face because of his involvement in the worldly falsehood. (Maya)

For whom are we wailing and crying, when the soul has left the body ? Infact, once the call of death comes from the Lord, no one could alter it or stop the action as per Lord's Will. No one dies alongwith a dead person, though many persons cry over his loss. The wailings are in order when we remember the virtues of the Lord and are guided by the fear complex of the Lord. O Nanak ! The persons who recite True Name, are known for ages in the World. (4-5)

i) Vadhans Mahala - 3 Mahala Tija (Page 582)
'Ik onka satgr prasad'

prabh sach'ra har sala'hiai karaj sabh kichh karnai jog.
sadhan rand na kobhu baisiee na kadai hovai ṣog.

---

phir sada sukh da'ata Nanak sabad milaie'.
piroh vichhunian bhi mileh je satgur pae'ai.

(Guru Amar Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਮਹਲਾ ਤੀਜਾ (ਪੰਨਾ ੫੮੨)

ਪ੍ਰਭੁ ਸਚੜਾ ਹਰਿ ਸਾਲਾਹੀਐ ਕਾਰਜੁ ਸਭੁ ਕਿਛੁ ਕਰਣੇ ਜੋਗੁ ॥
ਸਾਧਨ ਰੰਡ ਨ ਕਬਹੂ ਬੈਸਈ ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ॥

ਪਿਰਹੁ ਵਿਛੁਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥੪॥੧॥

ii) Central Theme : O Brother ! Just as a wedded woman, who is always in the praise and honour of her spouse and abides by his of her spouse or never undergoes any sufferings. Similarly man, who remembers the Lord-Spouse, singing His praises never undergoes any sufferings due to separation from the Lord. So we should always enjoy the bliss of singing the praises of the True Lord, when the Lord Himself would unite us with Himself. The Guru-minded persons, giving up their egoism, realise the True Lord and perceive the Lord prevalent within every being, and thus they fulfil all their hopes and aspirations. They always enjoy the Lord's love and His union, through the Guru's guidance. The person, who has inculcated Lord's love in his heart, and has recited True Name, the Guru's true message, always perceives the Lord within or close by and enjoys the bliss of a union with the Lord. I now seek the passage to the union with the Lord, from the Guru-minded persons, who are merged with Lord, having realised His Greatness.

The fact is that the True Guru is very kind, who mergeth with Himself the self willed persons even by pardoning their sins, through the Guru's guidance.

O Nanak ! The True Master is the Lord - benefactor of all worldly comforts, so that the separated soul of the individual enjoys the bliss of the union with Lord-spouse by taking refuge at the lotus-feet of the Guru. (4-1)

i) Vadhans Mahala - 3 (Page 583)

Sunioh kant mahe'liho pir save'oh sabad vichar.
avganvanti pir na janiee muthi rovai kant visar.

Nanak sadhan milia mila'iee pir a'ntar sada samalai.
ik rove'h pire'h vichhnum'a andhi na ja'nai pir hai na'alai. (4-2)

(Guru Amar Das)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੩)

ਸੁਣਿਅਹੁ ਕੰਤ ਮੇਹਲੀਹੋ ਪਿਰੁ ਸੇਵਹਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਪੁਠੀ ਰੋਵੈ ਕੰਡ ਵਿਸਾਰਿ ॥

ਨਾਨਕ ਸਾਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥
ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ ਪਿਰੁ ਹੈ ਨਾਲੇ ॥੪॥੨॥

ii) **Central Theme :** O friends ! Pray listen to me carefully ! The self-willed person cries and wails like the woman who is empty handed having forsaken her spouse and remembering his virtues she cries in complete silence due to his separation. However, the Guru-minded persons have realised the Lord and are always immersed in the love of their True Master. There is only one method of attaining the Lord-spouse; by serving the Lord through the Guru's guidance. The Lord hath created this universe and then supported it with the cycle of births and deaths where the self-willed persons being engrossed in worldly falsehood, and involved in vices and sinful actions are passed through the cycle of births and deaths. Infact, they waste this human life in fruitless efforts. Why should we cry, when our True Master is the Lord Himself, who is the benefactor of this human life to the whole world, and who never dies, being permanently established. But our Master is always by our side having the purest and permanent Abode while the self-willed persons are led astray due to the darkness of ignorance, and wail on their separation from the Lord-Spouse. The Guru-minded persons, however, perceive the Lord within their hearts through recitation of True Name, whereas the self-willed persons are lost in the wilderness of the world, considering the Lord as a distant entity, due to their fear of death.

O Nanak ! The persons who unite with the Lord-Spouse within their hearts through the Guru's guidance, enjoy the eternal bliss of life while the self-willed persons are crying and wailing due to their separation from the beloved Lord. (4-2)

i) **Vadhans Mahala - 3 (Page 584)**

roveh pirih vichhunia meri pir sachr'a hai sada na'alai.

jini chalan sehi jania satgur sev'eh Na'am samalia.

---

gyan rattan ghat chanan ho'a Nanak Naam piaro.
Sachr'ai aap jagat upa'ya gur bin ghor andharo. (4-3)

(Guru Amar Das)

ਵਹਹੰਸ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੪੪)

ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁਨੀਆ ਮੇ ਪਿਰੁ ਸਦੜਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥
ਜਿਨੀ ਚਲਣੁ ਸਹੀ ਜਾਣਿਆ ਸਤਿਗੁਰ ਸੇਵਹਿ ਨਾਮੁ ਸਮਾਲੇ ॥

ਗਿਆਨ ਰਤਨ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਨਾਨਕ ਨਾਮ ਪਿਆਰੋ ॥
ਸਚੜੈ ਆਪ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰਿ ਅੰਧਾਰੋ ॥੪॥੩॥

ii) Central Theme : O Brother ! The Guru minded persons, who consider the world as false, always enjoy peace and comforts by serving the Guru and meditating on True Name while realising the Lord within their midst. They have over powered the god of death thus saving themselves from the cycle of births and deaths. Infact, whenever the Lord bestoweth His Grace we are blessed with True Name and we become fully satiated. Why should we cry and wail when our Lord-Spouse abideth within our hearts ?

My True Master is the greatest and purest power on Earth. Whosoever is imbued with the love of the Lord, gets engaged in the recitation of True Name, by getting rid of his burning worldly desires. May someone enable us to unite with the Lord !

We enjoy the bliss of life by following Guru's (instructions) teachings; so the Guru-minded persons realise the Lord, by surrendering themselves completely to the Guru and imbibing the Lord's love in their hearts through ridding themselves of vices like sexual desires and dispel their sufferings. However, the self-willed persons are roaming around in disgust being full of flaws and faults, having forgotten the Lord. The Lord createth this universe through the blessings of His love when there is total darkness all around due to ignorance but the Lord maketh this life meaningful by providing light through His knowledge. Blessed are persons who gain some position in the Lord's Presence by getting rid of their egoism !

O Nanak ! There was total darkness due to ignorance in the world without the Guru, but the persons, absorbed in True Name and its love or (recitation

of True Name) are mostly merged with the Lord or Truth. (4-3)

i) **Vandhans Mahala - 3 (Page 584)**

'eh sarir jajari hai isnu jar pohchai aie'.
gur ra'khai se ubrai hore mar jamai a'iai jaie'.

---

andin bhagat kareh rung ra'tai Nanak sach samai'e.
jini sachr'a sach dhi'aya hoan tinkai la'gou paie'. (4-4)

(Guru Amar Das)

ਵਡਹੰਸ ਮਹਲਾ ੩ ॥

ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਏ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰੁ ਮਰਿ ਜੰਮੈ ਆਵੇ ਜਾਏ ॥

ਅਨਦਿਨ ਭਗਤਿ ਕਰਹਿ ਰੰਗਿ ਰਾਤੇ ਨਾਨਕ ਸਚਿ ਸਮਾਏ ॥
ਜਿਨੀ ਸਚੜਾ ਸਚੁ ਧਿਆਇਆ ਹੰਉ ਤਿਨਕੈ ਲਾਗਉ ਪਾਏ ॥੪॥੪॥

ii) **Central Theme :** O Brother ! This human body is perishable, after it becomes old it is bound to perish. The self-willed persons are taken through the cycle of births and deaths, as no one could attain peace and tranquillity of mind without the help of True Name. Whatever man does in the world, he has to bear the fruit of his actions but when the Lord mergeth him with Himself through the Guru's guidance, then he becomes as pure and beautiful as gold. When man meditates on True Name, all his doubts and misgivings are cast away alongwith worldly falsehood (Maya) and he enjoys all the comforts in unison with the Lord. We would love to worship the lotus feet of such Guru-minded persons who have inculcated Lord's True Name in their hearts.

The self-willed persons, who are engrossed in whims ad fancies without the Lord's True Name undergo sufferings in the next world and repent for their flaws. However, the persons who are imbued with the love of True Name, get merged with the True Lord as such we should always sing the praises of the Lord. The Guru-minded persons, who have been purified in the company of holy congregations and are true, always help others to cast away their filth as well. The Lord is however, the greatest and purest power on Earth as explained by the Guru.

O Nanak ! We offer ourselves as a sacrifice to the Guru-minded persons

who worship the Lord, being intoxicated with the love of the Lord and finally getting united with the Lord. (4-4)

i) **Vadhans ki va'ar mahala - 4 (Page 585)**
lalan behlina ki dhuni gavni.
'Ik Onkar Satgur Prasad'

Slok Mahala - 3

'Sabad ratai vadhans hai sach Naam urdha'r.
Sach sangrehe' s'ad sa'ch re'hai sachai Na'am piar.

---

sabh akhoh satgur vaho vaho jin da'an har Naam mukh de'ea. (1)

(Guru Amar Das)

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥
ਲਲਾਂ ਬਹਲੀਮਾ ਕੀ ਧੁਨਿ ਗਾਵਣੀ ॥ (ਪੰਨਾ ੫੮੫)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਰਤੇ ਵਡਹੰਸੁ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਧਾਰਿ ॥
ਸਚੁ ਸੰਗ੍ਰਹਹਿ ਸਦ ਸਚਿ ਰਹਹਿ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ ॥

ਸਭਿ ਆਖਹੁ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਦਾਨੁ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਦੀਆ ॥੧॥

ii) **Central Theme :** O Nanak ! I would sacrifice myself to the Guru-minded persons who recite Lord's True Name always, being absorbed in the Guru's Word. They are always pure of heart as they are blessed with the Grace of the Lord.

The faithless and impure persons always try to copy the holy saints just as the (slok) crane tries to pose as a swan; in fact I had given company to such persons taking them as swans whereas they proved to be starks and imposters as such they were drowned in the ocean of life.

O Lord ! Thou hath created this whole universe as Thy own manifestation and there is none else equal in stature to Thyself. Moreover, Thou bestoweth Thy benevolence on us without even asking for it.

O Nanak ! Blessed is the True Guru, who has enabled us to unite with the Lord. Now we enjoy the eternal bliss in singing the praises of the Lord. (1)

i) **Slok Mahala - 3 (Page 586)**

"bhae' vitch sabh ak'ar hai nirbhau har jiu soiai.
satgur saviai har ma'n vasai titha bhan kade' na hoiai.

Gur poorai har updesia Gur vitrioh hoan sa'd va'ri. (2)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੬)

ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ ਸੋਇ ॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥

ਗੁਰਿ ਪੂਰੇ ਹਰਿ ਉਪਦੇਸਿਆ ਗੁਰ ਵਿਟੜਿਅਹੁ ਹੰਉ ਸਦ ਵਾਰੀ ॥੨॥

ii) **Central Theme :** O Brother ! The whole world functions under the fear complex of the Lord, in fact, by serving the True Guru, the Lord's love is incalculated in the heart automatically which dispels all the fear and all the sufferings and enemies (like vicious thoughts and sins) are cast away. The Guru-minded persons, have however, realised that everything is happening as per the dictates of the Lord is accordance with His Will. The persons, who depart from the world without serving the Lord, always repent for this misfortune.

O Nanak ! The persons, who are always immersed in the love of the True Lord, are never separated from the Lord and enjoy the bliss of their union with the Lord. Blessed is the True Guru, who has given us the message of True Name, by ridding us of our egoism. O saintly friends ! Let us always remember the True Lord and recite His True Name, which could enable us to cross this ocean of life successfully.

O Nanak ! I would offer myself as a sacrifice to such a Guru, who has enabled us to swim across this ocean of life successfully with the help of Lord's true message. (2)

i) **Slok Mahala - 3 (Page 586)**

Satgur ki seva chakri sukhi hun sukh sa'ar.
aithai milan vadiaieea'n dargeh mokh dua'r.

---

so satgur kohli sabh dhan dhan jin har bhagat bhandar laha'ya. (3)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੬)

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰੁ ॥
ਐਥੇ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰੁ ॥

ਸੋ ਸਤਿਗੁਰੁ ਕਹਹੁ ਸਭਿ ਧੰਨੁ ਧੰਨੁ ਜਿਨਿ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਗਾਇਆ ॥੩॥

ii) **Central Theme :** O Brother ! We should serve the True Guru which could bring us honour both in this world and the next world. We could gain true love of the Lord in the company of holy saints and then get united with the True Lord. By listening to the Guru's Word we get the bliss and joy of life. O Nanak ! The person, who is blessed with the Grace of the Lord, could alone serve the Guru.

The self-willed persons, who have fossaken the nectar of True Name, are wandering aimlessly engrossed in the worldly falsehood and the poisonous sinful actions. They suffer in the world and further are thrown into hell for their actions.

O Nanak ! The Guru-minded persons always enjoy the eternal bliss through True Name, being absorbed in Guru's Word, as per the pre-destined Will of the Lord. Let us serve the True Guru who has inculcated the True Name and recite the True Name of the Lord, who hath created this universe and showed us means of uniting with the True Guru.

O Brother ! Let us fall at the lotus-feet of the Guru, who has eliminated the darkness of worldly attachment, and blessed us with the treasure of True Name. (3)

i) **Slok Mahala 3 (Page 587)**

Satgur miliai bhukh gaiee bhekhi bhukh na jaie'.
dukh lagai ghar ghar phirai agai doo'r in milai sajaie'.
---
tis gur koun sabh namaskar karoh jin har ki har ga'l galoieeai. (4)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੭)

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ ਜਾਇ ॥
ਦੁਖਿ ਲਗੇ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ ਦੂਣੀ ਮਿਲੈ ਸਜਾਇ ॥

ਤਿਸ ਗੁਰ ਕਉ ਸਭਿ ਨਮਸਕਾਰੁ ਕਰਹੁ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ਗਲੋਈਐ ॥੪॥

ii) **Central Theme :** O Brother ! The false and unreal life of mendicants (sadhus) is worthless and the life of a householder is considered to be better than this formal life, while the Guru showers His blessings and imbibes the love of the Lord, through the Guru's guidance. Thus the individual attains realisation about the Lord's greatness and His secrets, whereas others are groping in the dark being engulfed by whims and doubts. Whatever is destined for anyone, one functions accordingly.

O Nanak ! Whosoever is accepted and liked by the Lord, finds honour and respect at the Lord's Court. The True Guru has already made it clear that in our body itself lies the real holy place of pilgrimage which is full of knowledge. Infact, the follower (Sikh) purifies his heart in the company of the Guru through the Guru's Word and escapes the cycle of births and deaths when he inculcates the Lord's love in his heart.

O Nanak ! Let us remember the Lord day and night so that we could find acceptance at the Lord's Court ! We should churn the curd of Lord's True Name in the company of holy saints very slowly so that we do not lose the real outflow of butter or the True Lord. Let us salute the Guru who brings us closer to the Lord, but it is only few fortunate ones, pre-destined by Lord's Will, who get the company of the True Guru. (4)

i) **Slok Mahala - 3 (Page 587)**

'sajan milai sajna jin satgur na'al piar.
mil pritam tini dhia'ya sachai pre'm piar.

Nanak Gur vitoh va'ria jin har Naam
di'a me'rai ma'n ki a'as puraiee. (5)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੭)

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਿਗੁਰ ਨਾਲਿ ਪਿਆਰੁ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਧਿਆਇਆ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰ ॥

ਨਾਨਕ ਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਨਾਮੁ ਦੀਆ ਮੇਰੇ ਮਨ ਕੀ ਆਸ ਪੁਰਾਈ ॥੫॥

ii) **Central Theme :** O friend ! Some persons, through the love of the Lord, get to know the Lord so well that they are never separated from Him. However, self-willed persons, are separated from the Lord because

of their dual-mindedness, as their love is false and untrue and they do not have any fear complex of the Lord. I would offer myself as a sacrifice to such a Guru by offering my body and soul, at His lotus feet, and developing love for Him who has blessed me with peace of mind.

O Nanak ! The persons, who are immersed in the Lord's True Name, always enjoy the eternal bliss. I am a sacrifice to the Guru who blessed me peace of mind.

O Nanak ! The persons, who are immersed in the Lord's True Name, always enjoy the eternal bliss. I am a sacrifice to the Guru who has related the story of True Name to my mind. The Lord is always beside us to protect us from evil forces.

O Nanak ! Blessed is the Guru who has bestowed on me the Lord's True Name by fulfilling my heart's desires. (5)

i) Slok Mahala 3 (Page 588)

trishna dadhi jal mooiee jal jal karai pukar.
satgur sital je' milia phir jalai na dooji va'ar.
---
dhan dhan tina ka Guru hai jis amrit phal har la'gai mukha. (6)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੮)

ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਮਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ ॥
ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੂਜੀ ਵਾਰ ॥

ਧੰਨੁ ਧੰਨੁ ਤਿਨ ਕਾ ਗੁਰੂ ਹੈ ਜਿਸੁ ਅੰਮ੍ਰਿਤ ਫਲ ਹਰਿ ਲਾਗੋ ਮੁਖਾ ॥ ੬ ॥

ii) Central Theme : This world suffers badly being engrossed in the worldly desires but could be saved from the cycle of rebirths through the Guru's guidance. No one could gain anything in life unless one recites Lord's True Name by clearly understanding and pondering other Guru's teachings. Infact, there are more imposters in the world but that does not lead us anywhere just as one cannot control the mind by undergoing (body) physical sufferings. One could attain peace of mind only through the Guru's guidance. It is only the Guru-minded person who gets satiated by partaking the nectar of True Name and uniting with the True Lord.

O Nanak ! Man cannot attain salvation without the help of True Name, and keeps on being bothered and burning inside due to his egoism. However, the Guru-minded persons who meditate on True Name through Guru's guidance, always cast away their sufferings. Blessed is their Guru even, who showers all around the fruits of the nectar of True Name. (6)

i) **Slok Mahala - 3 (Page 589)**

Kala meh jandar hai hukamai ka'ar kamaie'.
Gur ra'khai se' ubrai mankukhan dei sajaie'.

So satgur tin kou bhetia' jin kai mukh mastak bha'g likh paya. (7)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੯)

ਕਲਿ ਮਹਿ ਜਮੁ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ ॥

ਸੋ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਭੇਟਿਆ ਜਿਨ ਕੈ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਿ ਪਾਇਆ ॥੧॥

ii) **Central Theme :** O Nanak ! We should serve the True Master, who is the Creator of Yama even. The Lord hath placed everybody under the control of 'Death', though the Guru-has saved the Guru-minded persons from its clutches. The Guru-minded person, who have meditated on True Name, have dispelled all their afflictions or sufferings. I would offer myself as a sacrifice to the Guru, who has bestowed the gift of True Name on me by ridding me of my egoism. The Guru has rid me of all my shortcomings and vices even and then blessed me with the gift of True Name. But such a Guru's union is available to those persons only who are fortunate enough and pre-destined by Lord's Will, and then through His help they cross this ocean of life successfully. (7)

i) **Slok Mahala - 3 (Page 589)**

bhagat kareh marjivr'ai gurumukh bhagat sada hoiai.
ohna kou dhur bhagat khajana bakhshia mate na sakai koiai.

---

hoan balhari satgur apnai jin mera har alakh lakhaie'. (8)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੯)

ਭਗਤਿ ਕਰਹਿ ਮਰਜੀਵੜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਦਾ ਹੋਇ ॥
ਓਨਾ ਕਉ ਧੁਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਆਪਣੇ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਅਲਖ ਲਖਾਏ ॥੮॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons who have been bestowed with the treasure of True Name, have inculcated the Lord's love in their hearts so nicely that they are never separated from Him again. The self-willed persons are engrossed in vicious thoughts and sinful actions due to their dual-mindness and have thus forgotten the Lord. They cannot appreciate and evaluate correctly the value of Guru's Word and are dishonoured by the Yama (god of death).

O Lord ! Thou art the creater of all beings, though nothing is under their control, though nothing is under their control. Thou alone could cause various things to happen and the causes are also under Thy control. I would offer myself as a sacrifice to the Guru who has enabled me to unite with the Lord. (8)

i) **Vadhans Mahala - 3 (Page 589)**

ratna pa'rakh jo hovai so ratna kari vichar.
ratna saar na janiee agyani andh andha'r.

Sabh atam Ram pasaria Gur budh bicha'ri (9)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੮੯)

ਰਤਨਾ ਪਾਰਖੁ ਜੋ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰੁ ॥

ਸਭੁ ਆਤਮੁ ਰਾਮੁ ਪਸਾਰਿਆ ਗੁਰ ਬੁਧਿ ਬੀਚਾਰੀ ॥੯॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons who are engaged in the recitation of Lord's True Name, make a success of this human life by dealing in the jewel of True Name. How could the self willed persons, who are groping in the darkness of ignorance, appreciate or evaluate the value of these jewels ? These fools are always engrossed in their own

aggrandisement thus suffering the torture of the cycle of births and deaths. If the Lord bestoweth His Grace on me, then I could also recite the True Name, of the Lord. The self-willed persons, due their malady of egoism, are engrossed in dual-mindedness, thus they suffer opiritual death even in their life time, having forsaken the Lord and undergo all sorts of sufferings. I am a sacrifice to the person, who has amassed the wealth of True Name in his heart; If we were to contemplate seriously on the Guru's teachings, we could realise the presence of True Master (Lord) everywhere and in every being. Let us, therefore, lead a useful life by dealing in the jewel of True Name. (9)

Slok Mahala - 3 (Page 590)

bin satgur se'vai jai ke' bandhna vitch hoanmein karam kamai
bin satgur se'vai thaur na par hi mar jameh aveh jahai.

Nanak tin vitoh varia jin andin hirdia her Naa'm dhiaieeai. (10)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੦)

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਠਉਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

ii) Central Theme : O Brother ! The self-willed persons do not find any peace anywhere, being engrossed in worldly falsehood (Maya) and without the service of the Lord. They speak a crude and discourteous language and undergo the cycle of births and deaths, thus getting punished by the Yama. (god of death)

We should follow such practices in life that we continue to be united with the True Lord and receive honour and respect at the Lord's Court. The persons, who have served the Lord, get themselves satiated and their hunger is also satisfied. We should only seek all the favours from the one such Lord as He bestoweth all the gifts we have asked for.

O Nanak ! I offer myself as a sacrifice to such Guru-minded persons who recite Lord's True Name and finally merge with Him. (10)

Slok Mahala - 3 (Page 590)

bhagat jana kou'n a'ap tuth'a me'ra piara. apai lai'en jan lae'ai.
p'atsahi bhagat jana kou ditian sir chhat sacha har banai.

---

tina gursikha koun hoan va'rai jo behndian uthdian har Na'am dhiaveh (11)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੦)

ਭਗਤ ਜਨਾ ਕਉ ਆਪਿ ਤੁਠਾ ਮੇਰਾ ਪਿਆਰਾ ਆਪੇ ਲਇਅਨੁ ਜਨੁ ਲਾਇ ॥
ਪਾਤਿਸਾਹੀ ਭਗਤ ਜਨਾ ਕਉ ਦਿਤੀਅਨੁ ਸਿਰਿ ਛਤੁ ਸਚਾ ਹਰਿ ਬਣਾਇ ॥

ਤਿਨ ਗੁਰਸਿਖਾ ਕੰਉ ਹਉ ਵਾਰਿਆ ਜੋ ਬਹਦਿਆ ਉਠਦਿਆਂ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ॥੧੧॥

ii) Central Theme : O Brother ! The persons, who serve the Guru through the worship of the Lord, always enjoy peace and comforts.

O Nanak ! No one is worthy of any honour without the practice of True Name; moreover it is through Guru's service alone that one may inculcate True Name is one's heart, thus getting rid of all whims and misgivings. Infact, with the help of True Name one gets honoured in this world and is received with respect in the next world as well. O Nanak ! Whosoever deals in the merchandise of True Name with love and devotion gets the benefit of profits there from. The Guru has a huge stock of True Name, which is attained by the Gursikhs who share it with others as well, alongwith their virtues. I would sacrifice myself to such Gursikhs who are always meditating on True Name. (11)

i) Slok Mahala - 3 (Page 590)

Nanak Na'am nidhan hai gurmukh pa'ya jaie'.
manmukh ghar hondi vath na janni andhai bhauk moiai bil la'ie. (1)

---

jo gurmukh Na'am dhiande' tini ckri chavagan vani .

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੦)

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
ਮਨਮੁਖ ਘਰਿ ਹੋਦੀ ਵਥੁ ਨ ਜਾਣਨੀ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਬਿਲ ਲਾਇ ॥੧॥

ਜੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨੀ ਚਕਰੀ ਚਵਗਿਣ ਵੰਨ ॥

ii) Central Theme : O Brother ! The Guru-minded persons lay their hands on the treasure of Lord's True Name whereas the self-willed persons are always barking like mad dogs, without having any appreciation of the real aim in life.

O Nanak ! The Guru-minded persons are always engaged day and night in the love of the True Lord, with detached approach to worldly possessions . Blessed are the Gursikhs who have accepted the Lord's message, listened through the Guru's help, thus ridding themselves of their egoism and dual mindedness. They have thought out and felt that there is no other true friend except True Name in this world. But it is only those persons, blessed with the Grace of the Lord, who meditate on True Name through the Guru's guidance. They are further enabled to make this progress through the Lord's Grace. (12)

i) Slok Mahala - 3 (Page 590)

mankukh kair karup hai bin na'vai nak n'ahai.
andin dhandia viapai su'pnai bhi sukh na'hai.

---

bin gur har Naam na kinai pa'ya me'rai bhaiee.
Gurmukh har bhagat har aap lahaiee. (13)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੦)

ਮਨਮੁਖ ਕਾਇਰੁ ਕਰੂਪੁ ਹੈ ਬਿਨੁ ਨਾਵੈ ਨਕੁ ਨਾਹਿ ॥
ਅਨਦਿਨੁ ਧੰਧੈ ਵਿਆਪਿਆ ਸੁਪਨੈ ਭੀ ਸੁਖੁ ਨਾਹਿ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ ॥ ੧੩॥

ii) Central Theme : O Nanak! The self-willed persons are always engrossed in worldly falsehood, so they suffer and appear as crude and ugly in appearance, whereas the Guru-minded persons are saved from the worldly bondage. They are always received with honour in the Lord's Presence, and enjoy the bliss of life, having peace of mind. The Guru-minded persons are always absorbed in True Name in the state of Equipoise thus enjoying the eternal bliss, just as Saint Prehlad or Raja Janak had

attained salvation by being absorbed in True Name.

O Brother ! No one has ever attained Lord's True Name without the Guru's guidance, provided the Lord bestoweth His worship on someone through His Grace. (13)

i) **Slok Mahala - 3 (Page 591)**

satgur ki partit na ayieea' sabad na lago bhau.
osnu sukh na upjai bha'vai sou ger'a a'vou ja'ou.

---

har na'avai ki vadiaiee karam parapat hovai
gurmukh virlai kinow dhia'ya. (14)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੧)

ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤ ਨ ਆਈਆ ਸਬਦਿ ਨ ਲਾਗੋ ਭਾਉ ॥
ਓਸਨੋ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ ਗੇੜਾ ਆਵਉ ਜਾਉ ॥

ਹਰਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਕਰਮਿ ਪਰਾਪਤਿ
ਹੋਵੈ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਧਿਆਇਐ ॥੧੪॥

ii) **Central Theme :** O Brother ! No one could develop love for the Guru's Word, without the Grace of the Guru, and no one could enjoy any peace or comforts, even if be were to be born again and again. We should develop and inculcate His love in our hearts.

O my mind ! Let us find out such a Guru whose service could yield us all the comforts. The Lord would appear in person when we could break asunder the wall of falsehood that separates us from the Lord.

But the True Guru is met only when the Lord bestoweth His Grace, provided one is fortunate and pre-destined by Lord's Will. The Guru-minded person, who takes the Lord's support, keeps the whole world under his control, and the whole world bows at his lotus-feet. One attains True Name which is available to few fortunate persons only, who are pre-destined by Lord's Will. (14)

i) **Slok Mahala - 3 (Page 591)**

bin satgur se'vai jagat mua birtha janam gavai'e.

doojai bhaie' a't dukh laga mar jamai a'vai jave'.

---

jan Nanak koun har na'am har gur dia'
har halat palat sada karai nistara. (15)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੧)

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥
ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਨਾਮੁ ਹਰਿ ਗੁਰਿ ਦੀਆ
ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਸਦਾ ਕਰੇ ਨਿਸਤਾਰਾ ॥੧੫॥

ii) **Central Theme :** This world is always engrossed in worldly falsehood and dual-mindedness, thus it wastes the human life in fruitless efforts, as without the service of the Lord and True Name nothing could be achieved. The Lord pervadeth all beings though. He remaineth aloof from the world and we could gain Lord's secrets only through the Guru's guidance. The Guru-minded person thus sings the praises of the Lord and serves Him day and night by ridding himself of his ego, through Guru's guidance.

The Guru-minded persons have inculcated the Lord's True Name in their hearts and developed true friendship with it, and they carry out consultations even with True Name; which protects them.

O Nanak ! The Lord's True Name is our company, family and the lineage; which protects us in this world and here-after, finally leading to our salvation in this world. (15)

i) **Slok Mahala - 3 (Page 592)**

jin koun satgur bhe'tia se' har kirat sa'da kama'eh.
achint har na'am tis kai ma'n vasia sachai sabad samahai.

---

hoan satgur apnai kou sada nama'skari
jit milia har naam mein ja'ta. (16)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੨)

ਜਿਨ ਕਉ ਸਤਿਗੁਰ ਭੇਟਿਆ ਸੇ ਹਰਿ ਕੀਰਤਿ ਸਦਾ ਕਮਾਹਿ ॥

ਅਚਿੰਤ ਹਰਿ ਨਾਮੁ ਤਿਨਕੈ ਮਨਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥

ਹੰਉ ਸਤਿਗੁਰ ਆਪਣੇ ਕਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਤਾ ॥ ੧੬ ॥

ii) **Central Theme :** The persons who are always engaged in singing the praises of the Lord in the company of the Guru, inculcate the Lord in their hearts themselves and they are always immersed in the True Word of the Guru. O Nanak ! I am a slave of the True Master who protecteth my honour through His Grace. There is a great malady of egoism in Man, which keeps him moving through the cycle of births and deaths. O Nanak! The Guru minded persons, through great fortune and pre-destined Lord's Will, have met the True Guru through the Guru's guidance which bestows them with peace of wind and Lord's union, by ridding themselves of their ego. It is Lord's True Name alone which brings man close to the doors of salvation and the Lord benefactor which alone gives all the benedictions to Man. We worship the Lord's True Name and remain imbued with His love while leading this life in the world. Thus True Name alone could save us from the clutches of Yama, god of death ; Blessed are the parents, mother and father of the Guru. I always salute the True Guru, who hath bestowed on me the boon of True Name. (16)

i) **Slok Mahala - 3 (Page 593)**

Gurmukh save na kinia' har naam na lago py'ar.
Sabdai sa'ad na ayo mar janmai varo' vaar.

---

har ka naam gurmukh kinai virla dhiaya jin kou dhur
karam parapat likhat paiee. (17)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ (ਪੰਨਾ ੫੯੩)

ਗੁਰਮੁਖਿ ਸੇਵਿਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥
ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਧਿਆਇਆ ਜਿਨ ਕਉ ਧੁਰਿ
ਕਰਮਿ ਪਰਾਪਤਿ ਲਿਖਤੁ ਪਈ ॥ ੧੭ ॥

ii) **Central Theme :** O Brother ! The self-willed persons, who have not tasted the Guru's Word or developed love for Guru's Word always pass through the cycle of births and deaths; whereas the Guru-minded persons

blessed with Lord's Grace, cross this ocean of life successfully. The whole world engrossed in the love of worldly desires, is fast asleep while the persons, engaged in recitation of Lord's True Name, are imbued with the love of the Lord.

O Nanak ! Such Guru-minded persons alone meditate on Lord's True Name, who are fortunate and pre-destined with Lord's Will.

The Lord's True Name is the food for the Guru-minded persons, it is their dress for wear and it is True Name alone as the merchandise is which they deal in the business of life. But it is few Guru-minded persons alone, who recite True Name and are fortunate enough and pre-destined by Lord's Will. They enjoy the bliss of life by attaining Lord's True Name. (17)

i) **Slok Mahala - 3 (Page 593)**

Jagat agyani andh har doojai bhaie' karam kamai'e.
doojai bhaie' jetai karam karai dukh lagai t'an dhaie'.

---

tis gursikh koun hoan sada namaskari jo gur kai
bha'nai Gursikh chaliya. (18)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੩)

ਜਗਤੁ ਅਗਿਆਨੀ ਅੰਧੁ ਹੈ ਦੂਜੈ ਭਾਇ ਕਰਮ ਕਮਾਇ ॥
ਦੂਜੈ ਭਾਇ ਜੇਤੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥

ਤਿਸੁ ਗੁਰਸਿਖ ਕਉ ਹੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜੋ ਗੁਰ ਕੈ ਭਾਣੈ ਗੁਰ ਸਿਖ ਚਲਿਆ ॥ ੧੮ ॥

ii) **Central Theme :** O Nanak ! This world is engrossed in dual mindedness due to ignorance, thus wasting this human life without any gain However if man were to accept the Guru's message through His Grace, then he would be enjoying the bliss of life by reciting Lord's True Name with love and devotion. But all this is in the control of the Lord and man gets involved in various jobs as it pleaseth Him. Our heart is filled with the nectar of True Name in great strength by listening to the Guru's Word and we get engaged in singing Lord's praises when the Lord bestoweth His Grace on us, alongwith His blessings.

The Guru-minded persons, always enjoy the eternal bliss by dealing to the business of Lord's True Name through the Guru's guidance alongwith singing

the Gurbani. (Guru's Word) Later on they are received with honour in the Lord's Presence as well. Blessed are the Gursikhs who recite Lord's True Name by taking refuge at the Guru's lotus feet !

O Nanak ! I would salute the Gursikh who follows the Guru's dictates and Lord's Will and spends this life in meditating on True Name, and he deserves all our applause. (18)

i) Slok Mahala - 3 (Page 593)

"ma'n hath kinai na pa'yo thakai karm kamaie'
ma'n hath bhe'kh kar bharamdai dukh paya doojai bhaie'.

---

dhan dhan satgur mitar hamara jin har Naam siun hamari preet banaiee (19)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੩)

ਮਨ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥
ਮਨ ਹਠਿ ਭੇਖੁ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ ਪਾਇਆ ਦੂਜ ਭਾਇ ॥

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ ਸਿਉ ਹਮਾਰੀ ਪ੍ਰੀਤਿ ਬਣਾਈ ॥ ੧੯॥

ii) Central Theme : O Brother ! In this world people are engaged in various types of formal and fruitless efforts like practising Yoga, penance but all these efforts would not lead to the realisation of the True Lord or His Secrets. So all these people roam around in wilderness without achieving anything and undergo all sorts of sufferings. But they could purify their hearts by serving the Guru, thus becoming pure, dispelling the darkness of their ignorance. So the persons who are enlightened with the jewel of True Name, get absorbed in the meditation of the True Lord. O Nanak ! The self-willed persons, however, do not ever relish the taste of True Name, thus they undergo all sorts of privations in life. Blessed is our Guru, who has enabled us to attain Lord's worship and service, alongwith the wealth of True Name. The Guru is our true friend who has impressed upon us the equality of friend and foe and enabled us to develop love of the True Master. So we are enjoying the bliss of Guru's service and are always imbued with the love of the Lord. (19)

i) Slok Mahala - 1 (Page 594)

ghar hi mundh vide's nit jhoorai samallai.

nidhan dhilna hoviee je' neeat ra'as karai.

---

sabh ander ik vartai kinai virlai la'khai
jan Nanak bhaie nihal prabh ki pa'khia. (20)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੪)

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸੀ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮਾਲੇ ॥
ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ ॥੧॥

ਸਭ ਅੰਦਰਿ ਇਕੁ ਵਰਤੈ ਕਿਨੈ ਵਿਰਲੈ ਲਾਖਿਆ ॥
ਜਨ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ਪ੍ਰਭ ਕੀ ਪਾਖਿਆ ॥੨੦॥

ii) Central Theme : The Lord abideth within each individual but man has no idea about it and as such he is keen to find the means of uniting with the Lord and enjoy the unison, just as a woman not knowing that her spouse was available at her side, is awaiting anxiously for his return from abroad, but there is no remedy for such a frivolous situation.

But if one were to develop a clean (pure) heart, it would not take long to unite with the Lord-spouse.

O Nanak ! All the worldly possessions and pleasures are false and transient except the Lord's love, but we remember the Lord so long as we receive his beredictions and blessings. Infact, the Lord pervadeth within us but hardly any Guru-minded person perceives Him and enjoys His bliss. We have however, become thrilled having partaken of the nectar of True Name by taking refuge at the lotus feet of the Lord. (20)

i) Slok Mahala - 3 (Page 594)

Satgur nu sabh ko vaikhda je'ta jagat sansar.
dithai mukat na hoviae jichar sabad na kaai vichar.

---

uthdian behdian sutian sada sada har naam dhiaiee
jan nanak gurmukh har lehiai . (21-1) (checked)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੫੯੪)

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

ਉਠਦਿਆਂ ਬਹਦਿਆਂ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਧਿਆਇਐ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ ॥੨੧॥੧॥ਸੁਧ ॥

ii) **Central Theme :** O Nanak ! No one has ever gained salvation in this world by just having a glimpse of the Guru, since everyone does perceive the Guru but hardly anyone ponders or contemplates over the Guru's Word, which is the real thing. When the Lord bestoweth His Grace on some one, then the Lord blesseth the individual with meditation of True Name by ridding him of his dual-mindedness and finally mergeth him with Himself. Man suffers badly due to his ignorance and lack of service of the Guru and the persons for whom he had forsaken the Lord, never come near him for help in the end.

O Nanak ! The Guru-minded persons, who have accepted the Guru's advice and instructions, finally receive Lord's benedictions and bliss through His Grace. The Lord is really great and pervadeth everywhere, thus managing the affairs of the world; He is controlling births and deaths even. Let us therefore seek Lord's help by surrendering everything to Him and then enjoy the eternal bliss with recitation of True Name. (2-1) (checked)

i) **Ik onkar satgur karta purakh nirbhau nirvair akal moorat, ajooni saib bhung, gurprasad.**
Soath Mahala - 1 Ghar 1 Chupade (Page 525)

Sabhna marna aya vaichhora sabhnah.
puchhoh jaie' siania' agai milan kinah.
---
je gunn hoan ta kah'an se' bhaie' vir.
the agai gay na manian mar kadho vai pir. (4-1)

(Guru Nanak Dev)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੫੯੫)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ॥ (ਪੰਨਾ ੫੯੫)

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭ ਨਾਹ ॥
ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ ਕਿਨਾਹ ॥

ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥
ਆਗੇ ਗਏ ਨ ਮੰਨਿਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇ ਪੀਰ ॥੪॥੧॥

ii) **Central Theme :** Whosoever is born in this world has to die invariably sooner or later, as this is the law of Nature. Infact, no one knows that after wards we meet them in the next world or not. We should always remember the Lord, who bestoweth all the blessings on us alongwith comforts of life. The Lord is ever-existant, and is the greatest benefactor and we should follow His dictates with pleasure. Many great people have come and gone, after governing the world. O my mind ! Why should anyone have sweet things if one knows that it would lead to suffering in the end ? So we should not try to enjoy worldly pleasures, including vices or sinful actions, which could prove harmful later.

O Nanak ! If we could attain certain virtues, by ridding ourselves of certain flaws and shortcomings, then we could get over all our problems. Persons without the Guru's guidance do not receive honour at the Lord's Court, in the next world and never enjoy any comforts. So we should always inculcate good qualities in our hearts and remember the Lord. (4-1)

i) **Sorath Mahala - 1 Ghar - 1 (Page 595)**

ma'n hali kirsani karni saram pani tan khe't.
naam beej santokh suhaga rakh garib vais.
---
ban badian kar dhavni ta'ko rakhai dham.
Nanak vaikhai nadir kar char'ai chavagan van. (4-2)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰ ੧ ॥ (ਪੰਨਾ ੫੯੫)

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾਕੋ ਆਥੈ ਧੰਨੁ ॥
ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! The worldly falsehood (Maya) has enamoured everyone in this world, and hardly any Guru-minded person ever escapes its onslaught. Like a good farmer, we should develop good control over mind, with good actions in practice, save one self from evil

deeds, develop contentment and satisfaction, sow the seeds of True Name by developing humility of mind, and then meditate on True Name. Thus one could lead a successful life with Guru's Grace. (Just as a good farmer gets a good crop by ploughing of his fields, sowing good seeds, then watering with plenty of water)

O Brother ! Let us leave the love of Maya, worldly falsehood which will be left behind here only at the time of death. Let us deal in the business of True Name, in the company of holy saints, so that we may gain the profit of True Name of the Lord. We should proceed to the Lord with good deeds so that He is happy to award His favours on us, leading to joy and comforts.

O Nanak ! Let us meditate on True Name by taking refuge at the lotus feet of the Guru and then remember the Lord always by diverting the mind from following vicious thoughts. Then the Lord would bestow on us Lord's in the love, fourth state of 'Equipoise' and then remain immersed in Lord's True Name all the time. (4-2)

i) **Sorath Mahala - 1 Choutukai (Page 596)**

maie' baap ko be'ta nika sasurai chatur jawaiee.
baal kania ko baap piara bhai ko a't bhaiee.

Nanak Gur vin bharam na bha'gai sach na'am vadiaee. (4-3)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਚਉਤੁਕੇ ॥ (ਪੰਨਾ ੫੯੬)

ਮਾਇ ਬਾਪ ਕੋ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ ॥
ਬਾਲ ਕੰਨਿਆ ਕੋ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੋ ਅਤਿ ਭਾਈ ॥

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ ॥
ਨਾਨਕ ਗੁਰ ਵਿਣੁ ਭਰਮੁ ਨ ਭਾਗੈ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੪॥੩॥

ii) **Central Theme :** My mind has accepted the efficiency of True Name by taking the Guru's advice by falling at His lotus feet. The self-willed person, who had endeared himself to the whole family (brother, mother, father, sons and daughter) once gets caught in the clutches of death, then no one cares for him and he mingles with dust in no time. So the self-willed person spends his life in amassing wealth without reciting True Name, as such he does not enjoy the bliss of True Name. Moreover, he cannot get any clear picture of the Lord's Abode as he considers his body, mind and wealth as his own

creation and finally faces the reward of his actions, falling a prey to the Yama, god of death. O Nanak ! When the self-willed person is blessed with Guru's Grace, he finds the Lord pervading in all beings, as such he casts away his doubts and dual-mindedness and gets satiated with the meditation of True Name through the Guru's Grace. (4-3)

i) Saoth Mahala 1 dotukai (Page 596)

pu'rr dharti pu'rr pani asan cha'r kunt choubara.
sagal bhavan ki moorat eka mukh terai taksala. (1)

---

parvant Nanak su'nn me'rai sahiba dubda pathar leejai (4-4)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਦੁਤੁਕੇ ॥ (ਪੰਨਾ ੫੯੬)

ਪੁੜੁ ਧਰਤੀ ਪੁੜੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ ॥
ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥੧॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸੁਣਿ ਮੇਰੇ ਸਾਹਿਬਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥੪॥੪॥

ii) Central Theme : O my True Master ! The whole drama of Thy creation of this universe is so vast, limitless and wonderful, that it is beyond anyone's comprehension. All the Earth, skies, nether lands, oceans and lands are a proof of Thy vastness and limitlessness. Even in Thy mint various forms of individuals take shape whereas Thou pervadeth in the same form equally everywhere. No one form resembles another, while Thy own form is completely distinct, though it is perceived in all beings equally.

O Nanak ! I was drowning in the ocean of life like a stone but have been saved through Thy Grace alone. Thou hast bestowed so many blessings on me but as a fool I have not realised even one of them. Pray grant me Thy True Name as Thy boon so that I could also enjoy Thy benedictions. (4-4)

i) Sorath Mahala - 1 (Page 597)

'hoan papi patit param pa'khandi tu' nirmal nirankari.
amrit cha'kh param ra's ra'tai Thakur saran tuma'ri

---

pranvat Nanak dasan da'sa gurmat jania soiee. (4-4)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੭)

ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਖੰਡੀ ਤੂ ਨਿਰਮਲ ਨਿਰੰਕਾਰੀ ॥
ਅੰਮ੍ਰਿਤ ਚਾਖਿ ਪਰਮ ਰਸਿ ਰਾਤੇ ਠਾਕੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ॥੧॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਗੁਰਮਤਿ ਜਾਨਿਆ ਸੋਈ ॥੪॥੫॥

ii) Central Theme : O Nirankar (Lord) ! I am a great sinner and imposter, but having found refuge as Thy lotus feet, I have gained the nectar of True Name and have thus been satiated. Now I am always imbued with the love of Lord's True Name through the Guru's guidance. Infact, as compared to Thy Great form, our position in very flimsy, without any virtues etc. but have improved our selves into truthful beings by reciting Thy True Name day and night. Whosoever recites Thy True Name, O Lord ! Becomes purified and does not undergo the cycle of births and death with meditation. O Lord ! I cannot think of or perceive another one like Thee, so whom else should I praise ? O Nanak ! I have realised the Lord's secrets even, through the Guru's guidance. (4-5)

i) Sorath Mahala - 1 (Page 597)

Alakh apa'r agam agochar na tis kaal na karma.
jaat ajai ajoni sambhou na tis bhan na bharma. (1)
---
tantai kou param ta'nt mila'ya Nanak saran tumari (5-6)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੭)

ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਨ ਭਰਮਾ ॥੧॥

ਤੰਤੈ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਾਇਆ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੫॥੬॥

ii) Central Theme : The Lord is limitless, and beyond our approach whose vastness nobody has been able to gauge so far. The Lord is neither affected by Time (or god of death) nor is affected by the three-pronged Maya (worldly falsehood) or lust for power, greed and peace. He is manifested by Himself and I would offer myself as a sacrifice to such a great Lord.

The whole universe is set ablaze with His light of knowledge and

enlightenment but He is above the effects of worldly falsehood (Maya) and doth not belong to anyone, (with no father or mother or brother). Though the Lord is beyond our comprehension yet we could realise some of His secrets, through the Guru's guidance. His worldly drama is wonderful in that He createth human beings in the first instance and then the shadow of death is always hanging on their heads. However, whosoever serves the Guru, gets freed from the worldly bondage through attainment of True Name, the treasure of nectar. But there are hardly few Guru-minded persons with pure hearts who meditate on the Lord's True Name with love and devotion.

O Nanak ! The person who has sought refuge at the lotus feet of the Lord, gets united by the Lord with Himself thus enjoying eternal bliss. (5-6)

i) Sorath Mahala - 1 (Page 597)

Jiu meena bin paniai tin sa'kat marai pias.
tin har bin mariai re'mana jo birtha ja'iai saas. (1)

---

suku dukh daata gur milai, koh Nanak sift sama'ie'.

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੭)

ਜਿਉ ਮੀਨਾ ਬਿਨੁ ਪਾਣੀਐ ਤਿਉ ਸਾਕਤੁ ਮਰੈ ਪਿਆਸ ॥
ਤਿਉ ਹਰਿ ਬਿਨੁ ਮਰੀਐ ਰੇ ਮਨਾ ਜੋ ਬਿਰਥਾ ਜਾਵੈ ਸਾਸੁ ॥੧॥

ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰੁ ਮਿਲੈ ਕਹੁ ਨਾਨਕ ਸਿਫਤਿ ਸਮਾਇ ॥੪॥੭॥

ii) Central Theme : O my mind ! The man suffers a spiritual death without True Name, just as a fish cannot remain alive without the presence of water. We cannot attain True Name without the Guru's guidance while the Guru's company is possible only through the Lord's Grace, when it pleaseth Him. Infact, the Guru's message and teachings are as good as bathing at all the holy places of pilgrimage. Man without True Name is just like a jati (medicant) without a tuft of hair on his head or a tapi (sanyasi) without undergoing penance; which has no meaning. O Nanak ! This worthless Man, without Guru's guidance, can attain the Lord only through the love of the True Guru. Once he gains the company of Lord, the benefactor of all comforts, then he merges with, Him completely. (4-7)

i) **Sorath Mahala - 1 (Page 598)**

tu prabh da'ata da'an ma't poora hum tha'rai bhaikha'ri jiu.
mein kia ma'ngou kich thir n rahaiee har deejai Naam piari jiu.

Nanak gyan rattan pargasia har ma'n vasia nirankari jiy." (4-8)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੮)

ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥
ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮ ਪਿਆਰੀ ਜੀਉ ॥

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪॥੮॥

ii) **Central Theme :** O Lord ! Thou art protecting and maintaining all the beings like the gardener of this vast garden, the world and Thy light and life pervadeth in all Thy creation. What could I ask for from Thee, as everything here is perishable ?

When the Guru blessed me with His Grace then I could perceive the glimpse of the Lord's vision within my heart. This human being, engrossed in worldly falsehood and dual-mindedness, loses the battle of life and leaves this world in disgust but he could he saved from the cycle of births and deaths provided the Lord bestoweth on him the union of the True Guru through His Grace and with the help of Guru's teachings. O Nanak ! The persons by the Guru's guidance are enabled to unite with the Lord by breaking their shackles of bondage and thus they have attained salvation through Guru's guidance and Lord's Grace. (4-8)

i) **Sorath Mahala - 1 (Page 598)**

Jin jal nidh karan tun jag aiye' so amrit gurprasad jiu.
chho'doh vais bhe'kh chaturaiee dubidha eh phal nahi jiu (1)

---

jin bha'vai tiu ra'khoh har jin jan nanak sabad salahi jiu. (4-9)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੮)

ਜਿਸੁ ਜਲਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥

ਛੋਡਹੁ ਵੇਸ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥

ii) Central Theme : O my mind ! Why are you roaming around in confusion while the nectar of True Name is present in plenty within your inner-self ? The nectar of True Name, for which we have taken birth in the world is readily available with the Guru, so let us get rid of all our clever moves and take the support of the Guru.

O my mind ! You do not distinguish between good or bad deeds, thus you are caught in a world of vices and sinful actions, Your dirt of the mind could be washed away by the Guru's message only.

O Lord ! May Thou protect us, as it pleaseth Thee, from this vast and dangerous ocean of life and enable us to cross it successfully, through Thy Grace. ! (4-9)

i) Sorath Mahala - 1 Panchpade' (Page 598)

Apna ghar moosat ra'khna sakeh ki pa'r ghar johan la'ga.
ghar ghar ra'kheh je ras chakheh jo gurmukh sevak la'ga. (1)

Nanak Ram Na'am jap gurmukh har paie' mastak bha'ga (5-10)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪੰਚਪਦੇ (ਪੰਨਾ ੫੯੮)

ਅਪਨਾ ਘਰੁ ਮੂਸਤ ਰਾਖਿ ਨ ਸਾਕਹਿ ਕੀ ਪਰ ਘਰੁ ਜੋਹਨੁ ਲਾਗਾ ॥
ਘਰੁ ਦਰੁ ਮਖਹਿ ਜੋ ਰਸੁ ਚਾਖਹਿ ਜੋ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਲਾਗਾ ॥੧॥

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਮਸਤਕਿ ਭਾਗਾ ॥੫॥੧੦॥

ii) Central Theme : O my mind ! You have forsaken the Lord's True Name and are always engrossed in worldly pleasures, which are false and temporary. What is the use of repenting at the time of death then ? We always look to other's faults whereas our own flaws and vicious thoughts have really plundered our inner house (the mind) and we are ignorant of that. It is only those Guru-minded persons, who are engaged in True Name and (Guru's) service through the Guru's guidance that really enjoy the bliss of Lord's True Name. Infact, the Lord Himself indirectly enjoys comforts or undergoes sufferings, being present in every being but we are not aware

of His True form. The self-willed persons, however, engrossed in false and vicious functions, never can enjoy the bliss of life. O Lord ! If Thou bestoweth Thy Grace on us, then only we could sing Thy praises by developing Thy True love. (of the Lord)

O Nanak ! The Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will, finally get united with the Lord by reciting True Name, while this bliss is to be gained in the company of holy saints through the Guru's guidance. (5-10)

i) Sorath Mahala - 1 (Page 599)

sarab jian sir lekh dhura'hu bin b'khai nahi koiee jiu.
aap ale'kh kudrat kar de'khai hukam chalai soiee jiu. (1)

---

aprumpar parbrahm parme'sar Nanak gur milia soiee jiu. (5-11)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੫੯੯)

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖ ਧੁਰਾਹੂ ਬਿਨੁ ਲੇਖੇ ਨਹੀ ਕੋਈ ਜੀਉ ॥
ਆਖਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ ॥੧॥

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥੫॥੧੧॥

ii) Central Theme : O Brother ! The Lord maketh everyone move according to His Will, and every individual is pre-destined to a certain type and form of life as per Lord's dictates. This destiny is designed for everyone except the Lord Himself. Infact, we could enjoy all the comforts by serving the Guru and reciting the Lord's True Name. The Lord's light is prevalent in the same form in all the individuals but is could be perceived within our innerselves (with in our hearts) by getting rid of our dual mindedness. The wandering mind becomes stable and concentrates on the Lord alone when we inculcate Guru's teachings within our heart, and we are wonder stuck to see the vision of the Lord in all its facets. The we attain spiritual bliss by drinking the nectar of True Name, and we escape the cycle of births and deaths by singing Lord's praises all the time.

O Nanak ! There is no difference between the Lord and the Guru, so I have attained of the Guru. The Lord is ever so Great and limitless and beyond the existence of this universe. (5-11)

i) **Sorath Mahala - 1 Ghar 3 (Page 359)**
'Ik onkar satgur prasad'

"Ja tis bha'va tad hi ga'va.
ta' ga'via. ka phal pa'va.
gavia ka phal hoiee. ja aapai devia soiee.
---
karni kirat hoiee. ja aapai milia soiee. (4-1-12)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੫੯੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦਹੀ ਗਾਵਾ ॥ ਤਾ ਗਾਵੇ ਕਾ ਫਲੁ ਪਾਵਾ ॥
ਗਾਵੈ ਕਾ ਫਲੁ ਹੋਈ ॥ ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ ॥

ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥ ਜਾ ਆਪੇ ਮਿਲਿਆ ਹੋਈ ॥੪॥੧॥੧੨॥

ii) **Central Theme :** When the Lord bestoweth His Grace, He blesseth us with the gift of singing His praises and then rewardeth us. I have enjoyed the spiritual bliss by following Guru's teachings and have attained the treasure of True Name. Once the Guru's guidcance enlightened my innerself, the darkness of ignorance disappeared automatically. Then my mind also stabilised and got concentrated on the Lord, the prime soul within.

O Nanak ! The real thing is life is one's actions and deeds; so the Lord enableth an individual to merge with Him once, if someone engages himself in singing Lord's Praises. (4-1-12)

i) **Sorath Mahala - 3**
'Ik onkar satgur prasad'

Sewak save kareh sabh teri jiu sabdia saad a'ya.
gur kirpa te' nirmal hoia jin vichoh a'ap gavaya.

Nanak navoh ga't ma't paiee eha raas hmari (4-1)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੦੦)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ ਆਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ ਹਮਾਰੀ ॥੪॥੧॥

ii) Central Theme : O True Master ! The persons, who sing Thy praises through the Guru's guidance get their hearts purified, as it pleaseth Thee.

O Lord ! Thou art the only True master in the whole world and the person, who recites True Name through the Guru's guidance, enjoys the bliss of life through the service of the Guru. Infact, this human mind wanders around in all the ten directions due to dual-mindedness and having fogotton the Lord, man wastes this life in fruitless efforts. However, some persons have attained the True Name through the company of the Guru having got rid of their egoism and worldly attachments.

O Nanak ! With the Lord's Grace, we inculcate Lord's love and True Name in our hearts, thus becoming worthy of salvation, and this is our main treasure of this life. (4-1)

i) Sorath Mahala - 3 (Page 600)

Bhagat khajana bhagta kan dee'a map har dhan sach soiai.
akhut naam dhan kade' nikhutai nahi kinai na keemat koiai.

Nanak Ram naam nistara sabad ratia har paha. (4-2)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੦)

ਭਗਤਿ ਖਜਾਨਾ ਭਗਵਾਨ ਕਉ ਦੀਆ ਨਾਉ ਹਰਿ ਧਨੁ ਸਚੁ ਸੋਇ ॥
ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦਿ ਰਤੇ ਹਰਿ ਪਾਹਾ ॥੪॥੨॥

ii) Central Theme : O my mind ! Try to make use of the Guru's guidance to achieve some benefits from human life or else you will be wandering around in doubts and misgivings like others. The Lord bestoweth the wealth of True Name only to His devotees, as others even do not know the full value of this treasure. Moreover, the persons who attain this treasure of True Name, proceed to the next world with flying colours. The human being has five thieves thriving within his body who are plundering his virtues and good qualities, without his knowledge even as without Guru's guidance the self-willed person is groping in the dark. However, the Guru minded persons, sing the praises of the Lord with the help of Guru's word,

(Gurbani) having attained Lord's True Name, thus they enjoy the bliss of life through the Grace of the Lord.

O Nanak ! Such Guru-minded persons, through meditation of True Name, always perceive the Lord close by rather within themselves and finally cross this ocean of life successfully, attaining salvation. (4-2)

i) Sorath Mahala - 3 (Page 600)

dasa'n da'as hovia ta' har paie' vichoh aap gava'iee.
bhagta ka karaj har anand hai andin har gu'nn g'aiee.

Nanak Naam rata ik rangi sabad sava'ranhara. (4-3)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੦)

ਦਾਸਨਿ ਦਾਸੁ ਹੋਵੈ ਤਾ ਹਰਿ ਪਾਏ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ ॥
ਭਗਤਾ ਕਾ ਕਾਰਜੁ ਹਰਿ ਅਨੰਦੁ ਹੈ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਈ ॥

ਨਾਨਕਿ ਨਾਮਿ ਰਤਾ ਇਕ ਰੰਗੀ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ ॥੪ ॥੩ ॥

ii) Central Theme : O Brother ! The true devotees have served the Lord by ridding themselves of their egoism and have sung His praises, as such they are always immersed in the love of the Lord and they could never think of anything else apart from reciting True Name.

O Lord ! May Thou grant us Thy Grace so that we could also engage ourselves in the recitation of True Name all the time ! I like my real life only when I follow the Guru's word, as the (Gurbani) Guru's word is really True and pure; by singing this bani man gets engrossed in True Name day and night. Man gets freed from the worldly attachments through True Name and then remembers the Lord.

The Lord is really limitless whose Greatness or vastness is not known to anyone. The persons who purify themselves through the service of the Guru, always enjoy the bliss of life by getting rid of their doubts and misgivings. But it is rather difficult to follow the path of True Name through the Guru's guidance and only few persons could adopt this path in life.

O Nanak ! The person, who is imbued with the lov e of the Lord, always remains immersed in the one sublime Lord, thus attaining salvation himself and making others as well to follow the same path. (4-3)

i) **Sorath Mahalla-3 (Page 601)**

Har jiu tud nu sada salahi pyarai jichar ghat antar hai sasa.
ik pal khin visreh tu soami jano baras pachasa.

Nanak Naam vasia man antar bhaiee avar na dooja koiee. (4-4)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੧)

ਹਰਿ ਜੀਉ ਤੁਧੁਨੋ ਸਦਾ ਸਲਾਹੀ ਪਿਆਰੇ ਜਿਚਰੁ ਘਟ ਅੰਤਰਿ ਹੈ ਸਾਸਾ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਮਨ ਅੰਤਰਿ ਭਾਈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥੪॥੪॥

ii) **Central Theme** :- O Lord ! I would love to sing Thy praises all the time as I cannot afford to forget these even for a moment. I would offer myself as a sacrifice to Thee and would always beg for Thy True Name as a boon from the Lord. Our body and mind has been purified with True Name and the heart is always immersed in the Lord's love. The persons who do not follow the Guru's message, are blind and deaf and do not hear or see reason. What for have they come to this world ? They are wandering in the darkness of ignorance, and they are like worms of filth who are born and die in dirt. They undergo the cycle of births and deaths as they never get enlightened with the Guru's Word.

Infact, the Lord Himself createth and then maintaineth the universe and directeth those persons on the right path on whom He bestoweth His Grace. The human beings have to bear the fruits of their actions as per Lord's pre-destined Will and the individual's fortune, but no one could change it.

O Nanak ! The Lord's True Name is imbued in our hearts and there is none else equal to the Lord's stature in this world. (4-4)

i) **Sorath Mahala-3 (Page 601)**

"Gurmikh bhagat kareg prabh bhaveh andin Naam, vikhaanai.
bhagtan ki saar kareh aap rakheh jo terai man bhanai.

Nanak daas kehai benanti hoan laga tinkai paie. (4-5)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੨)

ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੇ ॥

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਹਉ ਲਾਗਾ ਤਿਨ ਕੈ ਪਾਏ ॥੪॥੫॥

ii) **Central Theme :** O Lord ! Thy devotees and True fallowers always realise Thy True form through the Guru's guidance and always sing Thy praises. Thou always protecteth such holy saints as Thou art pleased with them. Infact it is Thy True Name and its recitation alone which is helpful to them at the end of this life even, However, the self-willed persons, who are always engrossed in vilification of others, can never attain peace and tranquillity of mind. Just as the Lord hath destroyed the greatest sinner Harnakhash Himself while protecting Prahlad, the saint, from the fool's clutches. So the self willed, faithless persons always depend on their own intelligence without any support of True Name, thus wasting this human life in fruitless efforts.

However, the Guru-minded persons and the saints are directed by the Lord, through the Guru's guidance, and sing the Lord's praises being imbued with Lord's love by day and night. They thus remain immersed in True knowledge and meditation of True Name in the state of Equipoise, thus attaining unity with the Lord.

O Nanak ! May I be granted the boon of singing the Lord's praises, being blessed with the dust of the lotus feet of the holy saints, so that I may always continue reciting Lord's True Name ! (4-5)

i) **Sorath Mahala-3 (Page 601)**

So sikh sakha bhandap hai bhaiee je Gur ke bhanai vitch avai.
Aapnai bhanai jo chalai bhaiee vichhar chotan kha'vai.

Nanak Naam vasai ma'n antar vichoh aap gavaieeai. (4-6)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੱਨਾ ੬੦੨)

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥੪॥੬॥

ii) **Central Theme :** O Brother ! The person who follows the directions and Will of the True Guru, is a real Sikh and our friend ; while the person who is directed by his own intelligence and decisions against the Guru's Will, due to his egoism, ("self importance" and "I-am-ness"), always suffers in life, and undergoes the cycle of births and deaths.

O Brother ! The worldly family relationships (of mother, father or brother) always entangle man in various types of bondage and as a result, man - forgets the Lord but all these doubts and misgivings including dual-mindedness cannot be removed without the Guru's teachings and guidance and one cannot realise the value of Guru's Word. Infact, the whole world is infested with egoism thus man is far removed from the Lord. However, the Guru-minded persons always sing the praises of the Lord in the company of holy saints, thus attaining self-realisation ; whom the Lord always patroniseth.

O Brother ! The Guru bestoweth His blessings on all men equally but we receive the fruits of our own actions depending on our love and devotion.

O Nanak ! Let us get rid of our egoism so that the Lord's True Name gets inculcated within our hearts automatically and effortlessly ! (4-6)

i) **Sorath Mahalla-3 Choutuke (Page 602)**

Sachi bhagti satgur te hovai sachi hirdai bani.
Satgur Sevai sada sukh paie homain sabad samani.

Nanak Naam samaleh s'e jan sohan dar sachai pat paiee. (4-7)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ 3 ਚੌਤਕੇ ॥ (ਪੰਨਾ ੬੦੨)

ਸਚੀ ਭਗਤਿ ਸਤਿਗੁਰ ਤੇ ਹੋਵੈ ਸਚੀ ਹਿਰਦੈ ਬਾਣੀ ॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਜਨ ਸੋਹਨਿ ਦਰਿ ਸਾਚੈ ਸਭਿ ਪਾਈ ॥੪॥੭॥

ii) **Central Theme :** O Brother ! The path of True worship is realised through the Guru's guidance alone, so we could inculcate the Guru's Word in our hearts by ridding ourselves of our egoism, thus enjoying the bliss of life, following the Guru's teachings. The self-willed person, however, undergoes the cycle of births and deaths by forgetting the Lord due to his dual-mindedness.

O Brother ! We win the approbation of the Lord's Grace by seeking refuge at the lotus-feet of the Lord and thus recite the Lord's True Name. Then we are enabled to inculcate the Lord's True Name in our hearts by attaining Self-realisation and getting rid of all our vices like sexual desires and aager as the True Name now appears sweeter than before by singing the Guru's Word (Gurbani)

The Guru-minded persons, who are engaged in meditation of True Name, always make this life successful and worth living and are satiated with the nectar of True Name. Their heart also blossoms forth like the lotus flower and the mind gets purified.

But it is the Guru-minded persons alone who follow the right path and enjoy the bliss of True Name through their tongue, provided the Grace of the perfect Guru is bestowed on them.

O Nanak ! Such persons, imbued with the love of True Name, are honoured in this world also while they are received with honour in the Lord's presence as well. (4-7)

i) Sorath Mahala-3 Dutukai (Page602)

Sargur miliai ulti bhaiee bhai jivat marai ta boojh paie.
So Guru so sikh hai bhaiee jis joti jot milaie.(1)

Nanak Naam har paieeai bhaiee Gur sabdi mailaie. (4-8)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਦੁਤੁਕੇ ॥ (ਪੰਨਾ ੬੦੨)

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ ਮਰੈ ਤਾ ਬੂਝ ਪਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਪਾਈਐ ਭਾਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇ ॥੪॥੮॥

ii) Central Theme : O Brother ! The persons , who have rid themselves of all vicious thoughts or sinful actions, have attained self-realisation and are united with the Lord. Infact, the persons, who are engaged in reciting Lord's True Name always get united with the Lord; but this is possible only through the Guru's Grace. So the self-willed persons do not gain anything fruitful in life as they are engrossed in vicious thoughts or sinful actions due to their dual-mindedness.

However, the Guru-minded persons who are imbued with the Guru's love through the Guru's Word (Gurbani) always sing the Lord's praises. So the persons, who are engaged in the service of the Guru, have lived a successful and fruitful life. O Nanak ! The Lord uniteth with himself such persons who are engaged in the recitation of True Name through the Guru's guidance. (4-8)

i) **Sorath Mahala-3 Ghar 1 (Page 603)**

Tehi gunni tribhavan viapia bhaice Gurmukh boojh bujhaie
Ram Naam lag chhutiai bhaiee poochoh gyania jaie'. (1)

Nanak nau be'ra nao tulha'ra bhaiee jit lag paar jan paie'a. (4-9)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੦੩)

ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਣੁ ਵਿਆਪਿਆ ਭਾਈ ਗੁਰਮੁਖਿ ਬੂਝ ਬੁਝਾਇ ॥

ਨਾਨਕ ਨਾਉ ਬੇੜਾ ਨਾਉ ਤੁਲਹੜਾ ਭਾਈ ਜਿਤੁ ਲਗਿ ਪਾਰਿ ਜਨ ਪਾਇਆ ॥੪॥੯॥

ii) **Central Theme :** O Brother ! The whole world is striving to function under the influence of the three-pronged (Maya) worldly falsehood consisting of lust for power, greed and peace, but hardly any Guru-minded person rises above this influence and sings the praises of the Lord in the fourth state of 'Equipoise' or 'perfect bliss'.

Infact, the Lord's True Name possesses such vast powers that all the virtues automatically get inculcacted in the heart of the individual otherwise the self-willed person wastes this human life in the darkness of ignorance and then leaves this world in disgust.

O Brother ! It is the Lord Himself who hath directed some devotees in the service and meditation of True Name by protecting them from the three-pronged worldly falsehood, (Maya) thus granting them salvation through recitation of True Name. O Brother! The Guru-minded persons have crossed this ocean of life successfully by taking refuge at the lotus feet of the Guru.

O Nanak ! It is the Lord's True Name alone, which functions as the boat or raft for enabling us to cross this vast and dreadful ocean successfully, through the Guru's guidance. (4-9)

i) **Sorath Mahala-3 Ghar 1 (page 603)**

Satgur sukh sagar jag antar horthai sukh nahi.
homain jagat dukh rog viapia mar janmai rovai dhahi (1)

Nanak satgur milai ta akhi vaikhai gharai ander sach paie. (4-10)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੦੩)

ਸਤਿਗੁਰ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰਥੈ ਸੁਖੁ ਨਾਹੀ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ ਅੰਦਰਿ ਸਚੁ ਪਾਏ ॥੪॥੧੦॥

ii) **Central Theme :** O Brother ! All the comforts of life are available in the service of the True Guru, so you should also serve the Guru, otherwise you will leave this world without achieving anything. The Guru is the ocean of all comforts while the world is caught by the malady of egoism. The self-willed person is engrossed by the three pronged maya, (worldly falsehood) and suffers badly, being devoid of True Name and its effects.

However, very few fortunate persons only serve the True Guru and get satiated with the nectar of True Name after getting rid of egoism. O Nanak! The world is lost in total darkness due to its ignorance like blind men. But man gets enlightened with his union with the True Guru and then he perceives the Lord with his own eyes (within himself) and enjoys the eternal bliss through this attainment. (4-10)

i) **Sorath Mahala-3 (Page 603)**

bin satgur revai bahuta dukh laga jug charai bharmaiee.
hum deen tim jug jug datai sabdai bei bujhriee. (1)

Nandk naam ratai ukh paya dargeh japai saice.(4-11)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੩)

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜਗੁ ਚਾਰੇ ਭਰਮਾਈ ॥

ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ ॥੪॥੧੧॥

ii) **Central Theme :** O Brother ! Man undergoes lot of suffering without the service of the Guru. O Lord ! Thou art ever the greatest benefactor of all our benedictions while we are like poor beggars, asking for some thing or the other all the time. May Thou grant us the boon of Thy True Name through Thy Grace!

O Lord ! The persons, who have gained the support of Thy True Name by getting rid of their dual -mindedness in a state of peace and equipoise, have purified themselves with the nectar of True Name and destroyed all their sins.

O Brother ! When we get rid of our egoism and face death from the worldly point of view of aggrandisement. (with humility) then we will not have to face death once again. But hardly any person attains this state of selflessness through the bliss of True Name O Nanak ! The Lord keepeth all the benedictions under His own control and bestoweth His blessings on those persons, as it pleaseth Him and who are blessed with His Grace. The persons, who are immersed in True Name, always enjoy eternal bliss and then get united with the Lord. (4-11)

i) **Sorath Mahalla-3 (Page 604)**

Satgur sevai ta sahej dhun up jai gatmat tad hi paie.
larka naam sacha man vasia namai naam samai. (1)

Nanak Ram Naam nistara sabdai homain khoiee. (4-12)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੦੪)

ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਗਤਿ ਮਤਿ ਤਦ ਹੀ ਪਾਏ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦੇ ਹਉਮੈ ਖੋਈ ॥੪॥੧੨॥

ii) **Central Theme :** O Brother ! The whole world is wandering in the darkness of ignorance without rendering service to the Guru and is engrossed in the worldly falsehood or dual-mindedness.

It is only through the Guru's guidance that the True realisation has dawned on one's mind, and the True Name has been inculcated in the heart. Infact, the whole world is engrossed in the three pronged worldly falsehood (Maya) like lust for power, greed and peace thus there is no protection from the

wordly bondage. Man loses his respect even by carrying out his functions with egoism, whereas the Guru-minded persons are united with the Lord in the fourth state of Equipoise or eternal bliss by reciting True Name. Whatever happens in this world is as per Lord's dictates as everything is being controlled by the Lord's Will or the creator. O Nanak ! The Guru-minded persons, who have washed their filth of egoism through the Guru's Grace, cross this ocean of life successfully by meditating on True Name. (4-12)

Sorath Mahala-4 Ghar 1 (Page 604)
'ik onkar satgur prasad'

aapai aap vartada piara aapai aap apaha.
vanjara jag aap hai piara aaap sacha saho.

---

aapai aap dayal hai piara jan Nanak bakhas milaho. (4-1)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੦੪)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਆਪਿ ਅਪਾਹੁ ॥

ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਹੁ ॥੪॥੧॥

ii) **Central Theme :** O Brother ! The Lord pervadeth every where and in all beings with equal force, just as He Himself is the business deal, the businessman and the banker even and He Himself existeth as a separate entity, and also is prevalent in each being. Infact, the Lord is a business man dealing with Truth only. O my mind ! Let us sing the praises of the Lord and recite the True Name which could be attained through the Guru's Grace alone. The fact is that the Lord himself doth force some self willed persons on the path of wilderness while the Guru-minded persons are directed on the right path as per Guru's Will.

The Lord himself is the bank, the boatman and the boat or ship which enables some persons to cross this ocean successfully, as per His Will.

O Nanak ! The Lord Himself is the benefactor of all benedictions to man and enjoyeth the watching of his worldly drama with pleasure. The Lord uniteth some persons with Himself through His Grace. (4-1)

i) **Sorath mahala-4 chautha (Page 605)**

aapai andaj jeraj setaj utbhuj aapai khand aapai sabh loiai
aapai soot aapai bohmami a kar sabh jagat proieai.

Nanak gupat vartade piara gurmukh pargat hoaiai (4-2)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ਚਉਥਾ ॥ (ਪੰਨਾ ੬੦੫)

ਆਪੇ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਆਪੇ ਖੰਡ ਆਪੇ ਸਭ ਲੋਇ ॥

ਨਾਨਕੁ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! The Lord is the creator of all types of creation including the four outlets (from the egg, from semen, from sweat (perspiration) or from vegetation and perevadeth every where and all the beings. The whole world leads along smoothly, being arranged in a string like beads and all the beings function like the mummies dancing to the tune of the master. Apart from the Lord there is no other power on earth to be seen. The person, who is blessed with the Lord's Grace, attains the treasure of True Name through the Guru's guidance. The Lord sustanieth the whole world which joins the drama of the Lord being played by Him. The Lord is pure and True in its form and He alone could evaluate His doings. The Lord infact is too deep to be probed and 'Himself' enjoyeth all the worldly pleasures even.

O Nanak ! The Lord prevaileth in a hidden form all around and also pervadeth in a (perceptible) physical form as revealed by the Guru's message. (4-2)

i) **Sorath Mahala-4 (Page 605)**

aapai hi sabh aap hai piara aapeai thap uthapai.
aapai vaikh vigasda piara kar choj vaikhai prabh aapai.

---

aapai aap salahinda piara jan Nanak har ra's dhrapai. (4-3)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੦੫)

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ ॥

ਆਪੇ ਆਪਿ ਸਲਾਹਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ ॥੪॥੩॥

ii) **Central Theme :** O my mind ! Recite the Lord's True Name and enjoy the bliss of True Name which is attainable through the Guru's Word. The Lord createth this Universe and then enjoyeth the worldly drama of His creation with pleasure.

The Lord arrangeth for man's emancipation and at the same time keepeth him engrossed in worldly falsehood (Maya) and its share like the fish and is then perceived free from all the failings. The Lord Himself is perceived in the form of a Yogi or mendicant engaged in penance or playing the music of Nature and is also seen as a devotee and the Guru at the same time. The Lord Himself recites the True Name and then representeth the True Master giving instructions for the same; He himself is the nectar of True Name and then He Himself gets satiated with this nectar. O Nanak ! The Lord Himself is the cause and effect of everything happening ; just as He Himself sings the Lord's praises and then Himself gets satisfied with it. (4-3)

i) **Sorath mahala-4 (Page 606)**

aapai kanda aap traji prabh aapai toll tulaya.
aapai saho aapai vanjara aapai vanaj karaya.

---

aapai janti jant hai piara jan Nanak vajeh vajaya. (4-4)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੦੫)

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ ਤੋਲਾਇਆ ॥

ਆਪੇ ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ ਵਜਾਇਆ ॥੪॥੪॥

ii) **Central Theme :** O Brother ! The Lord is controlling every thing and is the cause Himself of every thing. He Himself is the weight and measure, Himself the balance and the weighing person. He Himself is the banker, the businessman and the business deal. In fact my True Lord is the treasure of True Name and is attained through the Guru's Grace. He Himself is the Earth and the Ocean (water) which have been placed together; even the lion and the goat are kept together in the same area and even being enemies they are maintained together as per the Lord's Will. Just as there is

fire in the wood even but the fire inside does not burn the wood. Even man breathes and lives under that the dictates of the Lord.

O Nanak ! The Lord doth everything as it pleaseth Him ; just as the Lord Himself is the musical instrument and the musician Himself who plays on the instrument. The Lord Himself obeys and follows the dictates of the Lord as per His Will, as he pervadeth everywhere and every being equally. (4-4)

i) **Sorath Mahala-4 (Page 606)**

aapai srist upa'inda piara kar sooraj chand chanar.
aap nita'rian t'an hai piara aap nimanian ma'n
---
aapai atul tulainda piara jan Nanak sad kurban. (4-5)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੦੬)

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਸੂਰਜੁ ਚੰਦੁ ਚਾਨਾਣੁ ॥

ਆਪੇ ਤੁਲ ਤੁਲਾਇਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥੪॥੫॥

ii) **Central Theme :** O Brother ! The Lord Himself is responsible for everything happening in the world. The Lord hath first created the Universe, then with the help of sun and the moon the whole universe in being illumined. He Himself careth for our honour and protection through His Grace. Let us recite the Lord's True Name in the company of holy congregations ! The Lord manageth the affairs of the world through the three-pronged Maya, (worldly falsehood) i.e. lust for power, greed and peace, and then bestoweth His treasure of True Name and runs the worldly affairs as per His Will, and follows the Will Himself. He Himself doth Lord's worship by serving the Lord, and then being Himself the treasure of True Name He gets merged with the Lord also.

The Lord is the greatest and the main power on Earth; and then evaluates everything by becoming the balance and the measuring weights Himself.

O Nanak ! I would offer myself as a sacrifice to the Lord, who is limitless but maketh us try to consider His limits where as no one could ever try and comprehend the Lord's Greatness, being beyond our imagination. (4-5)

i) **Sorath Mahala-4 (Page 606)**

"aapai sewa lainda piara apai bhagat umaha.
aapai guru garainda piara aapai sabad samaha.

Jo garbai so pachsi piarai jap Nanak bhagat samaha. (4-6)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੦੬)

ਆਪੇ ਸੇਵਾ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਭਗਤ ਉਮਾਹਾ ॥

ਜੋ ਗਰਬੈ ਸੋ ਪਚਸੀ ਪਿਆਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਸਮਾਹਾ ॥੪॥੬॥

ii) **Central Theme :** The Lord is responsible for everything happening around us, for example He Himself arrangeth man to serve the Master, to understand the Guru's Word ; or He Himself is the pen and the writer, both combined in one. He Himself controlleth the writing of destiny on man's forehead at the time of his birth.

O my mind ! We should enjoy the bliss of reciting True Name day and night by following the Guru's guidance in understanding the importance of Lord's True Name. The Lord Himself representeth Lord krishna with a dark shade who grazes the cowherds, plays the flute and then enamours milk maids into his love. Then again He kills the drunken elephant in an incarnation of the Lord and kills the demon kansa by holding him from the tuft of his hair as the Lord under-taketh the job of destroying the ego of foolish brave men. The Lord leadeth man wit a rope round his neck, so that man is led in the direction in which he is pulled by the Master ; Though the Lord hath created man initially Himself and sustaineth him all the time.

O Nanak ! The person, who is haughty and behaves with ego, always suffers in life, whereas the person, who remembers and worships the Lord always enjoys the eternal bliss of life. (4-6)

i) **Sorath Mahala-4 'dotuke' (Page 607)**

anik janam vichhrai dukh paya manmukh karam karai ahankari.
Sadhu parsat hi prabh paya gobind saran tumari. (1)

Nanak atul sahaej sukh paya andin jagat rahai banwari. (4-7)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ਦੁਤੁਕੇ ॥ (ਪੰਨਾ ੬੦੭)

ਅਨਿਕ ਜਨਮ ਵਿਛੜੇ ਦੁਖੁ ਪਾਇਆ ਮਨਮੁਖਿ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ॥

ਨਾਨਕ ਅਤੁਲੁ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਅਨਦਿਨੁ ਜਾਗਤ ਰਹੈ ਬਨਵਾਰੀ ॥੪॥੭॥

ii) Central Theme : O True Master ! The self-willed persons undergo all sorts of sufferings due to their egoism and self esteem, and not following Guru's guidance, but they could attain peace by applying the dust of the lotus feet of Thy holy sanits on their foreheads.

In fact, we could enjoy peace and tranquillity of mind by developing love of the Lord and ridding ourselves of egoism in the company of holy congregations.

O Lord ! Thou pervadeth within our hearts in a hidden form and we do not perceive Thy presence but on attaining self realisation through the company of holy saints we could also enjoy the bliss of Thy Presence within us.

O Nanak ! The persons with the Lord's Grace, attain the eternal bliss with a glimpse of the Lord as they are awakened by the recitation of True Name day and night and finally enjoy the bliss of the unison with the Lord. (4-7)

i) Sorath Mahala-4 (Page 607)

har siu preet antar man bedhia harbin rehan na jaiee.
jin machhli binneerai binsai tin namai bin mar javee.

Nanak deen dayal bhaie hai trisna sabad bnjhaiee. (4-8)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੬੦੭)

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰੁ ਮਨੁ ਬੇਧਿਆ ਹਰਿ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ॥੪॥੮॥

ii) Central Theme : O Lord ! I cannot remain alive and feel completely lost without reciting thy True Name just as the fish flutters for its life without water. May Thou bestow me with the boon of Thy True Name through Thy Grace so that I could enjoy the bliss and peace of life by meditating on True Name day and night ! The Guru-minded person longs for True Name

just as papiya (toad) cries and waits longingly for the rain-drop, and then enjoys the nectar of True Name after receiving it through the Guru's guidance However, the self-willed persons always wander around in search of worldly pleasures or possessions, and then suffer through the cycle of births and deaths.

O Nanak ! When the Lord bestoweth His blessings and Grace on us, we get satiated by partaking the nectar of True Name. Then we satisfy our hopes and desires by meeting the Lord also through the Guru's Word and we enjoy the bliss of singing Lord's praises. (4-8)

i) **Sorth mahala-4 Panchpada (Page 607)**

achar charai ta sidh hoiee sidhi te budh paiee.
prem ke sar lagai tan bhitar ta bharam katia jaiee. (1)

---

jis nu daat kareh so paie jan Nanak avar na koiee. (5-9)

(Guru Ram Das)

ਸੋਰਠਿ ਮਹਲਾ ੪ ਪੰਚਪਦਾ ॥ (ਪੰਨਾ ੬੦੭)

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

ਜਿਸਨੋ ਦਾਤਿ ਕਰਹਿ ਸੋ ਪਾਏ ਜਨ ਨਾਨਕ ਅਵਰੁ ਨ ਕੋਈ ॥੫॥੯॥

ii) **Central Theme :** O Brother ! Try to make your heart (mind) understand that this world is always engrossed in the cycle of births and deaths and it is only through the Grace of the Lord that one is enabled to meet the True Guru, resulting in inculcating True Name in one's heart.

O Lord ! I would like to take refuge at Thy lotus-fees so that Thou may enlighten this fool of mine through Thy Grace and the Guru's guidance with the knowledge and light of True Name. This Lord's True Name is really wonderful and is beyond our comprehension and is attained by the person who is bestowed by the Lord Himself. The Guru-minded person enjoys himself the taste of the nectar of True Name but is like the dumb person who has enjoyed the sweets but cannot explain it to others. Even if some one after receiving the jewel of True Name wants to keep it secret, cannot keep it hidden for long.

O Nanak ! The person, who is bestowed with this boon of True Name by the Lord alone knows this secret. O True Master ! All the benedictions

belong to Thee and Thon art the Master of everything. The blessing of True Name is also attained through Thy Grace alone. (5-9)

i) **Sorath Mahala-5 Ghar-1 titukai (Page 608)**
'ik oukar satgur prasad'

" kis hoan jachi kis aradhi ja sabh ko kita hosi.
jo jo deesai vada vadera po so khaku ralsi.
---
rakh leho Nanak jan tumra jur pita poot kirpala. (4-1)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਤਿਤੁਕੇ ॥ (ਪੰਨਾ ੬੦੭)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਸੁ ਹਉ ਜਾਚੀ ਕਿਸੁ ਆਰਾਧੀ ਜਾ ਸਭੁ ਕੋ ਕੀਤਾ ਹੋਸੀ ॥

ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੂਤ ਕਿਰਪਾਲਾ ॥੪॥੧॥

ii) **Central Theme :** O Lord, (The True Master) ! Thou art pervading everywhere in the World permanently whereas all the great men of the world finally return to dust and are completely lost. Thou art the master of all the worldly treasures, so whom else could I beg for my needs except Thee ? Infact, I am fully satiated with all Thy benedictions. How could we praise man when he is not worth anything ?

O Brother ! The Guru-minded persons, who have meditated on Lord's True Name, have been enriched with True Name by the Lord, so that such persons then enjoy the eternal bliss in a state of equipoise. O My mind ! I always sing the praises of the Lord's True Name and those persons blessed with Lord's Grace, are engaged in listening and reading of the Guru's Word through the Guru's guidance.

O Nanak ! The person is thus protected by the Lord just as a father looks after his son. O Lord ! Thou art limitless and my benefactor and I am Thy slave or devotee. (4-1)

i) **Sorath Mahalla-5 Gahr 1 Choutukai (Page 608)**

"Gur Govind salahiai bhaiee ma'n ta'n hirdai dhar.
Sacha sahib man vasai bhai eha karni saar.

Nanak rata sach Naam bhaiee sunn ma'n ta'n nirmal hoiai. (4-2)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚੌਤੁਕੇ ॥ (ਪੰਨਾ ੬੦੮)

ਗੁਰ ਗੋਵਿੰਦ ਸਲਾਹੀਐ ਭਾਈ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਧਾਰ ॥

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਮਿ ਭਾਈ ਸੁਣਿ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥੨॥

ii) Central Theme : O Brother ! When we inculcate the love of the Lord in our hearts, we like the taste of the nectar of True Name and the Lord's praises but the person, who does not develop the longing for True Name, undergoes the cycle of births and deaths.

O Brother ! The perfect Guru has made us realise that there is no other power except the Lord, so we should worship the True Master alone. Infact there is so much false egoism in this world that there is no end to the cycle of bisths and deaths.

O Brother ! The self-willed person without the Guru's guidance gets tired of the worldly falsehood and the deeds performed by him, and remains engrossed in the worldly bondage. The Guru-minded persons, who are fortunate and have attained the Guru's company, have purified themselves by reciting True Name. The person, who is bestowed with Lord's Grace, realises the Lord finally but he is the only fortunate one out of crores (millions) of people to benefit.

O Nanak ! The Guru-Minded person is fully immersed in the devotion of the Lord by body and soul so that he gets purified by meditating on True Name, and gets rid of his sins with True Name. (4-2)

i) Sorath Mahala - 5 Dotukai (Page 609)

Jo lo bha'n abha'n oh ma'nai tou tou milan duriee.
aan a'pna karat bichara tou to beech bikhaiee, (i)

---

jan Nanak deen saran a'iya prabh sabh lekha rakhoh rithaiee. (4-3)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ॥ (ਪੰਨਾ ੬੦੯)

ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ ਮਿਲਣ ਦੂਰਾਈ ॥

ਜਨ ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਇਓ ਪ੍ਰਭ ਸਭੁ ਲੇਖਾ ਰਖਹੁ ਉਠਾਈ ॥੪॥੩॥

ii) Central Theme : O Lord ! May Thou grant me such an understanding so that I may not forget Thee by taking refuge at the lotus feet of the holy saints. I would like to serve Thee as man forgets the Lord by his dual-mindedness.

O foolish mind ! You are engrossed in vicious deeds and sinful actions due to your cleverness and dual-mindedness, thus you have to undergo sufferings by forsaking the Lord.

O Nanak ! This human being, engaged in sinful actions, does not remember the Lord and recite His Name.

O True Master ! I have sought Thy support ! May Thou enable me to unite with Thee by meditating on True Name through Thy Grace ! (4-3)

i) Sorath Mahala - 5 (Page 609)

Putar kalatar lok greh banta maya sanbandhehi.
an ki baar ko khare na hosi sabh mithia asnehi. (1)

---

jan Nanak prabh kirpa dhari meri satgur oat gehohi (4-4)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੦੯)

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲੋਕ ਗ੍ਰਿਹ ਬਨਿਤਾ ਮਾਇਆ ਸਨਬੰਧੇਹੀ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾਧਾਰੀ ਮੈ ਸਤਿਗੁਰ ਓਟ ਗਹੇਹੀ ॥੪॥੪॥

ii) Central Theme : O foolish Man ! Try to remember and meditate on the Lord always, as this body and all the relatives (like son, wife) will not be of any help at the end of your life. All of them are temporarily attached to you and are only interested in you because of Maya (worldly falsehood) thus remaining close to you. This foolish human being, forgetful of the Lord, does not remember even death, whereas everyone in the world has to die one day.

All the beings, including birds or gods are all living in this world temporarily till such time they are breathing and it would be futile to repent after the life ceases to exist.

O Nanak ! The Lord hath bestowed His benign Grace on me and helped me

to take shelter at the lotus feet of the Guru, who would protect me all the time, against all odds, including death. (4-4)

i) **Sorath Mahala - 5 (Page 609)**

Gur poora bh'etio vad bha'gi mane'h bhia' parga'sa.
koiai na pohchanhara dooja apnai sahib ka bharva'sa (1)

Nanak kou Gur poora bhetio saglai dookh bina'sai. (4-5)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ੰਨਾ ੬੦੯)

ਗੁਰ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ ਪਰਗਾਸਾ ॥

ਨਾਨਕ ਕਉ ਗੁਰ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੂਖ ਬਿਨਾਸੇ ॥੪॥੫॥

ii) **Central Theme :** O Brother ! We offer ourselves as a scarifice to the Guru whom we have met through our great fortune and He hath enlightened our mind within us. Now we have attained peace and traquillity of mind by seeking refuge as the lotus feet of the Lord as He hath revealed Himself within our soul, thus blessing us with the bliss of life.

We have been enabled to realise the omni-potent nature of the Lord, since the time we have appreciated that the Lord is the creator of everybody including this universe and thus we have cast away our fear complex with the support of True Name. (fear of death)

O Nanak ! The Greatness and vastness of the Lord is beyond our reach but we are rather lucky to attain the Lord's love through the company of the Guru. He hath dispelled all our afflictions and hath finally united us with Himself. (4-5)

i) **Sorath Mahala - 5 (Page 610)**

Sukhiai kou paikhai sabh sukhia rogi kai bha'nai sabh rogi.
karan karavanhar soami a'pna hath sanjogi. (1)

---

jeh kirtan te'ra sadhu gave'h teh me'ra ma'n lagai. (4-6)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੦)

ਸੁਖੀਏ ਕਉ ਪੇਖੈ ਸਭ ਸੁਖੀਆ ਰੋਗੀ ਕੈ ਭਾਣੈ ਸਭ ਰੋਗੀ ॥

ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ ਲਾਗੈ ॥੪॥੬॥

ii) Central Theme : The Lord is the Master of the whole universe and everything is happening and shaping as per Lord's Will. Infact a peaceful and blissful person perceives the whole world as enjoying a comfortable life wheras a miserable person feels as if the whole world is suffering from the same afflictions. The person, whose doubts have been clarified, perceives the Lord pervading everywhere and the world appears to him as an image of the Lord's wonder. However, the self-willed person who is pestered with his egoism always finds the world going through the cycle of births and deaths. So the Guru-minded person, who is blessed with the light of knowledge perceives the world as an image of the Lord, whereas the self-willed person wanders around in the darkness of ignorance.

O Nanak ! I have only one prayer to make to the Lord that I may be blessed with the singing of Lord's praises in the company of holy saints all the time. (4-6)

i) Sorath Mahala - 5 (Page 610)

ta'n santan ka dhan santan ka ma'n santan ka ki'a.
sant prasad har Naam dhia'ya sarab kausal tab thi'a. (1)

---

boodat moh greh andh koop meh Nanak leho nibahi. (4-7)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੦)

ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ॥

ਬੂਡਤ ਮੋਹ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਮਹਿ ਨਾਨਕ ਲੇਹੁ ਨਿਬਾਹੀ ॥੪॥੭॥

ii) Central Theme : O Brother ! The saints occupy the highest status and position in this world; and all the persons, who have sought refuge at the lotus-feet of the holy saints, have been enabled to corss this ocean of life successfully by the Guru. We have also enjoyed the real bliss of life through their Grace by offering everything to them including our body, mind and wealth and then reciting Lord's True Name. Then we have cast

away all our sins, sufferings and miseries by serving the holy saints and keeping their company and enjoy the eternal peace and joy by singing the praises of the Lord. (in the company of such holy saints.) Let it be clearly understood, that such a company of holy saints is attained by the few fortunate persons, blessed with the Guru's Grace.

O Nanak ! We could achieve unison with the Lord, who is limitless and beyond our comprehension, only through the support of holy saints. We were leading a life of low morals and full of sins but have now been brought on the right path through the support of holy saints. Now we earnestly request such saints, to bless us with the light of knowledge through their Grace, so that we could also cross this ocean of life successfully. (4-7)

i) Sorath Mahala - 5 Ghar 1 (Page 610)

ja'kai hirdai vasia tu kartai ta'ki tai aas pujaiee.
daas apnai kou tu visre'h nahi charan dhoo'r ma'n bhaiee. (1)

---

koh Nanak jis bhae' daya'la ta'kou ma'n te' bisar na jaiee. (4-8)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥ (ਪੰਨਾ ੬੧੦)

ਜਾਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤੂ ਕਰਤੇ ਤਾਕੀ ਤੈ ਆਸ ਪੁਜਾਈ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਦਇਆਲਾ ਤਾ ਕਉ ਮਨ ਤੇ ਬਿਸਰਿ ਨ ਜਾਈ ॥੪॥੮॥

ii) Central Theme : O True Master ! Thou art the treasure and the fountain-head of all comforts of life and Thy Greatness is limitless and beyond our comprehension. The person, who has inculcated Thy love in his heart, is never forsaken by Thee and he gets all his desires fulfilled.

O Lord ! All human beings have a certain fortune inscribed on their foreheads by the Lord's Will at the time of their birth, but Thou pervadeth equally in all the beings. However, the persons who are bestowed by Thee with enlightenment, through the Guru's Grace, realise this basic secret and they alone find respect and honour in this world.

O Nanak ! The person, who remembers the Lord through His Grace and mercy, and recites His True Name, is Truely knowledgable and deserves respect everywhere due to his meditation and recitation of True Name. (4-8)

i) **Sorath Mahala - 5 (Page 611)**

Sagal sama'gari mohai viapi kab uchai kab neechai.
sudh na hoieeai kahu janta o'rak ko na pahuchai. (1)

---

koh Nanak Gur bin nahi bariai eh pooran ta't bichara. (4-9)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੧)

ਸਗਲ ਸਮਗ੍ਰੀ ਮੋਹਿ ਵਿਆਪੀ ਕਬ ਊਚੇ ਕਬ ਨੀਚੇ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਹੀ ਤਰੀਐ ਇਹੁ ਪੂਰਨ ਤਤੁ ਬੀਚਾਰਾ ॥੪॥੯॥

ii) **Central Theme :** O my mind ! We should take the support of holy saints so that we could get clear of this worldly faslehood and attain salvation. It is through the love of Maya (worldly falsehood) alone that the human being undergoes sufferings or enjoys comforts as nobody could purify his heart without the help of True Name. Infact, this world is wandering in the darkness of ignorance and worldly falsehood (Maya) thus going through the cycle of births and deaths. The person who is blessed with Lord's Grace, recites the Lord's True Name, in the company of holy saints.

O Nanak ! We have pondered over it and concluded that no one could cross this occean of life successfully, without the Guru's Grace and company of holy saints. The Lord Himself doth protect us in the form of the Guru, though He is beyond our reach and comprehension. (4-9)

i) **Sorath Mahala - 5 (Page 611)**

Khojat khojat khoj bichario Ram Naam ta't s'ara.
kil bikh ka'tai nimakh a'radhia Gurmukh pa'ar ut'ara. (1)

---

sadh sung Nanak Gu'nn ga'vai simrai sada Gopala. (4-10)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੧)

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਰਾਮ ਨਾਮੁ ਤਤੁ ਸਾਰਾ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਸਦਾ ਗੋਪਾਲਾ ॥੪॥੧੦॥

ii) **Central Theme :** O Brother ! After lot of research, we have come to the conclusion that the main aim of life is to attain Lord's True Name. The Guru-minded persons who follow this path, enable some others as well to attain salvation alongwith themselves. The True Name thus enables one's mind to be satiated with this nectar, through the company of holy saints. The True Master is the greatest benefactor of all comforts in this world so we should always sing His praises with the tongue and hear His praises also with the ears thus reciting True Name all the time. We should always seek the blessings of the Lord, who is all powerful, being omni-potent.

O Lord, The ocean of all Grace and Munificence ! This human life is given to us as a reward for our actions with great fortune. O Lord ! Pray give us the boon of the company of Thy holysaints so as to sing Thy praises in their company ! (4-10)

i) **Sorath Mahala - 5 (Page 611)**

Kar isna'n simar prabh apna ma'n ta'n bhae' arog'a.
kot bhigan lathai sabh sarna pragtai bhalai sanjoga. (1)

---

pargat bhaiee saglai jug antar Gur Nanak ki vadiaiee. (4-11)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੧)

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥੪॥੧੧॥

ii) **Central Theme :** O Brother ! When a person sings the praises of the Lord by seeking Guru's advice and by reading Guru's Word (Gurbani) then the Lord also protecteth the honour of such persons. So we should realise clearly that we must recite the Lord's True Name after washing away the sins of the body and mind, thus shedding away our sufferings and privations.

The Lord is limitless and His Greatness is beyond our comprehension. He had been protecting His devotes by accepting their services. O Brother ! The Lord's True Name is so powerful that even old age, the cycle of births and deaths or other afflictions are cast away with its effectiveness.

O Nanak ! The Lord hath made known the Greatness of the Guru, on my pleas and prayer to him, all around so that the praises of the Lord are now sung all over the world. (4-11)

i) Sorath Mahala - 5 ghar 2 choupade (Page 612)

ek pita ekas ke' hum ba'ik tu me'ra Gur ha'iee.
sunn me'eta jiu hamara bal bal ja'si har darsan d'ei dikhaiee. (1)

---

jan Nanak kou Gur kirpa dha'ri sabh akal niranjan deetha. (4-1-12)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ ॥ (ਪੰਨਾ ੬੧੨)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੧॥੧੩॥

ii) Central Theme : O friend ! I would like to offer myself as a sacrifice to you if you could enable me to have a glimpse of the Lord's vision, who is our father and we all are His children. O friend ! I have offered my mind even to you and am a scarifice to the dust of your lotus feet, and I have sought refuge at Your lotus feet. May I merge with the True Lord through the Guru's teachings explained by you!

O Brother ! We should follow the dictates of the Lord by getting rid of our egoism and accept in good faith whatever He bestoweth on us. O friend ! Infact, we should surrender our body, mind and wealth everything at the altar of the Lord, so that we could get a glimpse of the Lord.

O Nanak ! When the Lord bestoweth His Grace on us, we enjoy the bliss of the nectar of Lord's True Name in the company of holy saints. Then we have a glimpse of the Lord Almighty, free from Maya (Worldly falsehood) and we get satiated by attaining eternal bliss of life. (4-1-12)

i) Sorath Mahala - 5 (Page 612)

kot brahmand ko Thakur soami sarab jia ka daata re'.
pritpa'lai nit saar sama'lai ik gu'nn nahi moorakh ja'ta re'. (1)

Gur Nanak jiu sunia' pekhia se phir grabha's na paria re'. (4-2-13)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੨)

ਕੋਟਿ ਬ੍ਰਹਿਮੰਡ ਕੋ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾਰੇ ॥

ਗੁਰ ਨਾਨਕ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥੪॥੨॥੧੩॥

ii) **Central Theme :** O Brother ! I am such a fool that I have not realised the virtues of the True Lord who bestoweth His benedictions on all the beings as He is the Master of the whole universe and sustaineth all of us. I had never remembered or worshipped the Lord before, but now I am always reciting the Lord's True Name. Infact, the Lord abideth very close to us, rather within us. We had always considered the Lord, the ocean of all worldly pleasures and virtues, adistant entity. I being a foolish person, beseech the Guru to enable me to have a glimpse of the Lord, limitless and beyond our comprehesion and description. I even do not know the details and secrets of such a wonderful Lord.

O Nanak ! Millions of sinners and wretches have attained salvation, so a fool like me could also cross this ocean successfully. The persons, who have listened to and accepted the Lord's True Name and got a chance of the company of holy saints, have succeeded in crossing this ocean of life, thus escaping the cycle of births and deaths also. (4-2-13)

i) **Sorath Mahala - 5 (Page 612)**

Jina baat ko bahut andesaro te' ga'yai.
sahej sain ghar sukhman na'ri udh kamal bigsaya. (i)

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bhagat bhadar Gur Nanak kou soupai phir lekha mool na laya. (4-3-14)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੨)

ਜਿਨਾ ਬਾਤ ਕੋ ਬਹੁਤੁ ਅੰਦੇਸਰੋ ਤੇ ਮਿਟੇ ਸਭਿ ਗਇਆ ॥

ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ ਮੂਲ ਨ ਲਇਆ ॥੪॥੩॥੧੪॥

ii) **Central Theme :** O Brother ! It is rather surprising that the

knowledge and information about the Lord which was considered very complicated and beyond us has been explained very clearly and easily by the Guru. Now all the doubts and misgivings of my mind have been removed and my heart which was like an overtunred lotus flower has blossomed forth (like a proper lotus flower). All the vices like sexual desires and anger, which were causing all the sufferings earlier are now praying for their own safety and protection from us, as they are now under our control. The person, who is fortunate enough and is pre-destined by Lord's Will, attains the treasure of Lord's True Name through the company of holy saints. I have also realised and gained this jewel of True Name through the Guru's teachings which has given me peace and tranquillity of mind and great satisfaction.

O Nanak ! I have also attained the nectar of True Name through the Grace of the Guru which has stabilised my mind. I have thus attained the treasure of True Name so that even the god of justice (Dharam Raj) has closed our accounts, (of misdeeds) as we have now merged with the True Lord. (4-3-14)

i) Sorath Mahala - 5 (Page 612)

Charan kamal siun ja' kama'n leena se jan tripat agh'aiee.
gu'nn amol jis ridai na vasia te' na'r trisan bikhaiee. (1)

Nanak seh pakri santan ki ridai bhae'i magan charnara. (4-4-15)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੨)

ਚਰਨ ਕਮਲ ਸਿਉ ਜਾਕਾ ਮਨੁ ਲੀਨਾ ਸੇ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥

ਨਾਨਕ ਸਹ ਪਕਰੀ ਸੰਤਨ ਕੀ ਰਿਦੈ ਭਏ ਮਗਨ ਚਰਨਾਰਾ ॥੪॥੪॥੧੫॥

ii) Central Theme : O Brother ! The persons, who have developed love and devotion for the Lord by accepting the Guru's teachings, enjoy the bliss of the nectar of True Name. However, the self willed persons, who have forsaken the Lord and have even disowned the Guru, are burnt in the fire of hell. The persons who have inculcated the Lord of invaluable virtues in their hearts, get satiated by partaking the nectar of True Name while the persons, chasing the worldly pleasures and possessions, are always feeling the thirst of a noble life being lost in the fire of worldly desires.

O Brother ! Let it be clearly understood that the person imbued with the love of the Lord always enjoys peace and bliss, whereas the person forgetful of the Lord always undergoes sufferings.

O Nanak ! The persons, who have sought refuge at the lotus feet of the Lord in the company of holy saints, always enjoy eternal bliss of life by following Lord's Will, finally merging with Him. (4-4-15)

i) **Sorath Mahala - 5 (Page 613)**

Rajan meh raja urjha'jo m'anan meh abhmain.
lobhan meh lobhi lobha'yo tin har rung rachai gyani. (1)

Nanak pias lagi darsan ki prabh milia' antarjami. (4-5-16)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੩)

ਰਾਜਨ ਮਹਿ ਰਾਜਾ ਉਰਝਾਇਓ ਮਾਨਨ ਮਹਿ ਅਭਿਮਾਨੀ ॥

ਨਾਨਕ ਪਿਆਸ ਲਗੀ ਦਰਸਨ ਕੀ ਪਭੁ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ ॥੪॥੫॥੧੬॥

ii) **Central Theme :** O Brother ! The Guru-minded persons are immeresed in the remembrance of the Lord so much just as the self-willed persons are engrosed in their egoism and greed. Such Guru-minded persons are always engaged in the service of the Guru, while perceiving the Lord within themselves and get full satisfaction of their heart's desires by singing the praises of the Lord just as a drug addict behaves or a child's love for the mother is apparent. The holy saints are busy in singing Lord's praises just as our eyes are keenly watching beautiful faces or the tongue is interested in tasting delicions foods.

O Nanak ! We are attracted towards the Lord all the time, so that finally we do get united with Him. The Lord hath fulfilled our desires as well just as He is pleased to satisfy all the beings. (4-5-16)

i) **Sorath Mahala - 5 (Page 613)**

hum ma'ilai tum ujal kartai hum nirgu'n tu da'ta.
hum murkh tum chatur sianai tu sarab kala' ka giata. (1)

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koh Nanak hum ihai hawala ra'kh santan kai pa'chhai. (4-6-17)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੩)

ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੈ ਹਮ ਨਿਰਗੁਣ ਤੂ ਦਾਤਾ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਇਹੈ ਹਵਾਲਾ ਰਾਖੁ ਸੰਤਨ ਕੈ ਪਾਛੈ ॥੪॥੬॥੧੭॥

ii) Central Theme : O Lord ! We human beings are full of sins and impurities while Thou art pure and replete with virtues, always bestowing Thy Grace and munificence on us. Thou art blossoming with beauty and splendour, spreading Thy message of love through the company of holy saints. We are infact, fools lacking intelligence and have been blessed with Thy True Name through Thy Grace and Thou hath created this life, being the creator of this universe. Thou art always kind to us showering Thy benedictions on us while we are always ignorant of Thy Greatness and favours and can never appreciate Thy benevolence. Thou art the harbinger of peace and prosperity for us, thus safeguarding our interests. O Nanak ! We are impure human beings, full of sins and vicious thoughts, and are recipients of Thy favours and Grace through Thy munificence. May Thou protect us, paying attention to our prayers and having regard for Thy holy saints. (4-6-17)

i) Sorath Mahala - 5 Ghar 2 (Page 613)

Ma'at garabh meh a'pan simran de' te'h tum ra'khan ha'rai.
pavak sagar attah lehar meh ta'roh tara'n ha'rai. (1)

---

anand bhaiya pekhat hi Nanak pratap purakh nirbani. (4-7-18)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨॥ (ਪੰਨਾ ੬੧੩)

ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ ਰਾਖਨਹਾਰੇ ॥

ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ ਨਿਰਬਾਣੀ ॥੪॥੭॥੧੮॥

ii) Cental Theme : O Lord ! Thou art the only (one) Greatest power on Earth and Thou art the Master of all. My only prayer and supplication to Thee is that Thou may protect us in this ocean of life just as Thou hast

supported me in the mother's womb through Thy True Name and its recitation.

O Lord benefactor ! Thou art the creator of everything in this universe, whereas we have forsaken Thee and are busy in amassing and praising our, worldly possessions, though Thou art controlling this world through Thy Will alone.

O True Master ! Thy whole drama is really wonderful, as one moment it is something else while the next moment it under goes a sea change but it is all beyond our comprehension.

O Nanak ! Since the time the Lord hath bestowed on me the company of holysaints, all my ills and sufferings have vanished by listening to the Guru's Word (Gurbani).

O Lord ! We have really enjoyed the state of bliss and wonder by perceiving Thy Greatness and vastness and are wonderstruck by Thy power. (4-7-18)

i) **Sorath Mahala - 5 (Page 613)**

hum santan ki rain piarai hum santan ki sarna.
sant hamari oat satani sant hamara gehna. (1)

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koh Nanak har siun ma'n ma'nia rung ratai bismadia (4-8-19)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੩)

ਹਮ ਸੰਤਨ ਕੀ ਰੇਨੁ ਪਿਆਰੇ ਹਮ ਸੰਤਨ ਕੀ ਸਰਣਾ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਰੰਗਿ ਰਤੇ ਬਿਸਮਾਦੇ ॥੪॥੮॥੧੯॥

ii) **Central Theme :** O Lord ! We have the support of the holy saints only in this world, so we take the dust of their lotus feet for our ornaments or beauty aids. We have developed love of the saints only, though one gets only what has been destined for him by the Lord's Will.

We have gained the profit of life's business through the company of holy saints, as all our dealings are with the holy saints alone, and we recite the Lord's Name in their company only. The holy saints have removed all my doubts and misgivings and have blessed me with the treasure of Lord's

True Name alongwith faith in it. Now we have attained such a stage that even the god of justice, Dharam Raj would not demand account of our doings in life, as we have been freed from our actions and their rewards even.

i) Sorath Mahala - 5 (Page 613)

Jeti samgari dekhoh re' nar teti hi chhad jani.
Ram Na'am sung kar beohara paveh pa'd nirbani. (1)

Naam vartan naamo vale'va Naam Nanak pran adhara. (4-9-20)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੩)

ਜੇਤੀ ਸਮਗ੍ਰੀ ਦੇਖਹੁ ਰੇ ਨਰ ਤੇਤੀ ਹੀ ਛਡ ਜਾਨੀ ॥

ਨਾਮੁ ਵਰਤਣਿ ਨਾਮੋ ਵਾਲੇਵਾ ਨਾਮੁ ਨਾਨਕ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੪॥੯॥੨੦॥

ii) Cental Theme : O Brother ! Try to preserve the Lord's True Name only, which is the only thing permanent in this world as all the other possessions are to be left behind here only at the time of death. Infact, man cannot have any peace of mind because of his vicious thoughts and the five thieves like sexual desires and anger vices.

O Lord ! The perfect Guru has inculcated Thy love within our hearts by imparting the Guru's teachings so that we are completely immersed in Thee.

O my mind ! Try to inculcate humility by being everyone's slave and dust of everyone's feet so that you may attain the Lord, the ocean of all pleasures and comforts.

You should serve such a Master who bestoweth His light and enlightenment to all beings and detroys their egoism as well. However, the Lord never alloweth anyone's labours and hard work to go unrewarded.

O Nanak ! The Lord hath controlled the whole universe with the help of (Maya), worldly falsehood and Nature.

O Lord ! Thou art all powerful and beyod our comprehension. We now depend on True Name alone as our support, so pray bless us with Thy True Name as Thy boon, so that we could get united with Thee. (4-9-20)

i) **Sorath Mahala - 5 (Page 614)**

mirtak kou pa'yo ta'n sa'sa bichhrat a'an mila'ya.
pasu prae't mugadh bha'e sarrotai har na'ma mukh ga'ya. (1)

---

koh Nanak ta' ke' poorai karma jaka' Gur charni ma'n la'ga. (4-10-21)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੪)

ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਤਾਕੇ ਪੂਰ ਕਰੰਮਾ ਜਾਕਾ ਗੁਰਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥੪॥੧੦॥੨੧॥

ii) **Central Theme :** O Brother ! You should sing the praises of the Guru who has enabled the long separated Man from the Lord, to reunite with Him by developing his love for the Lord's True Name. The persons, who sing the praises of the Lord by reciting True Name, have cast away all their sufferings and woes, as the darkness of ignorance has been eliminated. So they are now enjoying all sorts of worldly comforts, and now they are no longer afraid of the Yama, the god of death. They have made their lives in this world and the world hereafter worthwhile as they proceed to the Lord's Presence with flying colours and purified and smiling faces, as they now follow the dictates of the Lord.

O Nanak ! The persons, who have developed love for the lotus feet of the Guru and always sing the praises of the Lord, have got all their ills, afflictions and misgivings vanished in thin air. (4-10-21)

i) **Sorath Mahala - 5 (Page 615)**

rattan chh'ad koudi sung la'gai ja'tai kachhu na paiyeeai.
pooran parbrahm parmesar merai ma'n sada dhiaieeai. (1)

Nanak ki prabh pahai benanti katoh augun me'rai. (4-11-22)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੫)

ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੈ ਜਾਤੇ ਕਛੂ ਨ ਪਾਈਐ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਹਿ ਬਿਨੰਤੀ ਕਾਟਹੁ ਅਵਗੁਣ ਮੇਰੇ ॥੪॥੧੧॥੨੨॥

ii) Central Theme : O friend ! You have wasted this human life by false worldly possessions which are not worth anything while the jewel of True Name was completely thrown to the winds, thus forsaking the real aim of life, attainment of the Lord. Instead you should be reciting True Name of the Lord all the time, who pervadeth everywhere in an equal measure being omni-present. O irgnorant and foolish man ! This human frame is perishable, then what use will all other worldly possessions be, if they are to be left behind by you at the time of death ? (as nothing accompanies you to the next world) All other worldly things, except the Lord's True Name, are false and transient and you would be chasing things which will be of no use to you: just as the deer runs after water in a sandy tract falsely taking the shining sand as water or the man considers all the happenings of a dream real and True so long he is asleep and lives in a world of fools paradise but everything disappears on waking to the realities of life. O foolishman ! You have wasted the whole life due to your egoism and committed many sins, being engrossed in vicious and sinful actions, without responding to the spiritual requirements of your soul.

O Nanak ! May the Lord unite me with Himself by bestowing on me the boon of True Name while destroying all my misdeeds and sins ! This is my only prayer to the Lord-benefactor. (4-11-22)

i) Sorath Mahala - 5 (Page 615)

Gu'nn gavoh pooran abnasi kaam karod bikh ja'rai.
maha bikham agan ko sagar sadhu sung udharai. (1)

---

koh Nanak prabh kirpa dha'ri ma'n ta'n bhae' bigasa. (4-12-23)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੫)

ਗੁਣ ਗਾਵਹੁ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰੇ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਏ ਬਿਗਾਸਾ ॥੪॥੧੨॥੨੩॥

ii) Central Theme : O Brother ! We have been wasting this life in vicious and sinful actions earlier but now have started singing Lord's Praises in the company of holy saints (congregations), thus enabling us to cross this unfathomable ocean of life successfully. The Guru has dispelled all our

doubts and the darkness of ignorance so that we now perceive the Lord very close to us, rather within us and enjoy the bliss of His Presence. We have satiated ourselves by drinking the nectar of True Name and we never forsake the True Lord any time now.

The person who serves the Lord with his body and soul, attains the jewel of True Name, thus making his efforts bear fruit.

O Nanak ! The Guru-minded persons, who are favoured with Lord's Grace, have merged with the Lord body and soul, thus casting away all their miseries and afflictions. They enjoy the eternal bliss of life breaking away the bondage of the Yama, the god of death. (4-12-23)

i) **Sorath Mahala- 5 (Page 615)**

"Karan karavanhar prabh da'ata parbraham prabh soami.
saglai jia kiai dayala so prabh antarjami. (1)

---

bha'eo kirpal Nanak prabh apna anand se'ti ghar a'ya". (4-13-24)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੫)

ਕਰਣ ਕਰਾਵਣਹਾਰ ਪ੍ਰਭੁ ਦਾਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਪ੍ਰਭੁ ਅਪੁਨਾ ਅਨਦ ਸੇਤੀ ਘਰਿ ਪਾਇਆ ॥੪॥੧੩॥੨੪॥

ii) **Central Theme :** O Brother ! My Master is controlling everything so He is responsible for doing or getting everything done and always protecteth us as a result of which we enjoy the real bliss. We have enjoyed all the comforts of life by seeking the Guru's support, singing the praises of the Lord, and by reciting the Lord's True Name. Now we have attained self-realisation and we offer ourselves as a sacrifice to the True Master by developing love for the company of holy saints, as He hath protected us all the time.

O Nanak ! The persons, who have accepted the Guru's teachings have crossed this ocean of life successfully by listening to the Lord's True Name and we have also gained salvation in their company. When the Lord bestoweth His Grace and Mercy on us, we have become fully satisfied and enjoy the eternal bliis by realising our True self and perceiving the Lord within our soul. (4-3-24)

i) **Sorath Mahala - 5 (Page 616)**

prabh ki saran sagal bha'e lathai dukh binsai sukh pa'ya.
dayal hoa' parbhraham soami satgur dhia'ya. (1)

Nanak da's ta'kai balha'rai jiu pooran paij rakhaiee, (4-14-25)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੬)

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ ਸੁਖੁ ਪਾਇਆ ॥

ਨਾਨਕ ਦਾਸ ਤਾਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੪॥੧੪॥੨੫॥

ii) **Central Theme :** O Brother ! Since the time we have sought the Guru's support and the True Guru has bestowed on us the wealth and nectar of True Name, we have been freed from all our fear complex, misgivings and sins. This has been possible as we have inculcated the Lord's love within our hearts and the Lord hath bestowed His Grace on us.

O Lord ! I always sing Thy praises now, being imbued with Thy love. May Thou bestow Thy Grace and mercy on us just as Thou spreadeth Thy Protective Hand on all Thy Creation ! The persons, who are blessed with the benediction of True Name and the Lord hath now owned them as His own, always enjoy the eternal bliss in this life.

O Nanak ! The persons, who serve the Lord, always fulfil their desires and win laurels in the Lord's Presence (Kingdom of Heaven) being united with Him. (4-14-25)

i) **Sorath Mahala - 5 (Page 616)**

Maya moh magan andhiarai devanhar, na ja'nai.
jiu pind saaj jiu rachia bal apno kar ma'nai (1)

---

ka'adh leho sansar sa'gar meh Nanak prabh sarnaiee. (4-15-26)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੬)

ਮਾਇਆ ਮੋਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰ ਨ ਜਾਨੈ ॥

ਕਾਢਿ ਲੇਹੁ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥੪॥੧੫॥੨੬॥

ii) **Central Theme :** O foolish Man ! You have forgotton the Lord-Creator even who hath moulded your body from the basic five elements (air, water, fire, earth and ether sky) as you were always engrossed in vicious thoughts and sinful actions. The Lord perceiveth all your actions, even if you may try to perform them in great secrecy or hiding as He is omni-present.

O Man ! You are completely engulfed by the worldly bondage due to your egoism, and the greed for worldly possessions as such you are always suffering in wandering through the cycle of births and deaths. When Chitar Gupta (the deputies of the god of justice, Dharam Raj) would be conducting an audit of your actions, in this life, then who would come to your support and cover up your misdeeds ?

O Nanak ! I have sought the support of the Lord, as I find no other help from any other source except the Lord. O Lord ! May Thou protect me through Thy Grace and enable me to cross this ocean of life successfully thus bringing to an end all my miseries and sufferings. (4-25-26)

i) **Sorath Mahala - 5 (Page 616)**

parbraham hoa' saha'iee katha kirtan sukh d'aiee,
Gur poorai ki ba'ni jap anand karoh nit pr'ania. (1)

---

a'ad ant madh Nanak ko so prabh hoa' be'li. (4-16-27)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੬)

ਪਾਰਬ੍ਰਹਮ ਹੋਆ ਸਹਾਈ ਕਥਾ ਕੀਰਤਨ ਸੁਖਦਾਈ ॥

ਆਦਿ ਅੰਤਿ ਮਧਿ ਨਾਨਕ ਕਉ ਸੋ ਪ੍ਰਭੁ ਹੋਆ ਬੇਲੀ ॥੪॥੧੬॥੨੭॥

ii) **Central Theme :** O Man ! You could enjoy all the comforts of life by listening to the Guru's Word in the form of discourses or kirtan in the company of holy saints and enjoy the bliss of life by reciting True Name. Then you may get involved in His remembrance so much as not to forsake the Lord's True Name under any circumstances.

O Lord ! The person, who recites Thy True Name, becomes immortal as the mind gets purified with the bliss of True Name provided our actions have been of a high moral standard.

Infact, a person, who seeks refuge at the lotus feet of the Guru with the mind concentarting on recitation of Lord's True Name, attains unison with the Lord by singing His Priases.

O Nanak ! Once we appreciate the value of Lord's True Name and sing His praises through His Grace then all our worldly desires will also be fulfilled and the mind will enjoy peace and tranquillity. The Lord would then automatically protect our honour and interests in this world and hereafter. (4-16-27)

i) Sorath Mahala - 5 Panchpada (Page 617)

binsai moh mera or tera binsai apni dhari (1)

---

koh Nanak jis mastik likhia tis mil rog bidari (5-17-28)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਪੰਚਪਦਾ (ਪੰਨਾ ੬੧੭)

ਬਿਨਸੈ ਮੋਹੁ ਮੇਰਾ ਅਰੁ ਤੇਰਾ ਬਿਨਸੈ ਅਪਨੀ ਧਾਰੀ ॥੧॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਰੋਗ ਬਿਦਾਰੀ ॥੫॥੧੭॥੨੮॥

ii) Central theme : O saints ! Pray tell me some remedy of my ills of egoism, worldly attachments and I-am-ness, so that I could get rid of my pride. May I perceive the all-pervading Lord in every being and close by and get rid of all doubts and dual-mindedness.

O Nanak ! The person, who is pre-destined by the Lord's Will, gets united with the Guru thus ridding himself of these maladies. (5-17-28)

i) Sorath Mahala - 5 Ghar 2 dupade (Page 617)

Sagal banaspat meh baisantar sagal doodh meh ghia.

---

sarab nivasi sada alepa sabh meh rehia' sama'yo. (2-1-29)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੬੧੭)

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰ ਸਗਲਾ ਦੂਧ ਮਹਿ ਘੀਆ ॥

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭਿ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥ ੨੧ ॥ ੧ ॥ ੨੯ ॥

ii) **Central Theme :** O saints ! The Lord is pervading everywhere including all lands and oceans, being Omni-present just as there is fire (heat) in all the wood or ghee within the milk.

O Nanak ! I would always sing the praises of the Lord as the Guru has eliminated all my doubts or dual-mindedness. Infact, the Lord is prevalent in all the beings while He remains aloof from all at the same time. (2-1-29)

i) **Sorath Mahala - 5 (Page 617)**

ja'kai simran hoiai ananda binsai janam maran bhae' dukh.
cha'r padarath narnidh pa'veh bahur na trisna bhukhi. (1)

Gur Nanak kou prabhu dikha'ya jal thal tribhavan rukhi. (2-2-30)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੭)

ਜਾਕੈ ਸਿਮਰਣਿ ਹੋਇ ਅਨੰਦਾ ਬਿਨਸੈ ਜਮਨ ਮਰਣ ਭੈ ਦੁਖੀ ॥
ਚਾਰ ਪਦਾਰਥ ਨਵਨਿਧਿ ਪਾਵਹਿ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੀ ॥

ਗੁਰ ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥ ੨ ॥ ੨ ॥ ੩੦ ॥

ii) **Central Theme :** O Man ! You should always remember the Lord and recite His True Name which gives solace and peace to your mind, thus relieving you from all sorts of sufferings. Then you will not crave for worldly possessions.

O Nanak ! Let us always remember the Lord, whose True Name gives us peace and tranquillity of mind and the fire of worldly desires also gets extinguished. Then we could get a glimpse of the Lord, perceiving Him pervading all around us and enjoy the bliss of life. (2-2-30)

i) **Sorath Mahala - (Page 617)**

Kaam karod lobh jhooth ninda in te' aap chhada'voh.

eh bhitar te' in ko da'roh a'pna nikat bula'voh. (1)

Gur poora bhe'tio vad bha'gi jan Nanak keteh na dha'voh. (2-3-31)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੭)

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛਡਾਵਹੁ ॥

ਗੁਰ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕ ਕਤਹਿ ਨ ਧਾਵਹੁ ॥੨॥੩॥੩੧॥

ii) **Central Theme :** O my Master ! May Thou bestow on me Thy Grace so that I may be always singing Thy praises in the company of Thy holy saints ! Then by reciting True Name, as a result of this, I may be able to unite with Thee, O Lord ! May Thou help me to rid myself of all my sins and vicious deeds, like sexual desires, anger and then unite with Truth.

O Nanak ! The Lord, through His Grace, hath enabled me to join the company of such a Guru that now my wanderings and search have come to an end, thus finally helping me to immerse in the True Name of the Lord all the time and unite with the Lord. (2-3-31)

i) **Sorath Mahala - 5 (Page 617)**

ja' kai simran sabh kichh paieeai birthi gha'l na ja'iee.
tis prabh tiag avar kat rachoh jo, sabh meh re'hai samaiee. (1)

---

koh Nanak prabh tumrai bisrat jagat jivan kaisai pa'vai. (2-4-32)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੭)

ਜਾਕੈ ਸਿਮਰਣਿ ਸਭੁ ਕਛੁ ਪਾਈਐ ਬਿਰਥੀ ਘਾਲ ਨ ਜਾਈ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੇ ਬਿਸਰਤ ਜਗਤ ਜੀਵਨੁ ਕੈਸੇ ਪਾਵੈ ॥੨॥੪॥੩੨॥

ii) **Central Theme :** O Brother ! Why are you so much attached and engrossed in the worldly falsehood and transient possessions or pleasures having forgotten the Lord Almighty who is the purest and greatest power and who pervadeth everywhere and does not allow our labours to go to waste ? Instead you should recite Lord's True Name in the company of holy congregations so that you may lead a successful life.

O Nanak ! Remember the True Name of the Lord, who after creating this world, sustaineth everyone with great care. You should never forsake the Lord who is responsible for giving life to the whole universe and would unite you with Himself.

i) **Sorath Mahala - 5 (Page 618)**

abnasi jian ko da'ata simrat sabh ma'l khoiee.
gu'nn nidhan bhagan kou bartan birla pavai koiee.

---

tin ki dhoor Nanak da'as ba'chhai jin har Naam ridai .proiee (2-5-33)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੮)

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੋ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ ਖੋਈ ॥

ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕ ਦਾਸੁ ਬਾਛੈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਈ ॥੨॥੫॥੩੩॥

ii) **Central Theme :** O my mind ! We could wash aways the dirt of our sins by meditating on True Name of the Lord, who is the treasure of (fountain-head) of all virtues and sustaineth all the beings with His favours of all types. Thus we should always sing the praises of the Lord through the Guru's guidance which brings joy and bliss to our hearts.

O Nanak ! By keeping company of holy saints we could attain freedom from our (self-willed) faithlessess and inculcate the Lord's True Name in our hearts through the Guru's teachings. So I now seek the dust of the lotus-feet of holy saints only, to develop love and devotion of the Lord, leading to a successful life in the pursuit of Lord's attainment. (2-5-33)

i) **Sorath Mahala - 5 (Page 618)**

Janam janam ke' dookh niva'rai sooka ma'n sa'dharai.

---

apna daas har aap uba'ria Nanak naam adha'ra. (2-6-34)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੮)

ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੈ ਸੂਕਾ ਮਨੁ ਸਾਧਾਰੈ ॥

ਅਪੁਨਾ ਦਾਸੁ ਹਰਿ ਆਪਿ ਉਬਾਰਿਆ ਨਾਨਕ ਨਾਮ ਅਧਾਰਾ ॥੨॥੬॥੩੪॥

ii) **Central Theme :** O Brother! The Guru, an embodiment of the Lord, is truly my physician (mentor) who rids me of all my afflicitions, with the help of True Name, as the panacea of all ills, and removes my bondage of (rebirths) all ages. Thus with a glimpse of the Guru, we acquire all the pleasures of the world and attain eternal bliss.

O Nanak ! The Guru has enabled us to get over all over ills and sufferings of births and deaths with the help of True Name, as He is all powerful and omni-potent. (2-6-34)

i) **Sorath Mahala-5 (Page 618)**

"Gur ke charan basai rid bheetar subh lakhan prabh kinai.
bhae' kirpal pooran parmesar Naam nidhan man cheenai.(1)

Gur poorai ki achraj vadiaiee Nanak sad balharai. (2-9-37)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੮)

ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਰਿਦ ਭੀਤਰਿ ਸੁਭ ਲਖਣ ਪ੍ਰਭਿ ਕੀਨੇ ॥

ਗੁਰ ਪੂਰੇ ਕੀ ਅਚਰਜ ਵਡਿਆਈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੨॥੯॥੩੭॥

ii) **Central Theme :** O Friend ! The Lord hath bestowed on me many virtues through the Guru's Grace, which has enabled me to inculcate the True Name, the treasure of nine types, in my heart. Now I have been given great honour and recegnition which is increasing day by day.

O Nanak ! I offer anyself as a sacrifice to the Guru whose greatness is really wonderful, and limitless. The Lord hath granted salvation to all those persons, who were keenly interested in having is glimpse of the Lord. (2-9-37)

i) **Sorath Mahala-5 (Page 618)**

Sanchan kon naam dhan nirmal thati agam apar.
bilachh binod anand sukh manoh khaie jivah sikh parvar.(1)

---

pekh pikh Nanak bigsaw Nanak nahi sumar. (2-10-38)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੮)

ਸੰਚਨਿ ਕਰਉ ਨਾਮ ਧਨੁ ਨਿਰਮਲ ਥਾਤੀ ਅਰਾਮ ਅਪਾਰ ॥

ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਨੋ ਨਾਨਕ ਨਾਹੀ ਸੁਮਾਰ ॥੨॥੧੦॥੩੮॥

ii) **Central Theme** : O Brother ! We have been fully satiated with the wealth of True Name as with this treasure the whole lot of sikhs fraternity could enjoy all the worldly comforts and pleasures.

We have sought the support of the holy saints, who have provided us the ship of True Náme which could enable us to cross this ocean of life successfully.

O Nanak ! The Lord is really great and limitless, who hath bestowed His Grace on us and having a glampse of the Lord we have been throughly salisfied both in body and soul, and finally united with the Lord. (2-10-38)

i) **Sorath Mahala-5 (Page 618)**

Gur poorai apni kal dhari sabh ghat upji dayn.
gapai mail vadaiee kini kusal khem sabh bheya. (1)

Nanak gur payo vad bhagi tis jevad avar na koiee. (2-11-39)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੮)

ਗੁਰਿ ਪੂਰੈ ਅਪਨੀ ਕਲ ਧਾਰੀ ਸਭ ਘਟ ਉਪਜੀ ਦਇਆ॥

ਨਾਨਕ ਗੁਰੁ ਪਾਇਓ ਵਡਭਾਗੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥੨॥੧੧॥੩੯॥

ii) **Central Theme :** O Brother ! We are enjoying the bliss of life and all sorts of worldly comforts by meditating on True Name through the Guru's Grace. The Lord hath given us all the honour and greatness in the world by merging us with Himself. The perfect Guru now protects us from worldly ailments, and I have perceived the Lord pervading every side.

O Nanak ! We are really fortunate that we have been enabled to meet the Guru as we are pre-distined by Lord's Will and there is none-else equal to His power. So now we have developed love of the Lord. (2-11-39)

i) **Sorath Mahala-5 (Page 619)**

sookh mangal kalyan sahej dhun prabh ke charan wiharia.
rakan harai rakhlo barik satgur aap ibharia.(1)

Nanak bighan na lagai konoo mera prabh hoia kirpala.(2-12-40)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਸਹਜ ਧੁਨਿ ਪ੍ਰਭੁ ਕੇ ਚਰਣ ਨਿਹਾਲਿਆ ॥

ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਊ ਮੇਰਾ ਪ੍ਰਭ ਹੋਆ ਕਿਰਪਾਲਾ ॥੨॥੧੨॥੪੦॥

ii) **Central Theme :** The Lord Himself protecteth those persons, who serve the Lord and follow the Guru's teachings. The Lord also helpeth such persons to over-come their wordly desires. These persons enjoy all sorts of worldly comforts and their service does not go waste.

O Nanak ! When the Guru bestowed us with His Grace all our afflictions and miseries came to an end and our heart within our body was overwhelmed with joy and bliss. (2-12-40)

1) **Sorath Mahala-5 (Page 619)**

Sadhu sung bhaeya man udam naam ratan jas gaiee.
mit geiee chinta simar ananta sagar taria bhaiee. (1)

Nanak bhagat bheiai abnasi apna prabh bheiya sahaiee. (2-13-41)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ ਜਸੁ ਗਾਈ ॥

ਨਾਨਕ ਭਗਤ ਭਏ ਅਬਿਨਾਸੀ ਅਪੁਨਾ ਪ੍ਰਭੁ ਭਇਆ ਸਹਾਈ ॥੨॥੧੩॥੪੧॥

ii) **Central Theme :** O Brother ! When we acquired the invaluable possession of True Name through singing of Guru's Word (Gurbani) or listening to it, we had developed a longing or craving for perceiving the Lord. New we have got rid of all our worries and have crossed this ocean

of life successfully by meditating on True Name. we have also recovered from all our ailments by developing the love of the Lord. O Lord ! Thon art really limitless and beyond our comprehension so that it is rather difficult to evaluate Thy Greatness.

O Nanak ! When the saints are favoured with Lord's Grace, thay become immortal, and their name lives for ever in the world. (2-3-41)

i) **Sorath Mahala-5 (Page 619)**

gaye kales rog sabh nasai prabh apnai kirpa dhari
aath paher aradhoh soami pooran ghal hamari.(1)

---

koh Nanak guru poira bhalio mitio asgal andesa. (2-14-42)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਗਏ ਕਲੇਸ ਰੋਗ ਸਭਿ ਨਾਸੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਿਰਪਾ ਧਾਰੀ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਪੂਰਾ ਭੇਟਿਓ ਮਿਟਿਓ ਸਗਲ ਅੰਦੇਸਾ ॥੨॥੧੪॥੪੨॥

ii) **Central Theme :** O Guru-minded Friends ! Now we are reciting Lord's True Name all the twenty-four hours, through the Grace of the Lord so that all our sufferings and afflictions have come to an end. Now the life style has also ehanged for the better, leading towards a successful life. We would pray to the Lord that He may protect all our friends and companions as well.

O Nanak ! I have pinned full faith in my Lord and all my desires are fulfilled and what ever I have asked for, I have achieved by meditating on the Lord through the Guru's guidance, and all our misgivings and dual-mindedness are cast anay. (2-14-42)

i) **Sorath Mahala-5 (Page 619)**

Simar simar Gur satgur apna sagla dookh mitaya.
taap rog gaye gurbachni ma'n ichhaiphal paya (1)

---

jai jai kar bhaie jag bheetar hoa parbraham rakhvala. (2-15-43)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਸਗਲਾ ਦੁਖ ਮਿਟਾਇਆ ॥

ਜੈ ਜੈ ਕਾਰ ਭਏ ਜਗ ਭੀਤਰਿ ਹੋਆ ਪਾਰਬ੍ਰਹਮ ਰਖਵਾਲਾ ॥੨॥ ੧੫॥ ੪੩॥

ii) **Central Theme :** O Brother ! My perfect Guru, an embodiment of the Lord Himself, is the Master of all the wordly comforts and all our sufferings and ailments have disappeared by listening to the Guru's Word. (Gurbani) Now all our desires also get fulfilled with Guru's Grace.

O Nanak ! Our Lord protecteth us against all odds, as we have been bestowed with the Guru's Grace and we sing the Lord's praises with great rejoieings. Now we are being acclaimed in this world and the world here after. (2-15-43)

i) **Sorath Mahala-5 (Page 619)**

hamri ganat na gania' ka'iee apna birad pachhan.
hath dai rakhai kar apnai sada sada rung maan.(1)

---

apnai daas ki aap paij rakhi Nanak sad kurban. (2-16-44)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਆਪਣਾ ਬਿਰਦੁ ਪਛਾਣਿ ॥

ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥ ।੨॥ ੧੬॥ ੪੪॥

ii) **Central Theme :** O Brother ! We are now enjoying the bliss of the Lord's unison as the Lord hath protected us as a matter of His duty; and saved us with His own protective care. We are offering ourselves as a sacrifice to the Lord as He hath cast away all our sins even.

O Nanak ! We are a sacrifice to the True Master, who sustaineth all the beings after creating them, and hath protected our honour as well. (2-16-44)

i) **Sorath Mahala-5 (Page 619)**

durat gava'ya har prabh aapai sabh sansar ubaria.
parbraham prabh kirpa dhari apna birad samaria.(1)

---

bakhas leiai sabh sachai sahib sunn nanak ki ardas. (2-17-45)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੧੯)

ਦੁਰਤ ਗਵਾਇਆ ਹਰਿ ਪ੍ਰਭਿ ਆਪੇ ਸਭੁ ਸੰਸਾਰੁ ਉਬਾਰਿਆ ॥

ਬਖਸਿ ਲਏ ਸਭਿ ਸਚੈ ਸਾਹਿਬ ਸੁਣਿ ਨਾਨਕ ਕੀ ਅਰਦਾਸਾ ॥੨॥੧੭॥੪੫॥

ii) **Central Theme :** O Brother ! The Lord hath bestowed on us His Grace and Mercy so that now our body and soul have become full of bliss and joy by singing the praises of the Lord. The Lord hath protected us by all means, having pardoned all our previous sins.

O Nanak ! I have taken the support of the True Master who granteth-salvation even to the sinners . The Lord hath accepted my prayers and pardoned all my failings and vices, and finally enabled me to unite with Him. (2-17-45)

i) **Sorath Mahala-5 (Page 620)**

"bakhsia parbraham parmesar saglai rog bidarai.
gur poorai ki sarni ubrai karaj sagal savarai.(1)

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vadi vadiaiee Nanak kartai ki sa'ch sabad sat bhakhia. (2-18-46)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੦)

ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਸਗਲੇ ਰੋਗ ਬਿਦਾਰੇ ॥

ਵਡੀ ਵਡਿਆਈ ਨਾਨਕ ਕਰਤੇ ਕੀ ਸਾਚੁ ਸਬਦੁ ਸਤਿ ਭਾਖਿਆ ॥੨॥੧੮॥੪੬॥

ii) **Central Theme :** O dear Friends ! The Lord hath protected us by taking us under his care and dispelling all our ills. He hath set all our jobs in order. We have recited the Lord's True Name through the Guru's Grace, which has helped in lessening the fever of (recovering) Har Govind. Thus we are now enjoying all sorts of comforts. but the Greatness of the Lord-creator is beyond our comprehension. (2-1-46)

i) **Sorath Mahala-5 (Page 620)**

" bhae' kirpal soami merai tit sachai darbar.
Satgur taap gavaya bhaiee thand paiee sansar.

Nanak prabhu dhiaeeai bhaiee ma'n ta'n sital hoiai. (2-19-47)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੦)

ਭਏ ਕਿਰਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥

ਨਾਨਕ ਪ੍ਰਭੁ ਧਿਆਇਐ ਭਾਈ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥੨॥੧੯॥੪੭॥

ii) **Central Theme :** O Brother ! When the Lord bestoweth His Grace on us, the Guru helped my brother recover from his fever, thus bringing relief and peace all over the world. Infact, the True Master helped us in removing the Yama, the god of death, from the midst of the Sikhs, considering them as His own children.

O Brother ! By taking refuge at the lotus-feet of the Lord who hath created the whole universe, the whole world has been saved.

The Lord's Greatness is really wonderful and great as He is capable of controlling everything. O Nanak ! Let us meditate on True Name of the Lord, which has given peace and joy to our body and mind. (2-19-97)

i) **Sorath Mahala-5 (Page 620)**

"Santoh har har Naam dhiaiee.
Sukh sagar prabh visron nahi
ma'n chnidia phal paiee,(Pause-1)

Nanak pat rakhi parmesar udhria sabh sansaro (2-20-48)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੦)

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

ਨਾਨਕ ਪਤ ਰਾਖੀ ਪਰਮੇਸਰਿ ਉਧਰਿਆ ਸਭੁ ਸੰਸਾਰੋ ॥੨॥੨੦॥੪੮॥

ii) Central Theme : O Saints ! We always recite the True Name of the Lord and never forsake Him. The Lord hath bestowed on us His Grace so that the sufferings of the family have been cast away by removing the fever of Har Gobind.

O Nanak ! We have taken the support of True Name which has helped us to enjoy perfect bliss, and the Lord hath saved our honour; nay the whole world has been granted Salvation. (2-20-48)

i) Sorath Mahala (Page 620)

me'ra satgur rakhva'la ho'ya
Dha'r kirpa prabh haath de' ra'khia,
har Gobind nava niroa'. (Pause - 1)

---

atal bachan Nanak Gur te'ra saphal kar mastak dharia (2-21-49)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੦)

ਮੇਰਾ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ਹੋਆ ॥

ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਆ ॥੨॥੨੧॥੪੯॥

ii) Central Theme : The True Guru, through His Grace, has protected me and Har Gobind has been cured finally. The Lord hath saved my honour Himself and arranged to rid Hargobind of the fever. But we have received this boon as a result of the service of holy congregations and its Grace.

O Nanak ! The Guru has protected us by keeping His protective Hand (care) on our head, without caring for our shortfalls and vices, infact He has brought us laurels both in this world and hereafter. (2-21-49)

i) Sorath Mahala - 5 (Page 621)

Jia jantar sabh tiske' kiai soiee sant saha'iee.
apnai sewak ki aapai ra'khai pooran bhaiee lada'iee. (1)

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apnai da'as kou kanth lai'e ra'khai jiu ba'rak pit ma'ta (2-22-50)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੧)

ਜੀਅ ਜੰਤ੍ ਸਭਿ ਤਿਸਕੇ ਕੀਏ ਸੇਈ ਸੰਤ ਸਹਾਈ ॥

ਅਪੁਨੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਜਿਉ ਬਾਰਿਕ ਪਿਤ ਮਾਤਾ ॥੨॥੨੨॥੫੦॥

ii) **Central Theme :** The Lord protecteth everyone with full care and there lies His Greatness. Infact, the Lord hath given me all type of protection with full attention.

O Nanak ! I remember the Lord's Protection day and night, who bestoweth life on all the beings. The Lord maintaineth and careth for everyone just as the parents look after their children. (2-22-50)

i) **Soarth Mahala - 5 Ghar 3 Choupade (Page 621)**
Ik Onkar Satgur Prasad

mil panchoh nahi sehsa chuka'ya. sikdaroh neb patia'ya.

---

tis peh kia, chatraiee, mil Nanak a'ap ga'vaiee. (4-1-51)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੬੨੧)

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥

ਤਿਸੁ ਪਹਿ ਕਿਆ ਚਤੁਰਾਈ ॥ ਮਿਲ ਨਾਨਕ ਆਪੁ ਗਵਾਈ ॥੪॥੧॥੫੧॥

ii) **Cental Theme :** When we took refuge at the lotus-feet of the Lord, all our doubts and misgivings were removed, which the clever persons or other leaders could not clarify, thus clearing our accounts of past deeds. Now we have attained the True Master of the Universe through the Guru's guidance, so that we have acquired peace and tranquillity of mind, relieving us of our wanderings Everyone is equal in The Lord's Presence, and the Lord knoweth our state fully. O Nanak ! If we join the company of holy saints, then we could attain the Lord through the Gurus's guidance. (4-1-51).

i) **Sorath Mahala - 5 (Page 621)**

hirdai Naam vasaioh. Ghar baithai Guru dhia'ioh

Nanak prabh maire sathe. janam maran bhai lathai. (4-23-52)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੧)

ਹਿਰਦੈ ਨਾਮ ਵਸਾਇਹੁ ॥ ਘਰ ਬੈਠੇ ਗੁਰੂ ਧਿਆਇਹੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੈ ਸਾਥੈ ॥ ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੈ ॥੪॥੨੩॥੫੨॥

ii) Central Theme : When we meditate on Lord's True Name, through the Guru's Grace, we feel the eternal bliss and joy of life. Thus we attain self-realisation in the normal course, leading a house holder's life.

Infact, the Guru is a treasure and fountain - head of all virtues and occupies a very high position and pure status, which cannot be evaluated by us. However, we could attain the Lord's True Name in the company of holy saints, and get rid of all our sins. Thus we could enjoy the True bliss and all our functions in the world would be completed to our satisfaction.

O Nanak ! The Lord is now beside me, being within me who has opened the gates of salvation or heavens and the Guru gets a place of honour in the whole world. (4-23-52)

i) Sorath Mahala - 5 (Page 621)

Gur poorai kirpa dhari prabh poori loch hamari.
kar isnan gre'h aie'ai. Anand mangal sukh paie. (1)

---

khoie' paap bhaie'y sabh pa'van jan Nanak sukh Ghar a'ya. (4-3-53)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੧)

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ ॥

ਖੋਏ ਪਾਪ ਭਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕੁ ਸੁਖਿ ਘਰ ਆਇਆ ॥੪॥੩॥੫੩॥

ii) Central Theme : When the Guru's Grace was bestowed on us we attained self-realisation by having a dip in the tank of the nectar of True Name, resulting in joy and bliss all around.

O saintly friends ! We could cross this ocean of life by reciting Lord's True

Name, though very few fortunate Guru-minded persons follow this path of reciting True Name. We have purified our-inner-selves by accepting the Guru's guidance and true instructions. We now sing the praises of the Guru to achieve peace and tranquillity of mind.

O Nanak! The sufferings and afflictions of the Guru-minded persons have been dispelled by inculcating Lord's True Name in their hearts, thus they enjoy the eternal bliss. (4-3-53)

i) Sorath Mahala - 5 (Page 622)

Sahib gu'nni gaher'a. Ghar laskar sabh te'ra.
rakhvale' Gur Gopala. Sabh jia bhae' da'yala. (1)

---

saas saas prabh dhia'ieeai. har mangal Nanak gaiyeeai. (4-4-54)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੨)

ਸਾਹਿਬ ਗੁਨੀ ਗਹੇਰਾ ॥ ਘਰੁ ਲਸਕਰੁ ਸਭੁ ਤੇਰਾ ॥

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਧਿਆਇਐ ॥ ਹਰਿ ਮੰਗਲ ਨਾਨਕ ਗਾਈਐ ॥ ੪॥ ੪॥ ੫੪॥

ii) Cental Theme : O Lord ! This body and the whole universe has been created by Thee. We are enjoying the joy and comforts of life by taking the support of the Guru and reciting Lord's True Name.Thou art our strength and wealth and Thy saints always worship Thee by inculcating Thy love in their hearts. The Lord hath granted salvation to all those persons who have meditated on the Lord's True Name in the company of holy saints.

O Nanak ! Let us remember the Lord and recite HisTrue Name singing His Praises with every breath of life, as He sustaineth and helpeth us always. (4-4-54)

i) Sorath Mahala - 5(Page 622)

Sookh sahej ananda. prabh milio ma'n bha'vanda.
poorai Gur kirpa dhan ta gat bhaiee hamari.

---

nirbhou Naam dhia'ya. atal sukh Nanak pa'ya. (4-5-55)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੨)

ਸੂਖ ਸਹਜ ਆਨੰਦਾ ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਮਨਿ ਭਾਵੰਦਾ ॥

ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ॥ ਅਟਲ ਸੁਖੁ ਨਾਨਕ ਪਾਇਆ ॥ ੪॥ ੫॥ ੫੫॥

ii) **Central Theme :** When the Lord hath arranged our salvation and united us with Himself, there was complete joy within us by gaining salvation. When we befriended the Lord benefactor, the life-giver to the whole world, then taking refuge at His lotus feet, we discarded the friendship of the whole world. Now we sing the praises of the Lord alone, as wherever we look around, we perceive the same Lord pervading everywhere. Now we are free from the noose of the Yama even, (god of death) having merged with the Lord.

O Nanak ! When we have recited the True Name of the Fearless Lord, all our sufferings and afflictions have ended and the Lord hath protected us through His Grace. Now we are enjoying the everlasting bliss of life. (4-5-55)

i) **Sorath Mahala 5 (Page 622)**

Tha'nd paiee kartarai. Taap Chhod geya parvarai.

Jap Nanak Naam sach sakhi. apnai das ki paij rakhi (4-6-56)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੨)

ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ॥ ਤਾਪੁ ਛੋਡਿ ਗਇਆ ਪਰਵਾਰੇ ॥

ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਸਚੁ ਸਾਖੀ ॥ ਅਪਨੇ ਦਾਸ ਕੀ ਪੈਜ ਰਾਖੀ ॥ ੪॥ ੬॥ ੫੬॥

ii) **Central Theme :** The Lord hath bestowed peace and tranquillity in the family when the fever was cured. So the mind has attained satisfaction and joy. With the attainment of True Name all our ills have vanished. O Nanak ! The Lord hath protected our honour through the boon of True Name. (4-6-56)

i) **Sorath Mahala - 5 (Page 623)**

Vitch karta purakh khaloa'. Va'al na vinga ho'a.
majan Gur anda' ra'sai. jap har har kilvikh na'sai (1)

Baba Nanak prabh sarnaiee sabh chinta ganat mita'iee. (4-7-57)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੩)

ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ ॥ ਵਾਲੁ ਨ ਵਿੰਗਾ ਹੋਆ ॥

ਬਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ਸਭ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ॥੪॥੭॥੫੭॥

ii) Central Theme : O saintly friends ! This tank of Amritsar, built by Guru Ram Das is really beautiful, and whosoever will have a bath in this sarovar, will get emancipated from worldly falsehood. Infact, the Lord Himself hath been instrumental and helpful in its construction. This sarovar (tank)will have a place of honour in the whole world, and whosoever will meditate on True Name after having a bath here, shall attain salvation.

O Nanak ! The person, who is blessed with Lord's Grace, could think of the Lord's existence alone. I have sought the help of the True Lord which has dispelled all my fear complex. (regarding death) Now our actions and their reward has no value as we are now merged with the Lord in the company of holy saints and are above all such calculations. (applicable to normal stages of life) (4-7-57)

i) Sorath Mahala - 5 (Page 623)

parbrahm nibahi poori.Ka'iee baat na rehia' oori.
Gur charan laie' nistarai har har naam samarai (1)

---

kar kirpa antarjami das Nanak saran soami. (4-8-58)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੩)

ਪਾਰਬ੍ਰਹਮ ਨਿਬਹੀ ਪੂਰੀ ॥ ਕਾਈ ਬਾਤ ਨ ਰਹੀਆ ਊਰੀ ॥

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਜਾਮੀ ॥ ਦਾਸ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ॥੪॥੮॥੫੮॥

ii) Cental Theme : The Lord protecteth His devotees Himself, saving them from all sorts of afflictions and sufferings like the parents. He hath enabled us also to take refuge at the lotus feet of the Guru so that we are always immersed in the True Name of the Lord thus attaining the fourth

stage of 'Equipoise". Infact, there are very few fortunate Guru-minded persons, who spend their lives fruitfully by meditating on Lord's True Name.

Now we also are enjoying the eternal bliss by singing the praises of the Lord in the company of holy saints, by taking the dust of their lotus feet for applying to our foreheads, thus realising the ideal of life.

O Nanak! Now the only support of our life is the urge for a glimpse of the Lord's vision.

O Lord ! May Thou bestow Thy Grace on us and bless us with the benediction of Thy True Name and honour Thy pledge for those seeking refuge at Thy lotus-feet ! (4-8-58)

i) **Sorath Mahala - 5 (Page 623)**

Gur poorai charni laya. Har sung sahaiee paya.

---

jam kankar mer' na aya. Sukh Nanak sarni paya. (4-9-59)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੩)

ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ ॥ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਪਾਇਆ ॥

ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਇਆ ॥ ਸੁਖ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ ॥ ੪ ॥ ੯ ॥ ੫੯ ॥

ii) **Central Theme :** Once the Guru accepted us at His lotus-feet, we attained the Lord as our supporter, who united us with Himself through His Grace. Let us always sing the Lord's praises to gain our cherished desires.

O Nanak ! The Lord is our supporter and protector, through whose benevolence we have attained the bliss of life. (4-9-59)

i) **Sorath Mahala - 5 (Page 623)**

Gur poorai kiti poori. Prabh rav rehai bharpoori.
khem kusal bhaya isnana . Parbrahm vitoh kurbana.

---

jan Nanak Naam dhiaya. Prabh apna birad rakh'aya. (4-10-60)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੩)

ਗੁਰਿ ਪੂਰੈ ਕੀਤੀ ਪੂਰੀ ॥ ਪ੍ਰਭ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੀ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਪ੍ਰਭਿ ਅਪਨਾ ਬ੍ਰਿਦੁ ਰਖਾਇਆ ॥੪॥੧੦॥ ੬੦॥

ii) **Central Theme :** We are offering ourselves as a scarifice to the Lord, through whose Grace, we have attained bliss and joy. Now we have attained the touch of the lotus feet of the Guru through the company of the holy saints, which has resulted in the success of all our functions. Moreover, our thinking has also been corrected with the help of the company of holy saints and all the vicious thoughts or sinful actions have disappeared, and the freedom from the noose of Yama (god of death) has been achieved by having a dip in the sarovar (tank) of Ramdas. Now we only enjoy the blessful life by singing the praises of the Lord.

O Nanak ! The Lord protecteth such persons, who meditate on True Name, and save them from the grip of Yama (god of death) thus uniting them with Himself. (4-10-60)

i) **Rag Sorath Mahala - 5 (Page 624)**

deh dis chhatar megh ghata ghat da'man chamak driaiou.
se'j ikeli neend noh nainoh pir parde's sidhaiou. (1)

---

jo chahat so Guru mila'iou sarab gu'nna nidh gaiou. (Pause Two) (11-61)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੪)

ਦਹ ਦਿਸ ਛਤ੍ਰ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਇਓ ॥

ਜੋ ਚਾਹਤ ਸੋ ਗੁਰੂ ਮਿਲਾਇਓ ਸਰਬ ਗੁਨਾ ਨਿਧਿ ਗਇਓ ॥ ਰਹਾਉ ਦੂਜਾ॥ ੧੧॥ ੬੧॥

ii) **Central Theme :** It happens that the Lord Spouse is far removed from us because the lightning of the clouds of worldly falsehood and attachment is frightening, and it appears that my resting place (bed) is without the presence of my Lord-spouse. Neither there is any message from my Lord-Spouse, nor there is any possibility of meeting Him.

O my friend ! I am really worried about the difficult terrain leading us towards the worship of the Lord and I cry at times like a child thinking

why I have forgotten the Lord. Infact, it is the curtain of egoism which separates us from the Lord and lends distance to the Lord's Presence, (though He is close by). However, when the Lord-bestoweth His Grace on us, then He meeteth us Himself casting away all our sufferings and afflictions.

O Nanak ! The Guru has now enabled us to fulfil all our desires, finally uniting us with the Lord, who is pervading all over the universe, shedding His light everywhere. (Pause-two) (11-61)

i) **Sorath Mahala 5 (Page 624)**

gehi bahu'r bandi chho'r Nirankar dukhdari.

---

har har Naam aukhad mukh pa'ya jan Nanak sukh vasanti. (4-12-62)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੪)

ਗਈ ਬੋਹੜੁ ਬੰਦੀ ਛੋੜੁ ਨਿਰੰਕਾਰ ਦੁਖਦਾਰੀ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਦੁ ਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸੁਖ ਵਸੰਤੀ ॥੪॥੧੨॥੬੨॥

ii) **Central Theme :** O Lord ! I am completely ignorant of noble deeds, being engrossed in (Maya) worldly falsehood. But I am now offering myself as a sacrifice to Your wonderful Nature. You could pardon our previous sins and protect us like a father saves his son.

O Nanak ! I have now attained the panacea of all ills in the Lord's True Name, which brings us the bliss of life through the Grace of the perfect Guru. (4-12-62)

Sorath Mahala5 (Page 625)

Simar simar prabh bhae' ananda dukh kalesh sabh na'thai.

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sada sada Nanak balhari bachhou santa dhoori. (4-13-63)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੫)

ਸਿਮਰ ਸਿਮਰ ਪ੍ਰਭ ਭਏ ਅਨੰਦਾ ਦੁਖ ਕਲੇਸ ਸਭਿ ਨਾਠੇ ॥

ਸਦਾ ਸਦਾ ਨਾਨਕ ਬਲਿਹਾਰੀ ਬਾਛਉ ਸੰਤਾ ਧੂਰੀ ॥੪॥੧੩॥੬੩॥

ii) **Central Theme** : O Brother ! By reciting the Lord's True Name, all my sins have been washed away and I have become blissful by singing His praises. The perfect Guru has given me the right guidance for crossing this ocean of life successfully. But I cannot express the Greatness of the Lord, who is beyond my reach. O Nanak ! I only seek the holy dust of the holy saints through the Guru's Grace and I live only by perceiving His Greatness and Vastness only. (4-13-63)

i) **Sorath Mahala 5 (Page 625)**

Gur poora namaskarai. prabh sabhe' k'aj savarai.

---

jan Nanak e'k dhiaya. sarab phala pu'n pa'ya. (4-14-64)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੫)

ਗੁਰੁ ਪੂਰਾ ਨਮਸਕਾਰੇ ॥ ਪ੍ਰਭਿ ਸਭੇ ਕਾਜ ਸਵਾਰੇ ॥

ਜਨ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥ ਸਰਬ ਫਲਾ ਪੁੰਨ ਪਾਇਆ ॥੪॥੧੪॥੬੪॥

ii) **Central Theme :** The Lord through His Grace, has blessed us with His Grace and we salute the perfect Guru. The Lord has been kind to His slave (devotee) and fulfilled all our desires. The Lord has enabled me to complete this tank (sarovar) and there is no dearth of anything through the Guru's Grace.

O Nanak ! I have worshipped the Lord-Supreme who has fulfilled all my hopes and desires, as He is my only support. (4-14-64)

i) **Sorath Mahala - 5 Ghar 3 dupade' (Page 625)**
Ik onkar satgur prasad

Ramdas sarovar nahte. sabh utrai pa'ap kamatai.
nirmal hoie' kar isna'na. Gur poorai kinai da'ana. (1)

Nanak na'am dhiaya. aad purakh prabh pa'ya. (2-1-65)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ ॥ (ਪੰਨਾ ੬੨੫)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥ ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਆਦਿ ਪੁਰਖੁ ਪ੍ਰਭੁ ਪਾਇਆ ॥੨॥੧॥੬੫ ॥

ii) **Central Theme :** O Brother ! We have been purified by taking a dip in the holy tank of the Guru and all our sins have been washed away. (By keeping company with the holy saints, we have been purified) Now we hear and sing the Guru's message only which has protected our honour.

O Nanak ! We have attained perfect Bliss by meditating on True Name in the company of holy saints, and thus have been fully satiated. (2-1-65)

i) **Sorath Mahala - 5 (Page 626)**

Jit Pa'rbraham chit ay'a. So ghar de'it vasa'ya.
sukh sagar Gur paya ta' sehsa sagal mita'ya. (1)

Nanak das vakhani. Gur poorai te' jani. (2-2-66)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੬)

ਜਿਤੁ ਪਾਰਬ੍ਰਹਮ ਚਿਤਿ ਲਾਇਆ ॥ ਸੋ ਘਰੁ ਦਯਿ ਵਸਾਇਆ ॥

ਨਾਨਕ ਦਾਸ ਵਖਾਣੀ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ ॥੨॥੨॥੬੬॥

ii) **Central Theme :** Once the perfect Guru blessed us with His Grace, we were enabled to inculcate the Lord's love and remembrance in our hearts by reciting the Lord's True Name so that we could enjoy the eternal bliss by singing the praises of the Lord.

O Nanak ! Those hymns also have been recited by me at the behest of the Lord's guidance so that now the beloved devotees of the Lord also sing these songs of Lord's Praise and enjoy the bliss of life. (2-2-66)

i) **Sorath Mahala 5 (Page 625)**

a'gai sukh Gur dia'. Pachhai kusal khem Gur kia'.

---

sahej subhaie' milai Gopala Nanak sach patinai. (2-3-67)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ੰਨਾ ੬੨੫)

ਆਰੋ ਸੁਖੁ ਗੁਰਿ ਦੀਆ ॥ ਪਾਛੈ ਕੁਸਲ ਖੇਮ ਗੁਰ ਕੀਆ ॥

ਸਹਜ ਸੁਭਾਇ ਮਿਲੇ ਗੋਪਾਲਾ ਨਾਨਕ ਸਾਚਿ ਪਤੀਨੇ ॥੨॥੩॥੬੭॥

ii) **Central Theme :** Once I have recited the True Name of the Lord, the Guru has been kind to me with all the comforts of life. The Guru's greatness lies in His full support to me which goes on increasing every time. O Nanak ! The Lord has blessed His devotees with His unison through the Guru's guidance and Grace.

i) **Sorath Mahala 5 (Page 625)**

Gur ka sabad rakhvarai. Chouki chougird hamarai.

---

anand kare' terai dasa jap puran hoiee as'a. (2-4-68)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ੰਨਾ ੬੨੫)

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥ ਚਉ ਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥

ਅਨਦ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥੨॥੪॥੬੮॥

ii) **Central Theme :** The Guru's Word has provided us with a protective cover all around us.

O Lord ! You have been my mainstay and support and have purified me through Your Grace.

O Nanak ! The ever-existent Lord blesses us with the bliss of life as His service never goes to waste. So we have fulfilled all our cherished desires. (2-4-68)

i) **Sorath Mahala 5 (Page 626)**

Gur apnai balhari. jin pooran paij savari.

---

jan Nanak Naam dhia'ya. Ta saglai dookh mitaya. (2-5-69)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੬)

ਗੁਰ ਅਪਨੇ ਬਲਿਹਾਰੀ ॥ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਤਾ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ ॥੨॥੫॥੬੯॥

ii) **Central Theme :** O Nanak ! We could get rid of all our sufferings by reciting Lord's True Name, as the Lord is controlling everything happening. So I am a sacrifice to the Guru, who has protected my honour.

i) **Sorath Mahala 5 (Page 627)**

taap gavaya Gur poorai. vajai anhad toorai.

---

har Govind prabh ra'khia'. jan Nanak sach subhakhia. (2-6-70)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਤਾਪ ਗਵਾਇਆ ਗੁਰਿ ਪੂਰੇ ॥ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

ਹਰਿ ਗੋਵਿੰਦ ਪ੍ਰਭਿ ਰਾਖਿਆ ॥ ਜਨ ਨਾਨਕ ਸਾਚੁ ਸੁਭਾਖਿਆ ॥੨॥੬॥੭੦॥

ii) **Central Theme : The Lord** has been kind to us and provided us with His protective cover, and helped Hargobind to recover from his illness. Infact, the Lord blesses His saints with everything they have desired. Thus the saints recite True Name through His Grace and fulfil all their desires. (2-6-70)

i) **Sorath Mahala 5 (Page 627)**

Soiee kara'vai jo tudh bha'vai. mohai sianap kacchu na avai.

---

je karavai so karna. Nanak da's teri sarna. (2-7-71)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਸੋਈ ਕਰਾਵੈ ਜੋ ਤੁਧੁ ਭਾਵੈ ॥ ਮੋਹਿ ਸਿਆਣਪ ਕਛੂ ਨ ਆਵੈ ॥

ਜਿ ਕਰਾਵੈ ਸੋ ਕਰਣਾ ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾ ॥੨॥੭॥੭੧॥

ii) Central Theme : O Lord ! Whatever pleases you and is acceptable to you comes to pass, as our cleverness does not help. The Lord is like my mother and father, and looks after my interests. O Nanak I have sought the support of the Lord, who controls our functions as per His Will, so we should follow Lord's Will. (2-7-71)

i) Sorath Mahala -5 (Page 627)

har Naam ridai proya. sabh ka'j hamara hoya.

Nanak das sache' gunn gavai. (2-8-72)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਇਆ ॥ ਸਭੁ ਕਾਜੁ ਹਮਾਰਾ ਹੋਇਆ ॥

ਮਨਿ ਤਨਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ ॥ ਨਾਨਕ ਦਾਸ ਸਚੇ ਗੁਣ ਗਾਵੈ ॥੨॥੮॥੭੨॥

ii) Central Theme : O Nanak ! Once the fortune shone forth on us, we got engaged in singing the praises of the Lord and in reciting True Name. Moreover we got all our desires filfilled by reciting True Name in the company of the holy saints. (2-8-72)

i) Sorath Mahala 5 (Page 627)

Gur mil prabhu chitaria' karaj sabh savaria'.

---

jan Nanak sad kurbana. (2-9-73)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਗੁਰ ਮਿਲਿ ਪ੍ਰਭੁ ਚਿਤਾਰਿਆ ॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰਿਆ ॥

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮਾ ॥ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ ॥੨॥੯॥੭੩॥

ii) Central Theme : Once I worshipped the Lord through the Guru's guidance, all my jobs (functions) were successful and everyone was all praise for me. O Brother ! The Lord's support is the only worthwhile thing

as all are controlled by Him. O Nanak ! I would offer myself as a sacrifice to the Lord, whose True Name purifies our heart ridding us of all our sins. (2-9-73)

i) **Sorath Mahala - 5 (Page 627)**

Parbraham Saaj sa'varia eh lohr'a Guru uba'ria.
Anand karoh pit mata ! Parme'shar jia ka da'ta. (1)

Nanak sarni ay'a ma'n chindia phal pa'ya. (2-10-74)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਪਾਰਬ੍ਰਹਮ ਸਾਜਿ ਸਵਾਰਿਆ ॥ ਇਹੁ ਲਹੁੜਾ ਗੁਰੂ ਉਬਾਰਿਆ ॥

ਨਾਨਕ ਸਰਣੀ ਆਇਆ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲ ਪਾਇਆ ॥੨॥੧੦॥੭੪॥

ii) **Central Theme :** O Lord ! We are thankful to Thee, that Thou hast helped us in mitigating the fever of the child Har gobind ; infact Thou alone art the benefactor of all the beings and protecteth their honour. Thou also helpeth us in completing our tasks.

O Nanak ! The persons who seek Lord's support, find all their chores being completed without any effort on their part as the power of the Lord, functioneth all over the globe and every one should remember Him. (2-10-74)

i) **Sorath Mahala - 5 (Page 627)**

Sada Sada har ja'pai. Prabh balak ra'khai a'pai.
seetla thaak raha'iee. bighan ga'e har na'iee. (1)

---

apnai da'as ki sunni bananti. Sabh Nanak Sukh savanti. (2-11-75)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੭)

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥ ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ॥

ਆਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬਨੰਤੀ ॥ ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥੨॥੧੧॥੭੫॥

ii) **Central Theme :** When the Lord hath heard and accepted the prayers

of this slave of His, He bestoweth His Grace and Mercy on all the family members, thus dispelling their sufferings completely. So now we are enjoying the bliss and peace of mind by singing the Praises of the True Lord.

O Nanak ! Our Lord is all powerful and omni-potent and by reciting His True Name, we have been rid of all our ills and afflictions. When the Lord hath accepted our prayers, He bestowed on us His True Name as a gift, which gave us the eternal bliss of life. (2-11-75)

i) **Sorath Mahala - 5 (Page 628)**

apna Guru dhiaie'. mil kusal s'eti ghar aie'.
Na'mai ki vadiaiee. Tis kimat kehan na jaiee. (1)

---

jan Nanak Naam dhiaia'. Tin sarba sukha ph'al pa'ya. (2-12-76)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੮)

ਅਪਨਾ ਗੁਰੂ ਧਿਆਏ ॥ ਮਿਲਿ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਆਏ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਤਿਨਿ ਸਰਬ ਸੁਖਾ ਫਲ ਪਾਇਆ ॥੨॥੧੨॥੭੬॥

ii) **Central Theme :** O holy saints ! Let us recite the Lord's Name, which could improve everything for us and make everything appear wonderful. We have attained self-realisation by recitation of True Name through the Lord's Grace and Mercy. We have now been completely engrossed in the Lord's True Name which very few fortunate persons attain.

O Nanak ! The Guru-minded persons, who have meditated on True Name, always enjoy the bliss of life by acquiring joy and peace of the mind. (2-12-76)

i) **Sorath Mahala - 5 (Page 628)**

parmesar ditta bana. dukh rog ka dera bhana.

---

dayal purkh meharvana. har Nanak sach vakhana. (2-9-73)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੮)

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥ ਦੁਖ ਰੋਗ ਦਾ ਡੇਰਾ ਭੰਨਾ ॥

ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥ ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧॥੭੩॥

ii) **Central Theme :** O Saints ! The Lord is pervading everywhere and there is peace all over through His Grace. The Guru's Word (Grubani) has been given to us as the Lord's blessing which has removed all over worries. O Nanak ! The Lord is our benefactor, provided we remember True Name. (2-13-77)

i) **Sorath Mahala 5 (Page 628)**

aithai othai rakhvala. prabh satgur deen dayala.

Teri bhagat vadiaiee. Paiee Nanak prabh sarnaiee. (2-14-78)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੮)

ਐਥੇ ਉਥੈ ਰਖਵਾਲਾ ॥ ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥

ਤੇਰੀ ਭਗਤਿ ਵਡਿਆਈ ॥ ਪਾਈ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥੨॥੧੪॥੭੮॥

ii) **Cenrtal Theme :** O Nanak ! The Lord has been so kind to us and protects us here and hereafter, being omni present. Let us threfore remember the Lord through recitation of True Name as He is perfect in all respects. O Nanak ! The Lord's support is always available to us and His unison is also real and truthful, but is gained through His Grace only. (2-14-78)

i) **Sorath Mahala - 5 (Page 628)**

Satgur poorai bhana ta' japia' na'am rama'na.
gobind kirpa dhari prabh ra'khi paij hamari. (1)

---

koh Nanak sarab thok pooran pooran satgur pa'ya. (4-15-79)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੮)

ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ ॥ ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ ॥

ਕਹੁ ਨਾਨਕ ਸਰਬ ਥੋਕ ਪੂਰਨ ਪੂਰਾ ਸਤਿਗੁਰ ਪਾਇਆ ॥੪॥੧੫॥੭੯॥

ii) Central Theme : O Brother ! The persons, who are enabled by the Lord to sing His Praises through His Grace, love only Lord's worship and devotion. The Lord is perceived now pervading every where equally, so that we ae now engaged is reciting His True Name all the time. Now we have thrown away the wild growth of egoism and worldly falsehood (Maya) which had caught hold of our attention earlier. Now the holy saints have become our friends and comrades and the Lord hath merged us with Himself.

O Nanak ! The Lord hath enabled me to unite with Himself and hath engaged me in singing His Praises. Now we are enjoying the bliss of life as the Lord hath bestowed all His benedictions on us. (4-15-79)

i) Sorath Mahala - 5 (Page 628)

garibi gada hama'ri. khana sagal rein chha'ri.
iss a'gai koi na tikai ve'kari. Gur poorai eh gal sari. (1)

---

koh Nanak a'ap mita'ya. sabh parbraham nadri a'ya. (2-6-80)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੮)

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥

ਕਹੁ ਨਾਨਕ ਆਪੁ ਮਿਟਾਇਆ ॥ ਸਭੁ ਪਾਰਬ੍ਰਹਮ ਨਦਰੀ ਆਇਆ ॥੨॥੬॥ ੮੦॥

ii) Central Theme : O friend ! We have sought the support of the Lord just as the holy saints have also taken shelter under the protection of True Name, resulting in the grant of salvation to millions of people. The True Guru has made it very clear to us that no one could gain honour in the Lord's Court through one's vicious deeds. So we only pray to the Lord, being most humble and take the dust of the feet of everybody and have inculcated the love of the Lord in our hearts in the company of holy saints.

O Nanak ! Having rid ourselves of our egoism, we have perceived the Lord pervading everywhere. (2-6-80)

i) Sorath Mahala - 5 (Page 629)

Gur Poorai poori kini. bakhas apni kar dini.

nit anand sukh pa'ya thav saglai sukhi vasa'ya. (1)

Nanak naam dhia'ya, poorabh likhia paya. (2-17-81)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਨੀ ॥ ਬਖਸ ਅਪੁਨੀ ਕਰਿ ਦੀਨੀ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥੨॥੧੭॥੮੧॥

ii) Central Theme : O Brother ! The Guru-minded persons, who have been blessed with the Guru's Grace, are the few fortunate ones who could appreciate the value and efficacy of Lord's worship, thus enjoying the bliss of His rememberance. so we should always take the support of the Guru Word.

O Nanak ! The persons, who have recited the Lord's True Name, are really lucky and pre-destined by Lord's Will, who finally merge with the Lord by singing Lord's Praises through the Guru's Word. (Gurbani) (2-17-81)

i) Sorath Mahal - 5 (Page 629)

Gur poora' a'ra'dhai. Ka'raj saglai sa'dhai.
sagal manorath poorai. Ba'jai anhad toorai. (1)

Nanak das vakhani. nirmal akath kahani (2-18-82)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਗੁਰ ਪੂਰਾ ਆਰਾਧੇ ॥ ਕਾਰਜ ਸਗਲੇ ਸਾਧੇ ॥

ਨਾਨਕ ਦਾਸਿ ਵਖਾਣੀ ॥ ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ ॥੨॥੧੮॥੮੨॥

ii) Cental Theme : O Brother ! The persons, who meditate on Lord's True Name through the Guru's guidance, always enjoy the bliss of life.

O sanits ! We have enjoyed all the worldly comforts by reciting True Name in the company of holy congregations, while all our sufferings and ills have ended.

O Nanak ! I have only tried to describe the indescribable story and Greatness of the Lord with the help of these words and sung His praises. (2-18-82)

i) **Sorath Mahala 5 (Page 629)**

bhookhai khavat laaj na avai. tiu har jan har gunn gavai. (1)

Gur poorai te pa'vai. jan Nanak Naam dhiavai. (4-19-83)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਭੂਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਗੁਰ ਪੂਰੈ ਤੇ ਪਾਵੈ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਵੈ ॥੪॥੧੯॥ਦ੩॥

ii) **Central Theme :** The Lord's devotee sings the praises of the lord without any reservation just as a hungry person, does not feel any hesitation (shame) in eating food. In fact the Lord's devotee loves the recitation of True Name like a lover engrossed in sexual pleasures.

O Nanak ! The Lord's devotee (slave) sings the Lord's praises through Guru's guidance with lot of devotion like the child clinging to his mother with love and affection. (4-19-83)

i) **Sorath Mahala 5 (Page 629)**

sukh sa'nd ghar a'ya. nindak kai mukh chha'ya.

Nanak prabh sukh dha'iee. jin poori banat banaiee. (2-2-83)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਸਖ ਸਾਂਦਿ ਘਰ ਆਇਆ ॥ ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਛਾਇਆ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸੁਖਦਾਈ ॥ ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥੨॥੨॥ਦ੩॥

ii) **Central Theme :** The perfect Guru helps His devotees with lot of care ridding him of all afflictions. The Lord deserves all our praise, whose Greatness is truly wonderful. We should follow the Lord' Will in our deeds. O Nanak ! Let us take the support of the True Lord, whose worldly drama of creation is perfect. (2-20-84)

i) **Sorath Mahala 5 (Page 629)**

prabh apna ridai dhiae'. ghar sehaiee salamat aie'.

Gur poorai tus dia'. phir Nanak dookh na thia'. (2-21-85)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਪ੍ਰਭੁ ਅਪਨਾ ਰਿਦੈ ਧਿਆਏ ॥ ਘਰ ਸਹੀ ਸਲਾਮਤਿ ਆਏ ॥

ਗੁਰ ਪੁਰੈ ਤੁਸਿ ਦੀਆ ॥ ਫਿਰਿ ਨਾਨਕ ਦੂਖ ਨ ਥੀਆ ॥੨॥੨੧॥੮੫॥

ii) **Central Theme :** The perfect Guru has enabled us to cross this ocean of life successfully by reciting His True Name. In fact, the Lord always protects His devotees.

O Nanak ! The Lord has bestowed His True Name on us through His Grace and pleasure, so that we do not undergo any more sufferings. (2-21-85)

i) **Sorath Mahala 5 (Page 629)**

har ma'n ta'n vasia' soiee. jai jai ka'r karai sabh koiee.

Nanak prabh sarnaiee. mukh nindak kai chhaiee. (2-22-86)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਹਰਿ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸੋਈ ॥ ਜੈ ਜੈ ਕਾਰ ਕਰੇ ਸਭੁ ਕੋਈ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ਮੁਖ ਨਿੰਦਕ ਕੈ ਛਾਈ ॥੨॥੨੨॥੮੬॥

ii) **Central Theme :** O Nanak ! By taking refuge at the lotus-feet of the Lord, we get His full protection while the vilifier gets disgraced. The Lord's Greatness is beyond our comprehension, while everyone praises Him. But only the fortunate person sings the Lord's praises through His benevolence. (2-22-86)

i) **Sorath Mahala 5 (Page 629)**

agai sukh merai meeta. pa'chhai anand prabh keeta.

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achraj teri vadiaiee. nit Nanak Naam dhiaiee. (2-23-87)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਆਗੈ ਸੁਖ ਮੇਰੇ ਮੀਤਾ ॥ ਪਾਛੈ ਆਨਦੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥

ਅਚਰਜੁ ਤੇਰੀ ਵਡਿਆਈ ॥ ਨਿਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ॥੨॥੨੩॥੮੭॥

ii) Central Theme : If we recite the True Name we will find bliss both here and hereafter as we have worshipped the Lord, who is pervading everywhere. O Nanak ! I am always reciting the Lord's True Name, who is praise worthy and protects the honour of His saints.

O Lord ! All the beings have been created and sustained by Thee alone. (2-23-87)

i) Sorath Mahala - 5 (Page 630)

Naal Nara'yan me'rai. Jam doot na a'vai ne'rai.
kanth laiye' prabh ra'khai. Satgur ki sach sakhai. (1)

Nanak prabh sarnaie'. jin saglai ro'g mitaie. (2-24-88)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੦)

ਨਾਲਿ ਨਰਾਇਣੁ ਮੇਰੈ ॥ ਜਮ ਦੂਤੁ ਨ ਆਵੈ ਨੇਰੈ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਏ ॥ ਜਿਨਿ ਸਗਲੇ ਰੋਗ ਮਿਟਾਏ ॥੨॥੨੪॥੮੮॥

ii) Central Theme : The Lord now abideth within us as the Lord hath bestowed on us good intelligence and understanding by ridding us of our vicious actions through His Grace. He hath now engaged us in attaining self-realisation through the Guru's Grace.

O Nanak ! We have sought refuge at the lotus feet of the Lord which has cast away all our ills. (2-24-88)

i) Sorath Mahala - 5 (Page 630)

Sarab sukha ka daata satgur ta'ki sarni paieai.

darshan bhe'tat hoat ananda dookh gaya har ga'yaeeai. (1)

Nanak ki benanti prabh ji Naam raha liv laiee. (2-25-89)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੨੯)

ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ਸਤਿਗੁਰੂ ਤਾਕੀ ਸਰਨੀ ਪਾਈਐ ॥

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀ ਨਾਮਿ ਰਹਾ ਲਿਵਲਾਈ ॥੨॥੨੫॥੮੯॥

ii) Central Theme : O Lord ! When we will sing Thy Praises through the Guru's Word (Gurbani), all our sufferings and afflictions will disappear. May Thou bestow on us Thy Grace so that we may seek the support of the Guru, who bestows all the comforts and pleasures !

O Brother ! Let us take refuge at the lotus feet of the Guru, and remain imbued with the love of the Lord's True Name.

O Nanak ! It is only few fortunate persons, pre-destined by Lord's Will, who attain this nectar of True Name. O True Master ! May Thou bestow us with enough strength so as to recite Thy True Name being immersed in it all the time ! (2-25-89)

i) Sorath Mahala - 5 (Page 630)

Karan karavan har antarjami jan apnai ki ra'khai.
jai jaikar hoat jag bhitar sabad Guru ras cha'khai (1)

Gur Charni la'g tario bhav sagar jap Nanak har har Naama. (4-26-90)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੦)

ਕਰਨ ਕਰਾਵਨ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਨ ਅਪੁਨੇ ਕੀ ਰਾਖੈ ॥

ਗੁਰ ਚਰਨੀ ਲਾਗਿ ਤਰਿਓ ਭਵਸਾਗਰੁ ਜਪਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥੪॥੨੬॥੯੦॥

ii) Central Theme : O my True Master ! I am remembering Thee all the twenty-four hours and reciting Thy Name as Thou hast bestowed on us the boon of Thy support, which has helped us to achieve Salvation. The perosn, who is blessed with Guru's Grace, wins the battle of life and is

received with honour in the Lord's Presence, and enjoys the bliss of life.

O Nanak ! We have been able to cross this ocean of life successfully by taking refuge at the lotus feet of the Guru and always are reciting Lord's True Name. (4-26-90)

i) **Sorath Mahala - 5 (Page 630)**

bha'eo kirpal deen dukh bhanjan a'apai sabh bidh thati
Khin me'h ra'kh lieou jan apna Gur poorai be'ri ka'ti. (1)

---

sadh sung Nanak Na'am dhiay'a mukh ujal bhae' darbara. (2-27-91)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੦)

ਭਇਓ ਕਿਰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਆਪੇ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੁਖ ਊਜਲ ਭਏ ਦਰਬਾਰਾ ॥੨॥੨੭॥੯੧॥

ii) **Central Theme :** O my mind ! Let us always remember the Lord and meditate on Lord's True Name through the Guru's teachings so as to get rid of all our ills and sufferings. The Lord hath bestowed His Grace and united us with Himself by ridding us of all our worldly desires.

O Nanak ! The Lord is truly Great and all-powerful and the purest and highest authority. The Guru-minded persons, who have recited Lord's True Name are received in His court with respect and acclaim. (2-27-91)

i) **Sorath Mahala - 5 (Page 630)**

Simrou apna sain'ee. dinas rein sa"d dhaiee.
ha'th de'i jin ra'khai har naam maharas cha'khai. (1)

Nanak jan sarnaiee jiu pooran paij ra'kha'iee.
saglai dookh mitaiee. sukh bhuncho me'rai bhaiee. (2-28-92)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੦)

ਸਿਮਰਉ ਅਪੁਨਾ ਸਾਈ ॥ ਦਿਨਸੁ ਰੈਨਿ ਸਦ ਧਿਆਈ ॥

ਸਗਲੇ ਦੂਖ ਮਿਟਾਈ ॥ ਸੁਖੁ ਭੁੰਚਹੁ ਮੇਰੇ ਭਾਈ ॥ ੨ ॥ ੨੮॥ ੯੨॥

ii) Central Theme : O Brother ! I would offer myself as a sacrifice to the Guru, through whose benevolence we have been bestowed with Lord's Grace and benedictions. We are always engaged in the recitation of Lord's True Name enjoying its bliss.

O Nanak ! We hae sought the support of the Lord who hath protected our honour and prestige. O Brother ! We are now enjoying perfect bliss and joy by meditatig on True Name. (2-28-92)

i) Sorath Mahala - 5 (Page 631)

Sunoh benanti Thakur me'rai jiajant te'rai dha'rai.
Ra'kho paij Naam apnai ki karan kara'van harai. (1)

---

pihar sirpaou sewak jan mailai Nanak pargat paharai. (2-29-93)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੧)

ਸੁਨਹੁ ਬਿਨੰਤੀ ਠਾਕੁਰ ਮੇਰੇ ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ ॥

ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥ ੨॥ ੨੯॥ ੯੩॥

ii) Central Theme : O Lord ! We may be good or bad beings, but we are Thy own creation all the same, so it behoves Thee to protect our interests through Thy Grace (as Thy normal duty). Kindly bestow on us the boon of True Name so that we could cross this ocean of life successfully.

O Nanak ! When the Lord hath listened to our prayers, He hath helped us to improve our way of life by removing our bondage of Maya (worldly falsehood) and united us with Himself by blessing us with His worship.

Such persons then live a life of satisfaction with resplendent and shining faces and lead a successful life. (2-29-93)

i) Sorath Mahala - 5 (Page 631)

Jia jant sabh vas kar deenai sevak sabh darbarai.
angikar kiou prabh apnai bhav nidh paar utarai. (1)

---

bhagat sirpa'ou dio' jan apnai partap Nanak prabh jata. (2-30-94)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੧)

ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਕਰਿ ਦੀਨੇ ਸੇਵਕ ਸਭਿ ਦਰਬਾਰੇ ॥

ਭਗਤ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪ ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ॥੨॥੩੦॥੯੪॥

ii) **Central Theme :** O Lord benefactor of the helpless ! O fountain-head and ocean of Grace ! Thou hast bestowed Thy Grace on Thy devotees and saints and all their chores and functions have been completed successfully. The devotees, who have been accepted by Thee, are given places of honour in Thy Court.

O Nanak ! Thy devotees and saints are not losers in any case as they receive the honour of being close to Thee in Thy Court ! Such devotees only have realised and attained some knowledge about Thy Grandeur and Greatness, and Thy secrets through the Lord's Grace. (2-30-94)

i) **Sorath Mahal - 9 (Page 631)**
Ik Onkar Satgur Prasad

re ma'n Ram siun kar preet.

---

kehai Nanak Ram bhaj lai jaat aousar beet.

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੧)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥
ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਮੁਨ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥ਰਹਾਉ ॥

ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥੨॥੧॥

ii) **Central Theme :** O my mind ! Why do you not engaged yourself in the service and worship of the Lord, as the life is being wasted in useless efforts ? O Nanak ! The god of death is approaching fast to devour us, so let us sing the praises of the Lord by reciting True Name. (2-1)

Sorath Mahala - 9 (Page 631)

ma'n ki ma'n hi ma'hai rehi.

Nanak kehat milan ki baria' simrat kaha nahi. (2-2)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੧)

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਭਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਮਹੀ ॥ ੧॥ ਰਹਾਉ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥ ੨॥ ੨॥

ii) Central Theme : The man spends this life without reciting True Name while the time is running out. He does not realise that except True Name, all the relatives like wife, son, or friends alongwith worldly possessions will be of no avail in the end.

O Nanak ! This human form has been attained after going through the cycle of births and deaths (in other forms of life) so let us utilise this opportunity to unite with the Lord.

Sorath Mahala - 9 (Page 631)

ma'n re kaun kuma't le'in lini.

---

manas deh paie' pad' har bhaj Nanak baat bataiee. (3-3)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੧)

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥
ਪਰਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤ ਨਹਿ ਕੀਨੀ ॥ ੧॥ ਰਹਾਉ॥

ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩॥ ੩॥

ii) Central Theme : O my mind ! Why have you followed the path of vilification rather than the recitation of True Name ? You have wasted this life in amassing this wealth which will be left behind (after death).

O Nanak ! Let us utilise this invaluable human life, attained after ages, for reciting Lord's True Name. (3-3)

Sorath Mahala - 9 (Page 631)

ma'n re prabh ki saran bicharo.

Nanak kehat chet chintaman tain bhi utreh para. (3-4)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੧)

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥
ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾਕੋ ਜਸੁ ਉਰਧਾਰੋ ॥੧॥ਰਹਾਉ ॥

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥੩॥੪॥

ii) Central Theme : O my mind ! Let us sing the praises of the Lord just like Ganka who attained Salvation through recitation of True Name. Why have you forgotten the Lord, whose worship helped Dhruv to attain freedom from this worldly bondage ?

O Nanak ! Even the sinner Ajamal attained Salvation in no time by reciting True Name. So let us cross this ocean of life by reciting True Name. (3-4)

i) Sorath Mahala - 9 (Page 632)

Prani kaun upa'ou karai .
ja' te' bhagat Ram ki pa'vai ja'n ko tra's harai. (Pause-1)

---

so tu'm hi mein ba'sai niranta'r Nanak darpan niaiee. (3-5)

(Guru Teg Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੨)

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥
ਜਾਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਹਰੈ ॥੧॥ਰਹਾਉ ॥

ਸੋ ਤੁਮਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥੩॥੫॥

ii) Central Theme : O Lord ! Which is the knowledge, which are the religious rites or which is the True Name, with the help of which this human being could swim across this ocean of life successfully ? What are the means which could help man attain Lord's devotion ?

O Brother ! In this age of Kal-Yug it is only Lord's True Name, by meditating

on which man could become worthy of attaining salvation and the Lord, the fountain-head of all Grace and the treasure of the rectar of True Name.

O Nanak ! The Lord is not attained by comforts or sufferings as He is the True Master of this whole universe. O Brother ! If you were to keep within your innerself, and concentrate in-wards, you will find the Lord abiding therein. (3-5)

i) **Sorath Mahala - 9 (Page 632)**

"Maiee mein ke'h bidh lakhou gosaiee.

Jan Nanak mein nahai kouoo gu'nn ra'kh leho sarnaiee (2-6)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੨)

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥
ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੋ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥੧॥ਰਹਾਉ ॥

ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੩॥੬॥

ii) **Cental Theme :** O my mother ! How could I meet the Lord when I am fully engulfed by the worldly attachment and chores ? I have wasted this human life, being engrossed in vicious thoughts and sinful actions all the time. Neither have I sung the Lord's Praises nor have I joined the company of holy saints.

O Nanak ! Now I have taken refuge at the lotus-feet of the Lord and would pray to the Lord to protect and save my honour. (2-6)

i) **Sorath Mahala - 9 (Page 632)**

maiee ma'n me'ro bas nahai.
nis basa'r bikhian kou dha'vat ke'h bidh ro'kou tahai. (Pause-1)

---

tab Nanak ch'etiou chinta ma'n ka'ti jam ki phasi. (3-7)

(Guru Teg Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੨)

ਮਾਈ ਮਨੁ ਮੇਰੋ ਬਸਿ ਨਾਹਿ ॥

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ॥

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੭॥

ii) **Central Theme :** O Saints ! (O my mother!) Pray tell me some means of controlling the mind as my mind is always wandering after vicious thoughts or sinful actions !

My mind does not follow or adopt any good teachings even, rather it develops love for other's wealth or other's women, thus wasting this life in fruitless efforts.

O my mind ! You have not even found the secrets of the Lord who abideth within your heart. You could get rid of your mean mentality through the company of holy saints.

O Nanak ! Let us remember the Lord by reciting True Name, so that we could break away from the bondage of Yama (god of death). (3-7)

i) **Sorath Mahala - 9 (Page 632)**

re' nar e'h sa'chi jia dha'r.
sogal jagat hai jaisai sapna binsat lag at na ba'r (Pause-1)

---

koh Nanak nij ma't sadhan kou bhakhiou tohai pukar. (2-8)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੨)

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥
ਸਗਲ ਜਗਤ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥੧॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥੩॥੮॥

ii) **Central Theme :** O man ! Let is be clearly under stood that this human life is temporary and transient which is bound to come to an end one day like the dream. Just as the wall of sand cannot last long, similarly this human life is not for ever.

O foolish Man ! Why are you engrossed in worldly pleasures so much when these are transient and not permanent ? Even now it is possible for you to forget the past and recover yourself, by remembering the Lord and

reciting by True Name you could attain the Lord.

O Nanak ! I have explained to you what ever has been considered essential by me. Now it is for you to make use of this advice, O Man ! (2-8)

i) Sorath Mahala - 9 (Page 633)

eh jag meet na dekhio koiee.
sagal jagat apnai sukh la'gio dukh mein sung na hoiee. (Pause 1)

Nanak la'aj birad ki ra'khoh Naam toha'ro leeno. (3-9)

(Guru Teg Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩3)

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥
ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ੧॥ ਰਹਾਉ ॥

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥ ੩॥ ੯॥

ii) Central Theme : O Brother ! There is no true friend in this world as everyone is interested in his own comforts and worried about self-interest, and no one gives you protection in times of suffering.

O Brother ! All your friends and relatives are interested in your company due to your wealth only and will desert you as soon as they find, that you have become poor. The human being has forgotten the Lord even as he is engulfed by his worldly attachments.

O Nanak ! This man is like the dog's tail which cannot be straightened inspite of best of our efforts. O Lord ! I have taken Thy support and Thy Grace as Thou enableth even sinners to cross this ocean of life. So pray help us towards salvation. (3-9)

i) Sorath Mahala - 9 (Page 633)

ma'n re' ge'hou na Gur upd'es.
kaba bhiou jou moond munda'yo bhagrou kino bhes. (Pause -1)

Koh Nanak har birad pachha'nou bhoolai sa'da prani (3-10)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੩)

ਮਨ ਰੇ ਰਾਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥
ਕਹਾ ਭਇਓ ਜਉਮੂੜ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ ॥੧॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ ਪ੍ਰਾਨੀ ॥੩॥੧੦॥

ii) **Central Theme :** O my mind ! It is no use wearing saffron coloured clothes like the sadhus or getting one's head shaved off as it won't lead you anywhere. You are wasting this life and are engrossed in vices and sinful actions by enjoying the worldly falsehood, (Maya) having forgotten the Lord's True Name.

O Nanak ! This man is always likely to forget the Lord and make mistakes but the Lord as a matter of His routine duty, enables even the sinners to cross this ocean of life successfully. (3-10)

i) **Sorath Mahala - 9 (Page 633)**

jo nar dukh mein dukh nahi ma'nai.
sukh suneho or bhae' nahi ja' kai kanchan ma'ti ma'nai. (Pause-1)

Nanak leen bhio Gobind siun jiou pani sung pani. (3-11)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੩)

ਜੋ ਨਰ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ਰਹਾਉ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥ ੧੧॥

ii) **Central Theme :** The person,who considers and accepts suffering or comfortable living as equally good and neither gets elated in comforts and pleasures nor feels sorrow in suffering, and considers all men as equal and does not indulge in unnecessary praise or vilification or back biting of others and does not get puffed up by egoism.

Such a Guru-minded person remains engrossed in the love and devotion of the Lord being completely detached from worldly pleasures and comforts. Moreover, he is free from worldly desires or hopes as such he is not haunted by vicious thoughts or sinful actions.

O Nanak ! Such a Guru-minded person gets merged with the Lord completely through the Guru's Grace just as water gets mingled with water so that it cannot be separated again. (3-11)

Sorath Mahala - 9 (Page 633)

pritam ja'n leho ma'n mahi.

---

ant bar Nanak bin har ji kouoo kam'na ayo. (3-12-139)

(Guru Tegh Bahadur)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ (ਪੰਨਾ ੬੩੩)

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹ ਮਨ ਮਾਹੀ ॥
ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ ਫਾਸਿਓ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹੀ ॥੧॥ਰਹਾਉ॥

ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

ii) **Central Theme :** O Nanak ! Nothing else will avail us except the Lord's True Name at the end of this life. In fact, the whole world is engrossed in selfish motives and none will come to our help. Even the wife, with whom one is attached so much deserts man in the end. (3-12-139)

i) **Sorath Mahala - 1 Ghar 1 (Page 634) Astpadian Choutuki**
Ik onkar satgur prasad

dubidha na pa'roh har bin hore na poojou ma'rai masa'n na jaiee.
trisna ra'ach na par ghar ja'van trisna na'am bujhaiee.

---

poora baira'gi sahej subhagi sach Nanak ma'n manang. (8-1)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ - ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆਂ ਚਉਤੁਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੬੩੪)

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੜੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥
ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥

ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਿਜ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨਿ ਮਾਗੈ ॥੮॥੧॥

ii) **Central Theme :** O Lord ! Thou art bestowing the right type of

sense to us by eliminating dual-mindedness from within our hearts and we carry out all those functions which pleaseth Thee. Now we have exitinguished the fire of our worldly desires, as the Guru's Word has enlightened our mind and we have developed devotion for the True Master through the Gurbani (Guru's Word). The person who has inculcated the Guru's Word in his heart, and has served the Guru, gets imbued with the love of the Lord by controlling his mind.

O Brother ! The person who remains immersed in the love of the Lord by ridding himself of all worldly desires is truly a vairagi, one detached from the worldly pleasures. The persons, who are contented with Lord's True Name, convey the same message of the nectar of True Name to others as well. But we cannot acquire this state of detachment from the world so long we entertain this dual-mindedness within us. The self-willed persons always undergo sufferings, while the Guru-minded persons are bestowed with greatness and honour. The Lord is really limitless and beyond our comprehension. The Lord bestoweth all the knowledge about His secrets or greatness on us. The persons, who attain Lord's True Name and partake of the nectar of True Name, cannot describe their experience like the dumb person eating sweet meats but later can not explain his experience or enjoyment. It is only if someone were to help us to meet the True Guru, that we could acquire the good sense but it is all in the hands of the Lord, as we function as per His will.

O Lord ! The worldly drama is being enacted as per Thy will and we follow the right path in life through the Guru's Grace by takig support of the nectar of True Name though it is all controlled by Thy dictates. The whole world is lost in confusion without the Guru's teachings.

O Nanak ! The person, who recites Lord's True Name in the state of Equipoise, is a real and true mendicant and he alone is fortunate to acquire Lord's Grace. (8-1)

i) Sorath Mahala 1 tituke (Page 635)

a'asa mansa bandhni bhaiee karam dharam bandhkari.
pa'p pun jug ja'ya bhaiee binsai Naam visari.

---

dhan va'pari Nanaka bhaiee mae'l karai vapa'r. (8-2)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਤਿਤੁਕੀ ॥ (ਪੰਨਾ ੬੩੫)

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥
ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥

ਧਨੁ ਵਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ ॥੮॥੨॥

ii) **Central Theme :** O Brother ! We cannot attain true bliss and peace of mind through formal rites and false worldly practices. Infact, we should take support of such thoughts which could give us the spiritual bliss and the ideal of this life. The whole world is engrossed in the doubtful considerations of sins and virtues, thus wasting this life in useless vicious efforts.

O Pandit ! You are giving discourses of Vedas and Shastras and their great knowledge, whereas the impurities of your mind cannot be washed away with false formal practices. The world suffers because of its-own misdeeds and its reward as it develops a snare like the spider's cobweb which destroys itself. So we cannot get rid of our doubts and dual-mindedness. The self-willed persons waste their lives, engrossed in their greed and worldly attachments.

We cannot attain the Lord without the Guru's guidance, just as by churning curd we could get butter while churning water does not lead us to any useful reward. It is only through the Guru's teachings that one could get the wonder-awe (love and fear) of the Lord. The spiritual life is possible to be acquired by accepting psychological death, in becoming humble to the extent of a dead person. Infact, it is worth while to take the support of True Name of the Lord rather than bathing at holy places or giving alms there. This True Name functions like the iron rod (anvil) for controlling an elephant and controls one's mind.

O Nanak ! The traders, who deal in the merchandise of True Name in the company of the Guru, are worthy of all the honour in this world. Blessed are the sikhs who attain the Lord through the Guru's guidance ! (8-2)

i) **Sorath Mahala - 1 (Page 636)**

Jini satgur savia pia'rai tin ke' sath tarai.
tina tha'k na pa'ieeai piarai amrit rasan harai.
---
dhan le'kh'ari Nanaka piarai sa'ach likhai urdharo. (8-3)

(Guru Nanak Dev)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੩੬)

ਜਿਨੀ ਸਤਿਗੁਰ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨਕੇ ਸਾਥ ਤਰੇ ॥
ਤਿਨਾ ਠਾਕ ਨ ਪਾਈਐ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤ ਰਸਨ ਹਰੇ ॥

ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਉਰਧਾਰਿ ॥੮॥੩॥

ii) Central Theme : O dear Lord ! Man would be drowned in this ocean of life without Thy True Name; so it behoves us to sing Thy praises always. The Guru-minded persons, who are blessed with Lord's Grace, always swim across this ocean successfully, while the self-willed persons get drowned due to the weight of their sins even. The persons, who get the company of such Guru-minded persons, are imbued with the love of the Lord thus attaining the real aim of life.

O dear friend ! We should always follow the Lord's Will, but it is not possible to understand His Will without the Guru's guidance. This human being is born with the Lord's Will and then leaves the world after leading a successful life. The Guru-minded persons are received with honour in the Lord's presence having followed the Lord's Will, while the faithless self-willed persons get punished, being thrown in the hell.

O friend ! It is rather difficult to recite or listen to the Lord's True Name. I offer myself as a sacrifice to the persons, who have developed faith and confidence in the Lord, as they realise the true form of the Lord by reciting True Name. O Nanak ! Blessed is the writer who writes after inculcating the Lord's love in his heart ! (8-3)

i) Sorath Mahala - 1 Pehla dotuki (Page 637)

tu gu'nn da'to nirmalo bhai nirmal na ma'n hoiai.
hum apra'dhi nirgun'nai bhai tujh hi te' gu'nn soiai. (1)

---

khin pal naam ridai vasai bhai Nanak milan subhai. (10-4)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ - ਪਹਿਲਾ ਦੁਤੁਕੀ ॥ (ਪੰਨਾ ੬੩੭)

ਤੂ ਗੁਣ ਦਾਤੋ ਨਿਰਮਲੋ ਭਾਈ ਨਿਰਮਲੁ ਨਾ ਮਨੁ ਹੋਇ ॥
ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਣੇ ਭਾਈ ਤੁਝਹੀ ਤੇ ਗੁਣ ਸੋਇ ॥

ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਇ ॥੧੦॥੪॥

ii) **Central Theme :** O Lord ! Thou art our benefactor bestowing on us all Thy favours while we are impure, great sinners, without any virtues ! Thou art giving sustenance to the whole universe after creating it while we are only hypocrites, trying to show off. In fact, we are always engaged in our cleverness and smartness but with Guru's Grace we could gain some knowledge about the Lord's Greatness if we inculcate the Lord's love in our hearts.

O Brother ! The Lord would automatically abide within our own hearts provided we feel the pangs of meeting the Lord within our heart. Infact, we could enjoy the eternal bliss by getting rid of our egoism in the company of the Guru, and purify our body and mind by partaking the nectar of True Name through the knowlege gained by the Guru's guidance. Moreover, it is no use worshipping the gods and goddness of stone, as they are liable to (drown) sink themselves in water ; so how could they enable us to swim across this ocean successfully ? The Lord Himself bestoweth His Grace and the power to sing His Priases on those persons.

O Nanak ! The person, who recites True Name with the help of the sweet Gurbani (Guru's Word), remains imbued with the love of True Name of the Lord; and such Guru-minded persons, attain the true picture of the Lord by following the Guru's teachings.

The Lord's True Name, even a tinge of it, could burn all our sins just as a small light of fire could burn away a huge stack of wood.

O Nanak ! We could also merge with the Lord by attaining salvation from our sins by reciting True Name for a short while, by getting rid of our sins through the Guru's guidance. (10-4)

i) **Sorath Mahala - 3 Ghar - 1 Tituki (Page 637)**
Ik Onkar Satgur prasad

bhagtan di sada tu rakhda har ji Harnakhas ma'ar pacha'ya.

Nanak tin kai sa'd balharai jin har rakhia urdha'ra (8-1)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ - ੧ ਤਿਤੁਕੀ ॥ (ਪੰਨਾ ੬੩੭)

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂੰ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ ॥

ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ ॥

ਨਾਨਕ ਤਿਨਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿਧਾਰਾ ॥੮॥੧॥

ii) **Central Theme :** O Lord ! This is Thy Greatness that Thou hast always protected Thy saints and devotees as they have sought refuge at Thy lotus-feet. The Guru-minded persons have full faith in Thy support whereas the self-willed persons wander around in distrust and confusion.

The saints have sought the support of Thy True Name so that all the hidden powers are at their beck and call but they are always engaged in following the Guru's teachings, thus receiving an honourable position everywhere. Whereas the self-willed persons, without the Guru's guidance, are engrossed in worldly greed and attachments so that they are devoid of Lord's love.

O Lord ! Thou abideth in the hearts of the Guru-minded persons through the Guru's Grace while the self-willed persons are always crying in pain, without the service of the Guru. The Guru-minded persons are completely merged with the Lord through partaking the nectar of True Name. Infact, no one could escape the cycle of births and deaths without the service of the True Guru. The persons, who are imbued with the love of the Lord, recieve honours at the Lord's Court.

O Nanak ! I offer myself as a sacrifice to those Guru-minded persons, who are always reciting Lord's True Name. (8-1)

i) **Sorath Mahala - 3 dutuki (Page 638)**

Nigunnia'nu aapai bakhas laie' bhaiee satgur ki seva la'ie.
satgur ki seva uttam hai bhaiee Ram naam chit laie'.

Nanak Naam har ma'n vasai bhaiee tis bighan na la'gai koiai. (8-2)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ਦੁਤੁਕੀ ॥ (ਪੰਨਾ ੬੩੮)

ਨਿਗੁਣਿਆਨੋ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਊਤਮ ਹੈ ਭਾਈ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਮਨਿ ਵਸੈ ਭਾਈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੮॥੨॥

ii) **Central Theme :** O Brother ! The service of the Guru is of the

highest order in purity, which enables us to inculcate the Lord's True Name in our hearts. We are indeed great sinners but the Lord enableth us to unite with Him on His own. The Guru is like the Paras stone (gold-stone), whose touch alone converts iron into gold; similarly the self-willed persons have developed the love of True Name having discarded their egoism. I would offer myself as a sacrifice to such a Guru who has bestowed on us the treasure of True Name though none could attain this knowledge without the Guru's guidance. Infact, one could attain the invaluable wealth of True Name only when one develops love for the same.

O Nanak ! Such Guru-minded persons lead a successful and satisfied life while helping all other family members as well. Even this Guru's message is received through the grace of the Guru and such a person never comes to grief having attained True Name. (8-2)

i) **Sorath Mahala - 3 (Page 639)**

har jiu sabdai japda bhaiee poorai bha'g milaie'.
sada sukh sohagani bhaiee andin ratia rung laie'.

Nanak Na'am small tu bhaiee aprampar gunni gahir. (8-3)

(Guru Amar Das)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ (ਪੰਨਾ ੬੩੯)

ਹਰਿ ਜੀਉ ਸਬਦੇ ਜਾਪਦਾ ਭਾਈ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇ ॥
ਸਦਾ ਸੁਖੁ ਸੋਹਾਗਣੀ ਭਾਈ ਅਨਦਿਨੁ ਰਤੀਆ ਰੰਗੁ ਲਾਇ ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿਤੂ ਭਾਈ ਅਪਰੰਪਰ ਗੁਣੀ ਗਹੀਰ ॥੮॥੨॥

ii) **Central Theme :** O Brother ! Let us sing the praises of the Lord, being imbued with the love of the Lord all the time, just as a wedded wife enjoys the conjugal bliss of her spouse.

O Brother ! The persons, who have followed the Lord's Will, ridding themselves of their egoism, have never undergone suffering. But it is the Guru-minded persons only who are fortunate enough and are pre-destined by Lord's Will, and enjoy the eternal bliss and are always immersed in the love of the Lord. Infact, we should never forget the Lord, who hath bestowed so many benedictions on us. The self-willed persons are always in trouble due to the dirt of their mind while the Guru-minded persons enjoy worldly

comforts engaged in the love of the Lord.

O Brother ! The Guru-minded persons, who are reciting Lord's True Name always cross the ocean of life successfully. (8-3)

i) **Sorath Mahala - 5 Ghar 1 aspadian (Page 640)**
Ik onkat satgur prasad

sabh jug jineh up'aya bhaiee karan ka'ran samrath.
jiu pind jin sajia' bhaiee de' kar apni vath.

Nanak tis sarnagti bhaiee je kilbikh ka'tan har. (9-1)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਪਟਦੀਆਂ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੬੩੯)

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥੮॥੨॥
ਜੀਉ ਪਿੰਡ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ ਵਥੁ ॥

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰੁ ॥੯॥੧॥

ii) **Central Theme :** O Brother ! We should always sing the praises of the Lord, who hath created this universe and then created our body and soul; though even His praise or description is beyond our comprehension. The Lord bestoweth His True Name on us thus dispelling all our ills and sufferings. The Lord cannot however, be attained without the Guru's guidance in the company of holy congregations. Infact, we could get over our ignorance through the recitation of True Name when the mind opens up (is enlightened) like the lotus flower, with knowlege. The Lord benefactor always blesseth us with His benedictions.

O Brother ! Let us always serve the Lord, as He watcheth us every moment and withot His remembrance it amounts to our spiritual death, The Lord's love helps us to inculcate the Lord in our hearts by ridding us from worldly falsehood (Maya). Such Guru-minded persons leave this world without achieving anything.

O Brother ! The Lord protecteth us every breath of our lives as we attain Him in the company of holy saints. O Brother ! The Lord hath saved us by taking us in His protective care and our heart has attained peace and

tranquillity through His unison. Infact the Lord hath united us with Himself, through His Grace by (shedding) casting away all our sins, while giving us refuge at His lotus-feet.

O Nanak ! All over worries are now over by taking the support of the Lord. (9-1)

i) Sorath Mahala - 5 (Page 641)

Ma'at garabh dukh sagro piarai teh apna Naam japaya.
bahar bikh pasria' piarai ma'ya mo'h vadha'ya.
---
so prabh kade' na visrai piarai Nanak sa'd kurban. (8-2)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥ (ਪੰਨਾ ੬੩੯)

ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੋ ਪਿਆਰੇ ਤਹ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥
ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ ਪਿਆਰੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥

ਸੋ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵੀਸਰੈ ਪਿਆਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣ ॥੮॥੨॥

ii) Central Theme : O dear Lord ! I depend on Thy support and help only. The persons, who are blessed with Thy Grace, meditate on Thy True Name alone in the company of the perfect Guru. The human being, after passing through various forms of life in the cycle of rebirths, and wandering through various forms of life, has gained this human form but unfortunately gets engrossed in worldly falsehood (Maya) and suffers through his involvement in vices and sinful actions.

O True Master ! The persons, who discarded the love of the Lord, are engrossed in worldly pleasures, always face varios afflictions in the end. It is only few Guru-minded persons, who attain the True Name through the company of the holy congregations, fulfilling their ideal of life. Infact, we should get away from the company of such self-willed persons, who have forgotten the Lord ; they do not find favour in the Lord's Presence whereas the prayer of Guru-minded persons is accepted by the Lord.

O Lord ! Thy might is the manistay of Thy devotees and we should always seek the support of Thy lotus feet. O Nanak ! I offer myself as a sacrifice to the Lord, who hath blessed us with good fortune as per His pre-ordained Will. (8-2)

i) Sorath Mahala - 5 Ghar 2 Astpadian (Page 642)
Ik Onkar Satgur Prasad

pa'th pa'rio or Baid bichario nival bhua'ngam sadhai.
panch jana siun sung na chhutkio adhik ahung bud badhai. (1)

---

bhio kirpal deen dukh bhajan har har kirtan eh ma'n ra'ata.
(Pause Two) (1-3)

(Guru Arjan Dev)

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆਂ ॥ (ਪੰਨਾ ੬੪੨)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਠ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ
॥ਰਹਾਉ ਦੂਜਾ ॥੧॥੩॥

ii) Central Theme : O Brother ! By reciting too many prayers or conducting discourses on Vedas and performing formal prayers or worship one does not gain anything fruitful. O Lord ! Kindly grant me the boon of such intelligence that my dual mindedness vanishes and I may remain immersed in Thy True Name, as nothing could be achieved by visiting holy places or wandering in the jungles. Moreover, giving alms of various types, including horses, elephants and gold nothing is to be achieved. I have tried all sorts of Yogas even, but to no success, neither attaining unity with Lord.

I have not attained peace and tranquillity of mind even though I have tried various Yogic exercises and performed acts for attaining bliss. We should sing the praises of the Lord in the company of holy saints, but this is posible only if we are fortunate and pre-destined by Lord's Will.

O Nanak ! The person gets involved in Thy service, who is blessed with good sense as a reward for past good actions.

O True Master ! The persons, who are bestowed with Thy Grace, remain engaged in singing Thy Praises. (Pause-Two).(1-3)

i) **Rąg Sorath Vaar Mahala 4 ki (Page 642)**
Ik onkar satgur prasad
Salok Mahala - 1

Sorath Sada Sohavani je' sacha ma'n hoiai.
dandi ma'el na kat ma'n jibhai sacha soiai.
---
hoan gurmukh sada salahi Gur kou va'ri'a. (1)

(Guru Nanak Dev)

ਰਾਗ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਲੋਕ ਮਹਲਾ ੧ ॥ (ਪੰਨਾ ੬੪੨)

ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥
ਦੰਦੀ ਮੈਲ ਨ ਕਤੁ ਮਨਿ ਜੀ ਭੈ ਸਚਾ ਸੋਇ ॥

ਹਉ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥੧॥

ii) Central Theme : O Nanak ! This man enjoys the bliss of life by developing love and devotion of the Lord, provided he serves the Guru by ridding himself of all formal religious (false) practices. Infact, his embellishment consists of Lord's Name only. He does not fear death even, as he has cast away all his vicious thoughts and sinful actions.

O Brother ! Let us always sing the praises of the Lord, through the Guru's guidance and inculcate the Lord's True Name in our hearts so that the mind does not get attached to any other worldly pleasures.

O Lord ! Thou art the Creator of this whole universe and then sustaineth it as well. Then Thou alone undergoeth all the sufferings or enjoyments Thyself, and Thy Will parvaileth everywhere. O Nanak ! I always would like to sing the Lord's Praises in the company of holy saints. (1)

i) **Salok Mahala - 3 (Page 643)**

Home'in jal te' jal mooai bhra'm aie' doojai bhae'ai.
poorai satgur ra'akh liaie' apnai panai paie'.
---
hoan gurmukh ka'r kamava' j'e Gur samjhaieeai. (2)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ (ਪੰਨਾ ੬੪੩)

ਹਉਮੈ ਜਲਤੇ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੈ ਪੰਨੈ ਪਾਇ ॥

ਹਉ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਾ ਜਿ ਗੁਰਿ ਸਮਝਾਈਐ ॥੨॥

ii) Central Theme : O Brother ! The Guru-minded persons perceive this world burning in the fire of worldly desires. The man, due to his dual-mindedness undergoes all sorts of sufferings and goes through the cycle of births and deaths. But now having taken shelter at the lotus feet of the Guru, we have been saved by the Lord, from all sorts of ills or afflictions.

O Nanak ! The persons, who are imbued with the love of the Lord, are always engaged in the service of the Guru; The Guru-minded persons find favour in the Lord's Presence, and are received with honour, while the self-willed persons undergo sufferings only. O Brother ! Let us also serve the True Guru, and meditate on True Name.

O Lord ! May Thou help me in following Thy Dietates and Thy Will ! I would follow the path of Guru-minded persons provided the Lord helpeth me and bestoweth the right type of spirit and attitude in life. Then I would get immeresed in the Lord's True Name in the company of holy saints. (2)

i) Slok Mahala - 3 (Page 643)

Poorab likhia Kama'vana je' kartai aap likhia's.
moh tha'gouli paieen visria gu'nn ta'as.
---
balhari gur a'apnai sada sada ghuma'ya. (3)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੩ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਜਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿਆਸੁ ॥
ਮੋਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਵਿਸਰਿਆ ਗੁਣ ਤਾਸੁ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਾਇਆ ॥੩॥

ii) Central Theme : O Brother ! The persons, who lead a life full of ego and dual-mindedness, always undergo suffeings. They do not remember the Lord and meditate on True Name in the company of Guru-minded

persons, and they leave this world in disrepute (with blackened faces) and have to face punishment in the Lord's Court and do not find acceptance by the Lord. However, the Guru-minded persons, who are immersed in True Name, always enjoy eternal bliss and proceed with flying colours to the Lord's Presence. They follow the Lord's Will day and night, and are always immersed in True Name whereas the self-willed persons waste their lives, being engrossed in egoism and dual-mindedness.

O Nanak ! Man always has to fae and reap the fruits of his actions and whatever is written in his fate cannot be altered by anybody. The Lord, after creating this universe, hath made everyone follow the three-pronged worldly falsehood (lust for power, greed and peace) while, the Guru-minded persons, through God's Grace and in the company of the holy saints attain self-realisation and enjoy the bliss of unison with the Lord while the self-willed persons always go through the cycle of rebirths.

O Nanak ! I am always offering my life to be sacrified to such Guru-minded persons. (3)

i) **Slok Mahala - 3 (Page 644)**

maya mamta mohini jin vin danta jug kha'ya.
manmukh kha'de' Gurmukh ubrai jini sach Na'am chit la'ya.

Gur poorai vekhalya Gur sewa paieeai. (4)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੪ ॥

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥
ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

ਗੁਰ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥੪॥

ii) **Central Theme :** O Nanak ! The whole world is lost in worldy falsehood and pleasures whearas the Lord's True Name is attained only by those persons who are fortunate and pre-destined by Lord's Will. The self-willed persons, however, waste this life, engrossed in worldly chores and falsehood, suice they have not tasted the nectar of True Name. The Guru-minded persons, are however, enabled to perceive the Lord within their innerselves, which gives them peace and tranquillity alongwith self-

realisation, and enjoy the bliss of life through the Guru's guidance.

O Brother ! The Lord is too Great and limitless and beyod our comprehension. How could we sing His Praises ? The perfect Guru has taught us to attain the Lord through the service of the Guru. (4)

i) **Slok Mahala - 3 (Page 644)**

Jiun ta'n ko'lu pi'riai ru't na bhori de'b.
jiu ranjhai choukhaniai sachai sandr'ai vich.
---
jan Nanak Na'am dhiaie' Gurmukh gu'nn gainda. (5)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੪ ॥

ਜਿਉ ਤਨੁ ਕੋਲੂ ਪੀੜੀਆ ਰਤੁ ਨ ਭੋਰੀ ਡੇਹਿ ॥
ਜੀਉ ਵੰਞੈ ਚਉਖਨੀਐ ਸਚੇ ਸੰਦੜੇ ਨੇਹਿ ॥

ਜਨ ਨਾਨਕ ਨਾਮ ਧਿਆਏ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਦਾ ॥੫॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who have developed love and devotion for the Lord, never falter from the true path just as the colour of majeeth is fast and never allows another colour to take its place.

The Lord Himself createth this universe and then sustaineth it. The Lord enableth the Guru-minded persons to meditate on True Name and worship the Lord whereas the self-willed persons are totally forgotten by Him.

O Nanak ! I as a devout devotee (servant) of the Lord, enjoy the bliss of life by singing the Praises of the True Lord through the Guru's guidance. (5)

i) **Slok Mahala - 3 (Page 644)**

Satgur ki sewa saphal hai je ko karai chit la'ye.
ma'n chindia phal pavna homain vichou jaie'.

Oh ve'la hath na a'vai phir pachhtavna. (6)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੪ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੋ ਕਰੇ ਚਿਤੁ ਲਾਇਆ ॥
ਫਲ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚੁ ਜਾਇ ॥

ਉਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵੈ ਫਿਰਿ ਪਛੁਤਾਵਣਾ ॥ ੬॥

ii) **Central Theme :** O Nanak ! I would offer myself as a scarifice to those Guru-minded persons, who are engaged in the service of the Guru, by getting rid of their egoism, and controlling their minds, thus meditating on True Name. This nectar of True Name is attained by few fortunate persons who are pre-destined by Lord's Will which enables them to fulfil all their desires.

The self-willed persons, engrossed in dual-mindedness, waste this human life without any useful purpose. They do not achieve anything except wandering around due to their egoism. While there are few fortunate persons, who enjoy the bliss of life by the attainment of True Name through the Guru's Grace. By following the Guru's teachings one could control, one's heart. The worldly achievemets are all transient and last for a short while as the worldly falsehood is like the kusumbha flower, whose life is short-lived. When man faces death, he repents but it is too late then; infact at the time of death only Lord's True Name accompanies one to the next world, while everything else is left behind. (6)

i) **Slok Mahala - 3 (Page 645)**

Satgur te' jo mo'h phirai se' badhai dukh sahai.
phir phir milan na pa'ieni jamehh te' mar ja'hai.
---
gu'nn gava pia'rai nit gurmukh bharam bhou gaya'. (7)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੫ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫਿਰੇ ਸੇ ਬਧੇ ਦੁਖ ਸਹਾਹਿ ॥
ਫਿਰ ਫਿਰ ਮਿਲਣੁ ਨ ਪਾਇਨੀ ਜੰਮਹਿ ਤੈ ਮਰਿ ਜਾਹਿ ॥

ਗੁਣ ਗਾਵਾ ਪਿਆਰੇ ਨਿਤ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭਉ ਗਇਆ ॥ ੭॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who are fortunate enough and are pre-destined by Lord's Will, attain the Lord through

the Lord's munificence and Grace, whereas the self-willed persons wander around, engrossed in worldly falsehood (Maya) and worldly entanglements, thus going through the cycle of births and deaths, and undergo all sorts of sufferings. The self-willed persons who turn away from the Guru's teachings never attain peace of mind and get a bad name like the separated wife. The Guru-minded persons, cross this ocean of life successfully by attaining True Name and getting riddance from the Yama, god of death. Such persons are received with honour in the Lord's Presence and sing the praises of the Lord all the time having got rid of their doubts and the fear. (of death) (7)

i) **Slok Mahala - 3 (Page 645)**

Thalia vitch tai vastu pa'iyo har bhojan amrit sa'ar.
jit khadhai ma'n triptiai paieai mokh dwar.

---

hoan bal ja'va din raat Gur dekhan h'arai' (8)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੫ ॥

ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨ ਅੰਮ੍ਰਿਤ ਸਾਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥

ਹਉ ਬਲਿ ਜਾਵਾ ਦਿਨੁ ਰਾਤਿ ਗੁਰ ਦੇਖਣ ਹਾਰੀਆ ॥੮॥

ii) **Central Theme :** O Brother ! There are three valuable items present in human mind, viz. Truth, patience and thoughtfulness while the real food for thought is the nectar of True Name present within which is rather difficult to attain. O Nanak ! There are hardly few Guru-minded persons who realise and appreciate this nectar of True Name, infact it is only through Guru's personal guidance that one attains True Name. The Guru-minded persons have attained True Name as without good fortune no one has achieved it wheres the self-willed persons are lost in dual-mindeness. The holy saints sing the praises of the Lord in the company of holy congregations and are a sacrifice to Lord's True Name.

O Nanak ! I offer myself as a sacrifice to such Guru-minded persons, who having perceived the Lord, merge with Him finally. (8)

i) **Slok Mahala - 3 (Page 646)**

Vin na'vai sabh bharmdei nit jag tota sansar.

manmukh karam kama'vnai homai andh guba'r.

Gurmati de'vai a'ap Gurmukh har japia. (9)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੬ ॥

ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੈ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੰਸਾਰਿ ॥
ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ ॥

ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥ ੯ ॥

ii) **Central Theme :** O Brother ! The self-willed persons in this world are wandering, lost in the darkness of their ignorance and misgivings whereas the Guru-minded persons are always engaged in singing the praises of the Lord, thus enjoying the bliss of life by contemplating on the Guru's Word. Infact, they spend this life in meditating on True Name in the state of Equipoise.

O Nanak ! I would offer myself as a sacrifice to such Guru-minded persons who are immersed in Lord's True Name day and night. The Lord pervadeth throughout the world in equal measure, but few Guru-minded persons, (who are enabled to attain self-realisation) cross this ocean of life successfully by reciting True Name. (9)

i) **Slok Mahala - 3 (Page 646)**

Antar gyan na a'you jit kichh sojhi paie'.
vin ditha kia sa'la'hiai andha andh kamaie'.

---

har gurmukh na'am a'radh koo'r pa'ap le'h ja'viee. (10)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੬ ॥

ਅੰਤਰਿ ਗਿਆਨ ਨ ਆਇਓ ਜਿਤ ਕਿਛੁ ਸੋਝੀ ਪਾਇ ॥
ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿ ਕੂੜੁ ਪਾਪੁ ਲਹਿ ਜਾਵਈ ॥ ੧੦ ॥

ii) **Central Theme :** O Nanak ! This human being could sing the praises

of the Lord only if he is bestowed with the right appreciation of the Guru's Word and the Lord, by inculcating True Name in his heart. What praises of the Lord could this man sing without perceiving The Lord's vision ?

Infact, there is a treasure of jewels in the heart of this man which are revealed only through the Guru's Grace. The Guru-minded persons, who attain True Name in the company of holy saints, lead a purposeful life in this world, enjoying eternal bliss.

O Nanak ! The Guru-minded persons enjoy the bliss of Lord's True Name as a reward for their good deeds and are always engaged in singing the praises of the Lord. Even the mother and father of such persons deserve all praise. However, the self-willed persons, engrossed in worldly falsehood, are always against Truth and get interested only in filth like the crow. The Guru-minded persons, however, cross this ocean of life by meditating on True Name, through the Guru's Grace. (10)

i) **Slok Mahala - 3 (Page 646)**

Se'kha chouchakia chonva'ya eh ma'n ikat ghar a'an.
ehar' tehar' chhad tu Gur ka sabad pachhan.

---

jan Nanak kehai vichara gurmukh har sat har. (11)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੬ ॥

ਸੇਖਾ ਚਉ ਚਕਿਆ ਚਉਵਾਇਆ ਏਹੁ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣਿ ॥
ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਣੁ ॥

ਜਨ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਤਿ ਹਰਿ ॥ ੧੧॥

ii) **Central Theme :** O Nanak ! We should try to meditate on Lord's True Name, by listening to the Guru's Word, as our own cleverness is of no avail. We get honoured in the Lord's Presence if we were to lead a life following Lord's Will in this world. The self-willed persons who do not remember the Lord, carry out their activities of eating dainty foods or wearing beautiful dresses which are worth condemnation only. The Guru-minded persons sing the praises of the Lord and remain always imbued with the love of the Lord.

O Nanak ! There are hardly few persons, who follow the Lord's secret that love of the Lord is the main (ornamental) beauty of the human being. I have always felt and pondered over the fact that the Guru-minded persons serve the True Master by perceiving Him close by and Truth personified. (11)

i) **Slok Mahala - 3 (Page 647)**

parthai sakhi mahapurakh boldai sanjhi sagal jaha'nai.
gurnukh hoi so bhou karai apna a'ap pachha'nai.

---

balhari satgur tis jiu sojhi paiee. (12)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੭ ॥

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ ਆਪੁ ਪਛਾਣੈ ॥

ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਤਿਸੁ ਜਿਨਿ ਸੋਝੀ ਪਾਈ ॥੧੨॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons attain self-realisation through the teachings of great saints whereas the self-willed persons have no faith in such things, so how could they talk about or understand such learned and knowledgable themes ?

The self-willed persons have to face lot of sufferings and afflictions at the time of death. Infact, the whole world gains from the experience and benevolence of such Guru-minded persons, who are always immersed in Lord's True Name, while the self-willed persons, being devoid of True Name, are always restless.

O Nanak ! Such self-willed persons leave this world with dishonour, being without the support of True Name.

O Nanak ! I would offer myself as a sacrifice to such Guru-minded persons who enable us to unite with the Lord through recitation of True Name ; and would sacrifice myself over the Guru who has given us this realisation. (12)

i) **Slok Mahala - 3 (Page 647)**

Pandit mae'l na chukiee je ved par'eh jug chaar.

trai gu'nn maya mool hai vich homain naam visar.

---

jis hovai aap dayal sa satguru Guru bulavni. (13)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੭ ॥

ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜਗੁ ਚਾਰਿ ॥
ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਮੂਲ ਮ ਵਿਚੁ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ ॥

ਜਿਸੁ ਹੋਵੈ ਆਪਿ ਦਇਆਲੁ ਸਾ ਸਤਿਗੁਰ ਗੁਰੂ ਬੁਲਾਵਣੀ ॥੧੩॥

ii) **Central Theme :** O Nanak ! The Guru-minded persons, who have inculcated Lord's love in their hearts, are always immersed in the True Name of the Lord. However, the whole world is engrossed in the three-pronged worldly falsehood (Maya) like lust for power, greed and peace. Such foolish persons, engulfed by dual-mindedness, waste this human life in fruitless efforts.

The self-willed persons are lost completely in the darkness of ignorance due to dual-mindeness, having forgotten True Name whereas the Guru-minded persons are showered with all the honours in the company of holy saints. Infact, the tongue which sings the praises of the Lord, tastes the nectar of True Name, finally uniting such a person with the Lord. (13)

i) **Slok Mahala - 3 (Page 647)**

hasti sir jiun ankas hai ahran jiun sir dei.
ma'n ta'n a'gai ra'kh kai o'obhi save karai.

Gur satgur boloh sabh gur a'kh Guru jivaieea'. (14)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੭ ॥

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥
ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ ॥

ਗੁਰ ਸਤਿਗੁਰ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੂ ਜੀਵਾਈਆ ॥੧੪॥

ii) **Central Theme :** O Man ! Try to serve the True Guru by offering

your mind to the Guru's care, as you should unite with the Lord by getting rid of your ego. But it is only through the Lord's Grace that one gets to know the Lord's secrets.

O Nanak ! The Guru-minded persons who recite the Lord's True Name, are received with honour in the Lord's Presence and help their family members towards salvation. Some Guru-minded persons who are blessed with Guru's love and Guru's Grace, lead a successful life and enjoy the bliss of life. (14)

i) Slok Mahala - 3 (Page 647)

Nanak naam na che'tni agyani andhlai avrai karam kama'he'.
jam dar badhai ma'rieh phir vista ma'hai pacha'he. (1)

---

jan Nanak naam dhiaya gurmukh sukh paiee. (15)

(Guru Amar Dass)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੭ ॥

ਨਾਨਕੁ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਅਵਰੇ ਕਰਮ ਕਮਾਹਿ ॥
ਜਗਾ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ ਪਚਾਹਿ ॥ ੧॥

ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਇ ॥ ੧੫॥

ii) Central Theme : O Nanak ! This human being conducts himself in the world by being engrossed in worldly falsehood thus falling a prey to the Yama, god of death but this is all due to his ignorance. However, the Guru-minded persons, who are busy reciting Lord's True Name, thus serving the True Guru, finally merge with the Lord's True Name.

Whatever worldly pleasures or articles of comforts we go on amassing in life, are responsible for causing us suffering in the end, as nothing accompanies us to the next world.

O dear friend ! Let us imbibe Lord's True Name only and inculcate it in our hearts as this alone accompanies us to the next world and supports us in difficulties.

O Nanak ! The Guru-minded persons, recite True Name and enjoy the bliss of life in the company of holy saints. (15)

i) **Slok Mahala - 3 (Page 648)**

bin karmai nao na paieeai poorai karam pa'ya jaie'.
Nanak nadar karai je' a'pni ta gurmat mail mila'ye' (1)

---

jinkai po'tai pu'n hai so gurmukh sikh guru pe'h ja'tai. (16)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੮ ॥

ਬਿਨੁ ਕਰਮੈ ਨਾਉ ਨ ਪਾਈਐ ਪੂਰੈ ਕਰਮਿ ਪਾਇਆ ਜਾਇ ॥
ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰਮਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੧॥

ਜਿਨਕੈ ਪੋਤੇ ਪੁੰਨ ਹੈ ਸੋ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ ॥੧੬॥

ii) **Central Theme :** O Nanak ! Without good frotune no one could attain True Name, though it is possible to achieve this only through the Guru's Grace in the company of holy saints.

O Brother ! No one has ever known, where this soul disappears after the death of an individual. Though some persons bury the dead body, some others throw it in water while some others, like Parsis, throw it the well of death.

Infact, the Gursikhs and devout followers get honoured in the company of holy saints or Guru-minded persons, while the Guru-minded persons who meditate on True Name, have their mind purified, and finally are united with the Lord. (16)

i) **Slok Mahala - 3 (Page 648)**

Nanak navo'h ghuthia halat-palat sabh jai'e.
jap ta'p sanjam sabh hir le'ya muthi doojai bhaie'.

Vadiaiee vadi gurmukhan gur poorai har naam sama'hi. (17)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੮ ॥

ਨਾਨਕੁ ਨਾਵਹੁ ਘੁਥਿਆ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਜਾਇ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਹਿਰਿ ਲਇਆ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥

ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ ਸਮਾਹੀ ॥ ੧੭॥

ii) **Central Theme :** O Nanak ! The self-willed persons, devoid of True Name, waste this precious life in vicious actions due to their dual-mindedness. They thus suffer all the afflictions at the hands of Yama, god of death, in the end. Such self-willed persons neither find solace in this world nor get peace and tranquillity in the next world. Their worldly desires are never satiated as such they get dishonoured in the Lord's Court even.

However, the Guru-minded persons, who spend this life in remembering the Lord by reciting True Name, always find peace and joy in singing the praises of the Lord. But this bliss is enjoyed only by those fortunate persons who are pre-destined by Lord's Will. They are always immersed in Lord's True Name in the company of the Guru. (17)

i) **Slok Mahala - 3 (Page 649)**

Satgur ki seva gakh'ri sir deejai a'ap gavaie'.
sabad mare'h phir na mare'h ta' seva pavai sabh thaie'.

---

sabhdu vadai bha'g Gur kihkan kai jo gur charni sukh par'tian (18)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੯ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥
ਸਬਦਿ ਮਰੇਰਿ ਫਿਰਿ ਨਾਮਰਹਿ ਤਾ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥

ਸਭਦੂ ਵਡੇ ਭਾਗ ਗੁਰ ਸਿਖਾ ਕੇ ਜੋ ਗੁਰ ਸਿਖ ਪੜਤਿਆ ॥ ੧੮॥

ii) **Central Theme :** O Brother ! It is rather difficult to serve the Lord turly as it needs one's sacrifice (of the head even), meaning one has to be very humble, getting rid of one's ego and effacing one's self, then only the service is acceptable to the Lord. It is only few fortunate persons who are imbued with the love of the Lord, thus becoming pure and truth personified. O Nanak ! The person, who deserves the Lord's Grace, gets the recognition of the Lord. Such a person then leads a fruitful life by acceptig Lord's Will and finally unites with the Lord. Normally this foolish Man is always engrossed in worldly falsehood and sinful actions. It is only few Guru-minded persons, who inculcate Lord's love in their hears by acepting Guru's

teachings, and unite with the Lord.

The Guru-minded persons, who listen to Lord's True Name, accept its practical implications and then sing the Lord's Praises with their tongue. But the highest status belongs to those followers who enjoy the bliss of following Lord's Will through complete self-surrender to the Lord. (18)

i) Slok Mahala - 3 (Page 649)

braham bindai tisda bra'hmat re'hai e'k sabad liv laie'.
navnidhi atha'reh sidhi pichhai lagia'n phireh jo har hirdai sada vaaie'.
---
dhan dhan soha'va so sarir tha'an hai jithai me'ra Gur dharai vikha. (19)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੪੯ ॥

ਬ੍ਰਹਮੈ ਬਿੰਦੈ ਤਿਸਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸੰਬਦਿ ਲਿਵਲਾਇ ॥
ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

ਧੰਨੁ ਧੰਨੁ ਸੁਹਾਵਾ ਸੋ ਸਰੀਰ ਥਾਨ ਹੈ ਜਿਥੈ ਮੇਰਾ ਗੁਰੁ ਧਰੇ ਵਿਖਾ ॥ ੧੯ ॥

ii) Central Theme : O Nanak ! The fortunate person, pre-destined by Lord's Will, enjoys the bliss of life by inculcating the Lord's love in his heart, while all the occult powers (Nine nidhis or eighteen sidhis) follow him and are at his command. The self-willed person is always burning within due to his worldly desires for more and more possessions and never gets satisfied, whereas the Guru-minded person is always imbued with the love of the Guru's Word. He gets fully satiated by ridding himself of his ego and then becomes desrving of a peaceful life.

O Nanak ! I offer myself as a sacrifice to such a Guru-minded person, who recites True Name following Guru's guidance. Even the place, where my Guru sets His feet upon, deserves to be worshipped. I, however, want to be immersed in Lord's True Name all the time. (19)

i) Slok Mahala - 3 (Page 649)

Gur bin gyan na hoviee na sukh vasai ma'n aie'.
Nanak na'am vihoonai ma'nmukh ja'san janam gavai.

---

har melo'h satgur da'ya kar Gur kou balhari. (23)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੫੧ ॥

ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ ਵਿਹਾਇ ॥
ਸਤਿਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣਿ ਨ ਜਾਗਿਓ ਅੰਤਰਿ ਨ ਉਪਜਿਓ ਚਾਉ ॥

ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰ ਦਇਆ ਕਰਿ ਗੁਰ ਕਉ ਬਲਿਹਾਰੀ ॥ ੨੩॥

ii) **Central Theme :** O Nanak ! The whole world is burning in the fire of worldly desires and more worldly possessions. Infact, man is wasting his life due to his egoism and dual-mindedness, without the service of the Guru. However, the Guru-minded persons have been saved by taking refuge at the lotus feet of the Guru, through the Guru's guidance. Just as a woman could win over the love of her spouse by following his dictates, similarly man could attain the Lord by following His Will. Thus such a Guru-minded person could attain the Lord's love by following Guru's teachings. O Lord! May we be saved of perceiving such self-willed persons who talk ill of the Lord and then get a bad name and dishouonred like a woman of bad character.

O Lord ! May I be blessed with the Guru's company throughThy Grace so that this life could be made fruitful; I offer myself as a sacrifice to such a Guru who would unite we with the Lord. (23)

i) **Slok Mahala - 3 (Page 652)**

Gur Sewa te' sukh upjai phir dukh na lagai aiye'.
jaman marna mit ga'ya ka'lai ka kichh na basaie'.

---

hoan varia' apnai Guru kou jin me'ra har sajan me'lia saini. (24)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ ॥ ਪੰਨਾ ੬੫੨ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥
ਜੰਮਣੁ ਮਰਣਾ ਮਿਟ ਗਇਆ ਕਾਲੇ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥

ਹਉ ਵਾਰਿਆ ਆਪਣੇ ਗੁਰੂ ਕਉ ਜਿਨ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥ ੨੪॥

ii) **Central Theme :** O Brother ! The persons who follow the Guru's Will, by the service of the Guru, always enjoy the bliss of life.

O Nanak ! I would offer myself as a sacrifice to such Gur Sikhs who follow the Guru's Will and carry out His dictates. The self-willed persons, however, who are deviod of the love of the Lord-Spouse, always get dishonoured like the woman with a bad character.

O Lord ! May Thou bestow us with Thy Grace and bless us with Thy True Name so that we may sing Thy praises all the time ! I would always offer myself as a sacrifice to such Guru-minded persons who are immersed in Lord's True Name, thus merging with the Lord finally. (24)

i) **Slok Mahala - 4 (Page 652)**

har darshan siun preet hai har darsan ko mit.
har darshan kai vasa hai juin janti kai vas jant.
---
jan Nanak sa'd balh'arai ba bal jawna. (25)

(Guru Ram Das)

ਸਲੋਕ ਮਹਲਾ - ੪ ॥ ਪੰਨਾ ੬੫੨ ॥

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤ ਹੈ ਹਰਿ ਦਾਸਨ ਕੋ ਮਿਤੁ ॥
ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ ਜੰਤੁ ॥

ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੈ ਬਲਿ ਬਲਿ ਜਾਵਣਾ ॥੨੫॥

ii) **Central Theme :** O Nanak ! The Lord always protecteth the honour of His saints and devotees and enableth His devotees to get acclamation from all over the world through recitation of True Name. I am a servant of the Lord and my only prayer is that the Lord may protect my honour.

O Nanak ! We are always immersed in the remembrance of the Lord by developing love and devotion for the Lord. O Lord benefactor ! Thou art always bestowing Thy benedictions on human beings which we are always utilising. O Nanak ! I always offer myself as a sacrifice to the True Lord. (25)

i) **Slok Mahala - 4 (Page 653)**

Antar agyan bhaiee ma't madham satgur ki partit nahi.

andar kapat sabh kapto kar ja'nai kapatai khape'h khapahi.

Nanak bha'eai puneet har tirath na'ya (26)

(Guru Ram Das)

ਸਲੋਕ ਮਹਲਾ - ੪ (ਪੰਨਾ ੬੫੩)

ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤ ਨਾਹੀ ॥
ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੈ ਕਰਿ ਜਾਣੈ ਕਪਟੇ ਖਪਹਿ ਖਪਾਹੀ ॥

ਨਾਨਕ ਭਏ ਪੁਨੀਤ ਹਰਿ ਤੀਰਥਿ ਨਾਇਆ ॥੨੬॥

ii) Central Theme : O Nanak ! The self-willed persons have no faith in the Guru as their mind is completely blank because of their ignorance. They are themselves full of wickedness and consider others also equally vicious. However, if man is blessed with Lord's Grace, then he realises Guru's Word and His teachings. The self-willed persons are always burning in the fire of worldly desires due to their dual-mindenes and suffer due to their egoism ; moreover they go through the cycle of births and deaths. They can be pardoned provided they take refuge at the lotus feet of the Guru and apply the dust of His holy feet to their foreheads. However, the persons, who develop love for the True Name, are considered wise and are accepted in the Lord's Presence.

O Nanak ! The persons, who apply the dust of the lotus-feet of the holy saints to their foreheads, get purified and finally attain salvation. (26)

i) Slok Mahala - 4 (Page 653)

"Gurmukh antar Sa'nt hai ma'n ta'n Na'am samaie'.
Na'amo chitvai Naam pa'rai Naam rehai livlai.

Nanak sa'd balihar jis Gur ke' gunn itai. (27)

(Guru Ram Das)

ਸਲੋਕ ਮਹਲਾ - ੪ (ਪੰਨਾ ੬੫੩)

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨ ਤਨਿ ਨਾਮਿ ਸਮਾਇ ॥
ਨਾਮੋ ਚਿਤਵੈ ਨਾਮੁ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ਜਿਸੁ ਗੁਰ ਕੇ ਗੁਣ ਇਤੇ ॥੨੭॥

ii) **Central Theme :** O Brother ! The Guru-minded persons have the support of True Name alone and they remain absorbed in the meditation of True Name all the time.

O Nanak ! We can develop love for the True Name through The Guru's guidance alone, which can help us in alleviating all our worries and misgivings. On the other hand the self-willed persons, who show disrespect for the Guru's teachings, are always lost in their search for truth or self-realisation, as they are pre-destined by Lord's Will and are not fortunate enough to understand the real aim of life. So they undergo sufferings and are dishonoured everywhere.

O Nanak ! Man has to reap the reward of his own actions.

Infact, the Guru has blessed us with the company of holy saints. O Nanak! I offer myself as a sacrifice to such a Guru, whose life is an ocean of virtues. (27)

i) **Slok Mahala - 1 (Page 653)**

ta'ki rajaie likhia paie' ab kia keejai pande'.
hukam hoa hasal tadai hoie' nibr'ia handai jia kamandai. (1)

Nanak bhagtan sada anand bha'o dooja jalion. (28)

(Guru Nanak Dev)

ਸਲੋਕ ਮਹਲਾ - ੧ (ਪੰਨਾ ੬੫੩)

ਤਾਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ ਕੀਜੈ ਪਾਂਡੇ ॥
ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ ਨਿਬੜਿਆ ਹੰਢਹਿ ਜੀਅ ਕਮਾਂਦੇ ॥੧॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਅਨੰਦ ਭਾਉ ਦੂਜਾ ਜਾਲਿਓਨੁ ॥੨॥੮॥

ii) **Central Theme :** O Pandit ! What ever man gets in this life is as per the pre-ordained Will of the Lord and written in his fate. O Nanak ! Man is made to follow the path and perform such deeds as the Lord directeth him and gets the same reward as per Lord's Will.

The Lord createth this world and then sustaineth it as per His Will.

O Nanak ! The Lord bestoweth bliss and all joy to His devotees, who have over come their dual-mindedness. (28)

i) Slok Mahala - 3 (Page 654)

"eh ma'n har ji dhi'aie' tu ik man' ik chit bhaie'.
har kia sa'da sa'da vadaieea' dei na pachhotaie'.

Gurmukh Nanak a'radhia' sabh akho'h dhan dhan dhan Gur Soiee.
(29-1-checked)

(Guru Amar Das)

ਸਲੋਕ ਮਹਲਾ - ੩ (ਪੰਨਾ ੬੫੪)

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥
ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆਂ ਦੇਇ ਨ ਪਛੋਤਾਇ ॥

ਸਭਿ ਆਖਹੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੋਈ ॥੨੯॥੧॥ਸੁਧੁ॥

ii) Central Theme : O my mind ! Let us concentrate, with complete control of the mind, on the Lord's True Name, who always bestoweth on us all types of benedictions and favours. O Nanak ! I would offer myself as a sacrifice to such a Lord who granteth all sorts of comforts. Infact, the Lord createth the whole universe and then sustaineth everyone. The Guru-minded persons attain self-realisation, thus getting honoured and respected everywhere.

O Lord ! I have no other support except Thee, and Thy Will prevaileth everywhere in the world. O Nanak ! The persons, who have recited Lord's True Name, cross this ocean sucessfully through the Guru's guidance. Let us therefore sing the praises of such a wonderful Lord (Guru) and I am all sacrifice to Him. (29-1-checked)

i) Rag Sorath Bani Bhagat Kabir Ji Ki Ghar 1 (Page 654)

bu't pooj pooj hindu mooai turk mooai sir na'iee.
oaie' le' jarai ovai le' ga'dai teri ga't duhu na pa'iee (1)
---
har ke Naama bin kin gat paiee keh updes Kabira. (4-1)

(Kabir)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (ਪੰਨਾ ੬੫੪)

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥

ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ ਪਾਈ ॥੧॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸ ਕਬੀਰਾ ॥੪॥੧॥

ii) **Central Theme :** O Kabir ! No one has realised the truth about the Lord's secrets without meditating on Lord's True Name. I have pondered over it and finally come to the conclusion that all other formal practices and actions are futile ; just as Hindus worship the idols and bathe at holy places of pilgrimage or Musalmans bend to say their prayers. Some people burn their dead while others bury them; infact the whole world is engrossed in wasteful efforts and wanders and gropes in the darkness of ignorance.

Similarly some pandits are proud of their knowledge of Vedas, or Yogis excel is keeping long hair ; the kings amass wealth and are very pleased at that while some women are proud of their beauty ; thus everyone wastes this life in useless thoughts and actions.

O Kabir ! The fact remains that none could ever gain salvation without the recitation of Lord's True Name. (4-1)

i) **(Bani Bhagat Kabir Ji Ki) (Page 654)**

Ja'b jariai ta'b hoai bhasam ta'n re'hai kiram da'l khaiee.
ka'chi ga'gar neer parat hai ehai ta'n ki ehai badaiee. (1)

---

jooth maya aap bandha'ya jiu nalini bharam soo'a (4-2)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੪)

ਜਬ ਜਰੀਐ ਤਬ ਹੋਇ ਭਸਮ ਤਨੁ ਰਹੈ ਕਿਰਮ ਦਲ ਖਾਈ ॥

ਝੂਠੀ ਮਾਇਆ ਆਪੁ ਬੰਧਾਇਆ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ ॥੪॥੨॥

ii) **Central Theme :** O Brother ! This human body gets spoiled like the untreated pitcher and gives way anytime, then what are you so proud of ? This human being goes on amassing wealth all the life like the bee which collects honey. But when this man dies then no one comes anywhere near him, rather everyone is keen to dispose off the dead body at the earliest ; and man goes alone to the next world.

O Kabir ! This human being spends his life engrossed in the worldly

falsehood and wastes this life without any thought like the parrot caught in the noose unknowingly. (4-2)

i) **(Bani Bhagat Kabir Ji Ki) (Page 654)**

Baid puran sabhai ma't su'nkai kari karam ki a'sa.
kaal garast sabh log sia'nai uth pandit pe'ai chalai nirasa. (1)

---

koh Kabir jan bhaie' khalsai prem bhagat jeh ja'ni (4-3)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੪)

ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ ਆਸਾ ॥

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

ii) **Central Theme :** O my mind ! You have wasted your life without any purpose. You could not even serve the Lord or develop love and devotion for the Lord. Many Yogis, celibates, persons observing silence and persons with knowledge of Vedas have been wandering in the jungles without realising the Lord's secrets, so that they could not save themselves from the onslaughts of the Yama, being subjected to death like all other Pandits. The whole world is engrossed in personal aggrandisement and egoism and love of the worldly falsehood (Maya) thus all are subjected to the control of death. O Kabir ! It is only those persons, who were engaged in recitation of True Name, that have gained salvation by being absorbed in True Name, and love of the Lord. (4-3)

i) **(Bani Bhagat Kabir Ji Ki) (Page 655)**

doai doai lochan pekha'n. Hoan har bin aur na dekha'.
Nain re'hai rung la'iee ab bega'l keha'n na jaiee. (1)

Keh Kabir rung ra'ta milio jag jiwan da'ta (4-4)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੪)

ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ ॥

ਕਹਿ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥ ਮਿਲਿਓ ਜਗ ਜੀਵਨ ਦਾਤਾ ॥ ੪॥ ੪॥

ii) **Central Theme :** O Brother We are enjoying the real bliss of life since, the time we have inculcated the Lord's True Name in our hearts and our dual-mindedness has vanished. The Lord hath created this universe and then watcheth His drama like a magician when suddenly He windeth up the whole show and attaineth the state of nothing-ness and complete concentration in His own self. It is only few fortunate Guru-minded persons, blessed with His Grace who are revealed the secrets of the Lord and life and then they remain absorbed in His love alone.

O Kabir ! Once we get imbued with Lord's love, we get united with Him. (4-4)

i) **(Bani Bhagat Kabir ji ki Ghar-2) (Page 655)**

Ja' ke' nigam dood ke' tha'ta samund bilovan kan ma'ta.
ta'ki hoho bilovan ha'ri kiu metaigo chha'd tuha'ri (1)

---

so ra's kabirai ja'nia mero Gurprasad ma'n mania'. (4-5)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰ - ੨) (ਪੰਨਾ ੬੫੫)

ਜਾ ਕੇ ਨਿਗਮ ਦੂਧ ਕੇ ਠਾਟਾ ॥ ਸਮੁੰਦੁ ਬਿਲੋਵਨ ਕਉ ਮਾਟਾ ॥

ਸੁ ਰਸੁ ਕਬੀਰੈ ਜਾਨਿਆ ॥ ਮੇਰੋ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਮਾਨਿਆ ॥ ੪॥ ੫॥

ii) **Central Theme :** O my soul ! Why do you not develop love for the meditation of Lord's True Name, which is full of the sweetness of milk (like the nectar of True Name) in the compnay of holy saints ?

Why do you not develop love for the Lord-spouse, who is the master of the whole universe ? The Yama (god of death) has, infact, ensnared you in a tight corner like a hunter and will strike at will. However, the person bestowed with Lord's Grace who has woken up from the slumber of ignorance, gets absorbed in the recitation of True Name.

O Kabir ! I have enjoyed the true bliss of life by reciting Lord's True Name through the Grace of the Guru. (4-5)

i) **(Bani Bhagat Kabir Ji Ki Ghar-2) (Page 655)**

jeh ba'jh na jia jaiee jou milia ta' gha'l aghaiee.
sa'd jivan bhalo kaha'iee mooai bin jivan nahi. (1)

Kabirai sodhan pa'ya har bhe'tat a'ap mita'ya. (4-6)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰ - ੨) (ਪੰਨਾ ੬੫੫)

ਜਿਹ ਬਾਝੁ ਨ ਜੀਆ ਜਾਈ ॥ ਜਉ ਮਿਲੈ ਤ ਘਾਲ ਅਘਾਈ ॥

ਕਬੀਰੈ ਸੋ ਧਨੁ ਪਾਇਆ ॥ ਹਰਿ ਭੇਟਤ ਆਪੁ ਮਿਟਾਇਆ ॥ ੪॥ ੬॥

ii) **Central Theme :** O Brother ! This world is always undergoing changes, but the successful life consists of living a selfless life, ridding one self of one's egoism. How could we consider functioning of this universe, when it is changing all the time, and gets destroyed before our very eyes ? This human soul through the Guru's Grace, develops such qualities which enables it to get the Lord's blessings bestowed on it with True Name inculcated in the heart, which is ever-lasting.

O Kabir ! The persons, who lead a successful life by getting rid of their egoism in the company of holy saints, always enjoy all the comforts of life. I am so much absorbed in True Name of the Lord that I am always imbued with the love of True Name and am ever engaged in it. (4-6)

i) **(Bani Bhagat Kabir Ji Ki Ghar-2) (Page 655)**

Kia pa'riai ki gumiai kia beid pura'na suniai.
pa'rai sunai kia hoiee jou sehaj na milio soiee. (1)

---

ma'n ma'nai log na patijai na patijai tou kia keejai (3-7)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰ - ੨) (ਪੰਨਾ ੬੫੫)

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥ ਕਿਆ ਬੇਦ ਪੁਰਾਨਾ ਸੁਨੀਐ ॥

ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥ ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥ ੩॥ ੭॥

ii) **Cental Theme :** O foolish Man ! Why do you not recite Lord's Tue

Name ? What are you thinkig and waiting for every time ? Just as a candle light is helpful in bringing illumination similarly the light of knowledge in our hearts gives us unity with the Lord through this illumination. Studying Vedas and Puranas and listening to their reading is useful only if we realise True Name.

O Kabir ! We have been satiated by realising Lord's True Name while people are not willing to appreciate or realise it. But we need not worry about it and enjoy the bliss of Lord's True Name and remain absorbed in His love. (3-7)

i) (Bani Bhagat Kabir Ji Ki Ghar-2) (Page 656)

hirdai kapat mukh gyani jhoothai kaha bilovas pani (Pause-1)
ka'ya ma'njai kaun gu'nna. jou ghat bhitar hai malna (1)

---

keh Kabir bichari bhav sagar ta'ar murari. (3-8)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰ - ੨) (ਪੰਨਾ ੬੫੬)

ਹਿਰਦੈ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥ ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥੧॥ ਰਹਾਉ॥

ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥ ਭਵ ਸਾਗਰੁ ਤਾਰਿ ਮੁਰਾਰੀ ॥੩॥੮॥

ii) Central Theme : O Man (full of false showmanship) ! You are full of falsehood and cleverness within, while giving religious discourses to others. But unless one practises himself, all this talk will not be effective.

O Kabir ! Let us pray to the Lord and beseech for His Grace so as to save us from this vast ocean of life ! By bathing alone at holy places will not make a success of this human life, but by meditation of True Name will only bring us nearer to the Lord. (8)

i) Sorath (Page 656)
'Ik Onkar Satgur Prasad'

boh parpanch kar par dhan lia'vai. su't da'ra pe'h a'an luta'vai. (1)

---

kehat kabir koiee nahi te'ra. hirdai Ram ki na japeh save'ra. (3-9)

(Kabir)

ਸੋਰਠਿ ॥ (ਪੰਨਾ ੬੫੬)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥ ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥੧॥

ਕਹਤ ਕਬੀਰੁ ਕੋਇ ਨਹੀ ਤੇਰਾ ॥ ਹਿਰਦੈ ਰਾਮ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥੩॥੯॥

ii) **Central Theme :** O my mind ! You manage to amass wealth through your clever moves and falsehood in this life, which you throw away for use by your family members out of your love for them. But you will have to account for your sins yourself all alone and in your old age no one will come any where near you for your rescue or help.

O Kabir ! Why do you not remember the Lord and recite Lord's True Name! This human life has been given to you through your good fortune and pre-destined Lord's Will, specially for uniting with the Lord. All the other connections and worldly relationships are false and without any meaning. (3-9)

i) **(Bani Bhagat Kabir Ji Ki Ghar - 2) (Page 656)**

"Santoh ma'n pavnai sukh bania'.
kichh jog prapat gamai. (Pause)
---
koh Kabir jan ja'nia.
ja'n jania' tou ma'n mania'. (2-10)

(Kabir)

(ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰ - ੨) (ਪੰਨਾ ੬੫੬)

ਸੰਤਹੁ ਮਨ ਪਵਨੈ ਸੁਖੁ ਬਨਿਆ ॥ ਕਿਛੁ ਜੋਗੁ ਪਰਾਪਤਿ ਗਨਿਆ ॥ ਰਹਾਉ ॥

ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥ ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥੨॥੧੦॥

ii) **Central Theme :** Oh saints ! Our mind was wandering around with vicious thoughts and sinful actions in search of pleasure as such the human life was being wasted without any purpose. But now since the time we have sought refuge at the lotus feet of the Lord, our mind has stabilised by reciting True Name and we are enjoying the bliss of life so that we could now hear the unstrung music of Nature.

O Kabir ! Now we have realised the Truth about Lord's secrets and we

have got imbused with the love of the Lord and are enjoying the eternal bliss through Lord's devotion. (2-10)

i) **Rag Sorath (Page 656)**

bhookhai bhagat na kijai. yeh mala apnai leejai.
hoan ma'ngo santan reina. mein nahi kisi ka dena.

---

keh Kabir ma'n ma'nia ma'n ma'nia tou har jania (4-11)

(Kabir)

ਰਾਗੁ ਸੋਰਠਿ ॥ (ਪੰਨਾ ੬੫੬)

ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥

ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ ॥ ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ ॥੪॥੧੧॥

ii) **Central Theme :** O Lord ! I could be interested and enamoured by Thee only if Thou went to bestow on me Thy Grace and devotion. However, we cannot worship Thee if we are hungry so Thou could bless us with all the requirements of life like flour, dals, cot, pillow and mattress which are essential for our comforts and satiating our thirst and hunger.

O Lord ! I have not been very greedy as I have asked for only few things needed for my substenance.

O Kabir ! Now I have inculcated Lord's love in my heart and have realised the secrets of the Lord, which has stabilised my mind, thus enjoying the bliss. (4-11)

i) **(Rag Soarth Bani Bhagat Namdev Ji Ki Ghar-2) (Page 657)**

Jab dekha' ta'b ga'va. tou jan dhiraj pa'va.
Naad sama'ilo re' satgur bhetle' de'va. (Pause-1)

Gur parsadi ja'nia. jan Na'ama sahe'j sama'nia. (4-1)

(Namdev)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਨਾਮ ਦੇਵ ਜੀ ਦੀ ਘਰੁ - ੨) (ਪੰਨਾ ੬੫੭)

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ ॥ ਤਉ ਜਨ ਧੀਰਜੁ ਪਾਵਾ ॥

ਗੁਰਪਰਸਾਦੀ ਜਾਨਿਆ ॥ ਜਨੁ ਨਾਮਾ ਸਹਿਜ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

ii) Central Theme : O Brother ! Now I always find solace in singing the Praises of the Lord, as I have inculcated the True Guru's message and love in my heart. I have now realised that the light of the Lord is pervading everywhere and it is His Will alone that functions everywhere in the Universe. Further more I hae found that our mind is replete with the jewels of all kinds which are brought out through the Guru's guidance.

O Namdev ! I am completely absorbed in the love of the Lord and have inculcated Lord's devotion in my heart through the Grace of the Guru, and am completely immersed in the nectar of True Name all the time. (4-1)

i) (Bani Bhagat Namdev Ji Ki (Contd) Ghar 4 Sorath) (Page 657)

Pa'r pa'rosan poochh le' Na'ma Ka'peh chha'n chhavaiee ho.
tope'h du'gni majoori deho'u mo'kou bedi deho bataiee ho. (1)

Na'amai kai soami sia bahori lank bhabhikhan apio ho. (4-2)

(Namdev)

(ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ ਘਰੁ ੪ ਸੋਰਠਿ) (ਪੰਨਾ ੬੫੭)

ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ ਕਾਪਹਿ ਛਾਨਿ ਛਵਾਈ ਹੇ ॥

ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ ਲੰਕ ਭਬੀਖਣ ਆਪਿਓ ਹੋ ॥ ੪ ॥ ੨ ॥

ii) Central Theme : O Brother ! It is rather impossible for me to describe the qualities of the great craftsman, the Lord, as He is pervading everywhere and in all beings in equal measure. The Lord is to be attained through love and devotion alone, as He is never to be satisfied with material wealth or other such activities. Infact, one has to break off from all worldly connections or relations and develop love and devotion for the Lord with single mindedness and concentration. Just as a dumb person cannot explain the taste of sweets enjoyed by him, in the same manner we cannot describe the bliss we have enjoyed in His company and He is automatically realised once we develop His devotion.

O Namdev ! The Lord hath bestowed His Grace on me just as Lord Rama had blessed Bhabi Khan with and blessed him with the kingdom of Ceylone. The Lord manageth the affairs of this universe according to His set

principles, which we cannot understand or describe as it is beyond our comprehension. (4-2)

i) **Sorath Ghar-3 (Page 657)**

anmar'ia mandal ba'jai. bin sa'van ghanhar gajai.

Gur che'lai hai ma'n ma'nia'. jan Na'mai ta't pachhania. (3-3)

(Namdev)

ਸੋਰਠਿ ਘਰੁ ੩ ॥ (ਪੰਨਾ ੬੫੭)

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥ ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥

ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥ ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ ॥੩॥੩॥

ii) **Central Theme :** This world is full of falsehood but we could unite with the Lord provided we contemplate on the Guru's Word by concentrating our mind and enjoying the bliss of reciting Lord's True Name. Thus we could make our lives worth living and successful. Just as iron could be converted into Gold by the touch of Paras (gold stone), in the same manner man could swim across this ocean of life in the company of holy saints, and his mind gets illuminated with the light (gyan) of knowledge.

O Namdev ! I have perceived the Lord pervading throughout the universe and I have finally realised the Lord. (3-3)

i) **Rag Sorath Mahala Bhagat Ravidas Ji Ki (Page 658)**
Ik Onkar Satgur Prasad

jab hum hotai tab tu nahi ab tu hi mein nahi.
aval agani jaise' lehar meo dadh jal kewal jal ma'hi.

---

keh Ravidas ha'th painerai sehajai hoi so hoiee. (4-1)

(Bhagat Ravidas)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ ॥ (ਪੰਨਾ ੬੫੮)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੈਰੇ ਸਹਜੇ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

ii) **Central Theme :** O Lord ! When we were labouring under misconception and misunderstanding we always felt our existence was separate and important from Thee. Now when some light has dawned on us we have realised that it is all Thy existence and light which pervadeth everywhere and have merged with Thee forgetting our egoism. Now it is all Thy Power and Thou alone art seen everywhere, and we have no importance whatsoever. Just as a king becomes a beggar in his dream and undergoes suffering or we look at a rope as if it were a snake, causing lot of fear and panic. But when we enjoy the bliss of Lord's True Name, then we become dumb founded, and cannot describe our experience.

O Ravidas ! The Lord pervadeth within us and we enjoy all the bliss enjoying all the pleasures. We now bear all the hardships accepting the Will of the Lord. (4-1)

i) **(Rag Sorath Bani Bhagat Ravidas Ji Ki) (Page 658)**

Jou hum bandhai moh pha's hum prem badhan tum badhai.
apnai chhu'tan ko jatan karoh hum chhutai tum ara'dhai. (1)

---

ja ka'ran hum tum a'radhai so dukh ajhun sehiai. (4-2)

(Ravidas)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੮)

ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਂਧੇ ॥

ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ ਸੋ ਦੁਖੁ ਅਜਹੂ ਸਹੀਐ ॥੪॥੨॥

ii) **Central Theme :** O Lord ! We have developed such a devotion for Thee, which can never be lessened, just as a fish has developed such strong love for water, that it never ceases to forget it even when it is cut into bits and pieces and then cooked, (the person eating it demands more and more of water to satisfy the fish within).

O Brother ! The Lord is always keen to have a devotee with a strong love for Him. The Lord hath engrossed the whole would under cover of worldly attachments but His devotees never come to grief.

O Lord ! Thy worship and remembrance is our main support in life ! O

Ravidas ! We are always remembering Thee even though we have to suffer various afflictions. (4-2)

i) (Rag Sorath Bani Bhagat Ravidas Ji Ki) (Contd) (Page 658)

dulab janam pu'n phal pa'yo birtha jaat ab be'kou.
Rajai Inder Samsar greh a'san bin har bhagat baho keh le'khai.

---

keh Ravidas udas das mat parhar kop karoh jia da'ya. (3-3)

(Ravidas)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੮)

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ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਗਤਿ ਪਰਹਰਿ ਕੋਪੁ ਕਰਹੁ ਜੀਆ ਦਇਆ ॥੩॥੩॥

ii) Central Theme : O Brother ! This human life is given to us due to our great fortune and Lord's pre-ordained Will based on our good deeds, but we are wasting it in idle and useless pursuits without the remembrance of the Lord. Once, when we enjoy the bliss of Lord's unison, we will forget all other worldly pleasures. Infact, we are wasting this life being engrossed in worldly falsehood and vicious thoughts or sins.

O Ravidas ! We would also gain salvation if the Lord were to forgive us for our sins and bestow on us His Grace and His worship. (3-3)

i) (Rag Sorath Bani Bhagat Ravidas Ji Ki) (Contd) (Page 658)

Sukh sa'gar su'rtar chintaman ka'amdhain ba's ja'ke'.
Ch'ar padarth ast dash sidh navnidh kar tal ta'kai. (1)

---

keh Ravidas pargas ridai dhar janam maran bhai bha'gi. (3-4)

(Ravidas)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ ॥ (ਪੰਨਾ ੬੫੮)

ਸੁਖ ਸਾਗਰੁ ਸੁਰਤਰ ਚਿੰਤਾਮਨ ਕਾਮਧੇਨੁ ਬਸਿ ਜਾਕੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥੪॥

ii) Central Theme : O Pandit ! We should always sing the Praises of the Lord, who controlleth the whole universe; under whom all the four virtues (duty, wealth, salvation, pleasures) 18 Sidhis and 9 nidhis or the jewel which helps us fulfil all our desires (Chinta Mani) are functioning and who wields all the powers on Earth.

O Pandit ! Even Vyas, the Great scholar has held True Name as the highest virtue, which has no other parallel.

O Pandit ! The porson, who are immersed and absorbed in the love of the Lord, are always free from all worries or sufferings. When we realise the spiritual knowledge within, through the Lord's light and Grace, we get emancipated from the fear of death (Yama), fear of the cycle of births and deaths, or all other sufferings and afflictions. (3-4)

i) (Rag Sorath Bani Bhagat Ravidas Ji Ki) (Contd.) (Page 658)

"jou tu'm girvar tou hum mora'
jou tum chand to hum bhaie' hai chakora. (1)

---

tumrai bhajan kateh jam pha'sa. bhagat hait gavai Ravidasa a. (5-5)

(Ravidas)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੮)

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ ॥ ਜਉ ਤੁਮ ਚੰਦ ਤਉਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥ ੧॥

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥ ਭਗਤਿ ਹੇਤ ਗਾਵੈ ਰਵਿਦਾਸਾ ॥ ੫॥ ੫॥

ii) Central Theme : O Lord ! We have developed such a strong love and devotion for Thee, just as the Chakou (partridge) has for the moon or the peacock has for the rain (clouds) and we cannot afford to break off from Thee anytime to be independent by ourselves. If we were to break off from Thee any moment, then with whom else we are going to unite ?

O Ravidas ! I am always absorbed in Thy service, O Lord ! There is none equal to Thee. O Lord ! May I be granted Thy worship through Thy Grace so as to save me from the noose of the Yama ! (god of death) (5-5)

i) (Rag Sorath Bani Bhagat Ravidas Ji Ki) (Contd.) (Page 659)

Jal ki bheet pavan ka' thamba rakat bu'nd ka ga'ra.

ha'ad ma'as na'ri ko pijnar pankhi basai bichara. (1)

---

tum sarna'gat Raja Ram Chand keh Ravidas Chamara. (5-6)

(Ravidas)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੯)

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ ਰਕਤ ਬੂੰਦ ਕਾ ਗਾਰਾ ॥

ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮਚੰਦ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥

ii) Central Theme : O Man ! Your life is so temporary and transient as the bird's stay on a tree. Your existence in the form of a skeleton of bones of flesh and arteries is temporary in this world and on top of that you are always absorbed in selfish discussion of mine and thine', or dual-mindedness but what for ?

O Brother ! After your death you hardly need any space then why are you engrossed in constructing huge buildings for yourself ? Infact, you do not realise that without Lord's True Name, your life is a sheer waste and you leave this world having lost the battle of life.

O Ravidas ! I am of a low caste and low lineage and belong to a poor family, so what for is this ego and pride ? O Lord ! I have sought Thy support, so pray save me and my honour. (5-6)

i) (Rag Sorath Bani Bhagat Ravidas Ji Ki) (Contd) (Page 659)

"Chamarta ga'nth na janiee. log gatha'vai panhi. (Pause-1)

Ravidas japai Ram Nama. mohavi jam siun nahi ka'ma. (3-7)

(Ravidas)

(ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ) (ਪੰਨਾ ੬੫੮)

ਜਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥ ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥

ਰਵਿਦਾਸ ਜਪੈ ਰਾਮ ਨਾਮ ॥ ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥

ii) Central Theme : O Ravidas ! In this world this human body consits of leather like flesh which needs stitching with tools, and people have reached the Lord's unison through lot of effort whereas I have united with

the Lord without much effort. I have only sought the support of the Lord's True Name so that I have nothing to do with the Yama. (god of death)

(It is only True Name, which could unite us with the Lord and there is no need for any other means).

i) **Rag Sorath Bani Bhagat Bhikhanki (Page 659)**
Ik Onkar Satgur Prasad'

Nainoh neer behai ta'n khina bhae' ke's dudhvani,
roodha kanth sabad nahi uchrai ab kia karai Pra'ni. (1)

Gur prasad kehai jan Bhikhan pavo'u mokh dua'ra. (3-1)

(Bhikhan)

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਜੀ ॥ (ਪੰਨਾ ੬੫੯)
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧਵਾਨੀ ॥
ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥

ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥

(By Grace of the subline Lord attainable Thro Guru's guidance)

ii) **Central Theme :** O Lord ! Now our condition is pitiable; the body has become very frail, even eyes have started oozing water, and the hair have become snow white. Now this human being is incapable of doing anything, even he cannot recite True Name.

O Lord ! Now Thou alone could protect our honour. There is a certain painful craving in us, which has no other remedy except Thy True Name.

O True Master ! May Thou bestow us with Thy True Name, pure as the natural water, so that we human beings, could also gain salvation ! (3-1)

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GLOSSARY

1)	Ik Onkar	-	The one self-manifested, Sublime Lord.
2)	Sat Gur Parsad	-	The Lord is Truth Personified & attainable through Guru's guidance.
3)	Guru	-	Guru is the intermediary between Man and the Lord and the binding force between the soul and the Prime-Soul. Guru Nanak has always manifested the necessity and importance of the Guru, which has been explained in the book in various hymns. Guru Nanak was followed by Nine other Gurus to continue His mission as shown below, and Guru Granth Sahib is now the living Guru in the form of "Shabad Guru", for the Sikhs which lays down the various aspects of human life and the ideal to be attained.
i)	Guru Nanak	-	1469 to 1539 (who contributed 974 hymns)
ii)	Guru Angad Dev	-	1504 to 1552 (contributed 62 hymns).
iii)	Guru Amar Das	-	1479 to 1574 (contributed 907 hymns)
iv)	Guru Ram Das	-	1534 to 1581 (contributed 679 hymns) and founded Amritsar.
v)	Guru Arjan Dev	-	1563 to 1606 who contributed 2218 hymns and compiled the Guru Granth Sahib.
vi)	Guru Har Gobind	-	1595 to 1644 who founded Akal Takat as the Seat of Temporal authority for Sikhs.
vii)	Gur Har Rai	-	1630 to 1661 continuned the Propagation of Sikh faith.

viii)	Guru Harkrishan	-	1656 to 1664 continued the Propagation of Sikh faith.
ix)	Guru Tegh Bahadur	-	1621 to 1675 (contributed 115 hymns). These were included in the Guru Granth Sahib by Guru Gobind Singh, the Tenth Master.
x)	Guru Gobind Singh	-	1666 to 1708 who established the Khalsa Panth in 1699.

At the end of His mortal life, the Guru ordained the Khalsa to look towards "Guru Granth Sahib as the Guru henceforth.

4)	Amrit Vela	-	The ambrosial hours (Pre-dawn) of the morning.
5)	Anahad (Shabad)	-	Unstrung Music of Nature.
6)	Anand	-	The enternal and perfect bliss attained on getting unison with the Lord.
7)	Bhau	-	Wonder-awe, fear to the Wondrous Lord, alongwith love for Him.
8)	Dual-mindedness	-	Man's inclination towards Maya, worldly falsehood on one side and Godliness on the other.
9)	Grace	-	Lord's benevolence on Man.
10)	Gurmukh	-	Facing the Guru, totally committed to the Guru's teachings and surrender to Guru's Will, thus uniting with the Lord finally (compared to the respectable wedded woman in love with her spouse).
11)	Hukam	-	Lord's Will-Dictates of the Lord.
12)	Karam	-	Our actions - based on which we reap the reward.
13)	Kudrat	-	Nature - the whole Creation of Universe,

			presenting Lord's Manifestation in Physical form.
14)	Manmukh	-	Self-Willed faithless persons who follos their own cleverness for directions in life. (compared to a deserted woman of low character)
15)	Maya	-	Worldly falsehood with worldly pleasures inclding Wealth and vices.
16)	Meditation	-	Concentrating on Lord's True Name.
17)	Mokh Dwar	-	Salavation or Mukti.
18)	Mukati	-	Salavation to get away from bondage of Maya.
19)	Nadir	-	Grace and Mercy of the Lord on Man.
20)	Nij Thav	-	To attain Self-realisation and concentrate on the Lord.
21)	Ragas	-	There are 31 Ragas in which the hymns of Guru Granth Sahib are compiled. These are: Sri Rag, Majh, Gour'i, Asa, Gujri, Dev Gandhari, Bihagar's, Vadhans, Sorath, Dhanasari, Jaitsri, Todi, Bairar'i, Tilang, Suhi, Bilaval, Gond, Ramkali, Nat Narain, Moli gour'a, Maru, Tukhari, Keda'ra, Bhairon, Basant, Sarang, Malar, Kanr'a, Kalyan, Parbhati, Jaijavanti.
22)	Simran	-	Recitation of Lord's True Name with love and concentration.
23)	True Name	-	Recitation of Lord's True Name with love and concentration.
24)	Vices	-	Five vices of sexual desires, anager, egoism, greed and attachment. (Kaam, Karod, Ahankar, Lobh, Moh)

25) Vismad - State of Wonder and bliss.

26) Amrit - The elixir of life. To Immortalise Man.

27) "The digists in the Punjabi Version of hymns show the following parts in brackets :-

Part			**Subect**
I	a.	-	Lord's Manifestation.
	b.	-	Attainment of Lord.
	c.	-	Lord's Benevolence.
II.		-	Guru's - His Role and Importance.
III.		-	True Name
IV.		-	Lord's Will & Grace.
V.		-	Ideal of life.
VI.		-	a) Holy saints & Holy Congregations.
			b) Guru-minded persons (Gurmukhs) & Self-willed persons. (Manmukhs)
VII.		-	a) Vices like ego, Sexual desires etc.
			b) Worldly Falsehood. (Maya)
VIII.		-	Miscellaneous Topics.
IX.		-	Perfect Bliss or Anand.
X.		-	'Equipoise or Sahej & Sacrifice'.